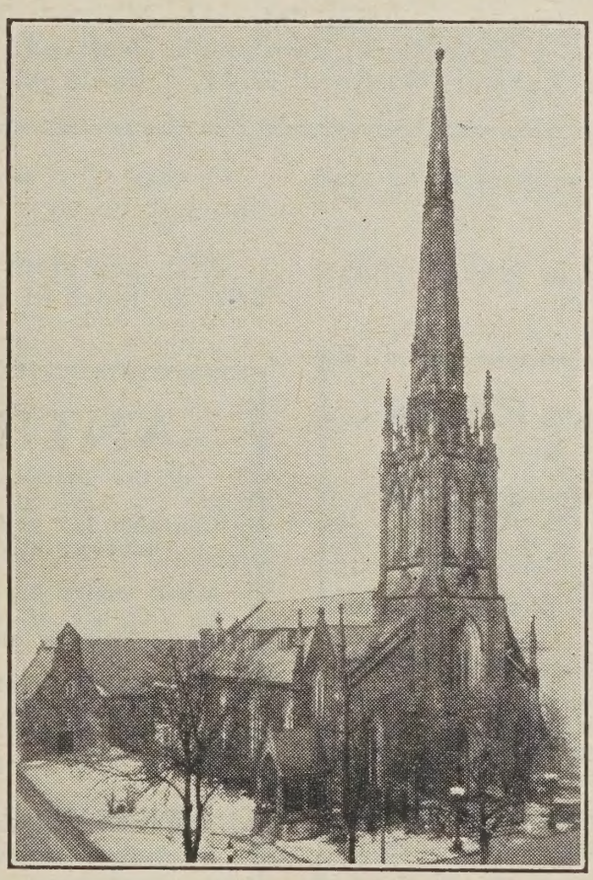
NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX. TORONTO, JANUARY, 1934 No. 1



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The Presbyterian Record

VOL. LIX. TORONTO, JANUARY, 1934 No. 1

A Message for the New Year

FROM

THE MODERATOR OF THE GENERAL ASSEMBLY

To the Members and Adherents of The Presbyterian Church in Canada.

Dearly Beloved:

I send you a New Year's message through the medium of the Record.

We have just finished celebrating the most beautiful anniversary of the year, made more beautiful by the fact that we entered fully into the spirit of the season. We gave and we received, and at no time of the year did we come nearer to the Christ's command, "Love one another."

But now we are entering the New Year. Before us is all uncertainty, except that we know that the guidance of God will be ours as in past days. We have reached the milestone with 1933 on one face and 1934 on the other. Let us sit and think before we start the journey. There is nothing harder in these times for us to do, or to get others to do, than to think; and when we sit thus quietly on this milestone of life, we reflect that the world is in a sad condition and our statesmen say they can see no material remedy. The remedy, therefore, must be the return of the people to God, and to Jesus Christ, our Lord.

We realize also that in great measure we have been responsible for these times. Have we fostered the things that maintain life at its best? Have we given up the Church in favor of the fleeting vanities and pleasures of life? How does our gas bill for Sunday picnics and excursions compare with that for taking us to church? Do we not feel that unless we meet God face to face on His own day, that we are losing the standard by which life ought to be measured? That standard has been fixed by Him from eternity, and our Shorter Catechism gives it in this brief sentence:

"Man's chief end is to glorify God and to enjoy Him forever."

As we think of the past in terms like these, it is good for us to resolve to renounce the past and to live holy and godly lives, to resolve if conditions are bad that we individually shall no longer be responsible. Having found that the account of life is against us, we resolve that no more will it be written "in the red," as it were, but that 1934 shall find our account with God balanced, and shall see a deepening of our spiritual life through the abiding presence of God and His Son, Jesus Christ, our Lord.

Should we put into effect our resolutions, we shall find that 1934 will be the happiest year of our lives; for we shall be living in touch with that Almighty Presence whose loving care is ours in all our need.

I pray you therefore to think very deeply about these matters at this time, and may your thoughts work out in great profit for yourselves, your country, and your God.

If you find at the end of 1933 you have not approximated to God's standards and your resolutions, you can approach Him in the simple terms of this verse:

"Who comes to my desk with a quivering lip?"
The lesson was done.
"Dear teacher I want a new leaf," he said,
"I've spoiled this one."
In place of a leaf so stained and blotted
I gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better now, my child."
I went to the Throne with a quivering lip,
The old year was done.
"Dear Father, hast thou a new leaf for me?
I've spoiled this one."
He took the old leaf stained, and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better now, my child."

Sincerely yours,

H. R. GRANT.

BY THE EDITOR

RING OUT THE OLD RING IN THE NEW

With this issue of the Record we part company with the year 1933. Always at the end of each year the most vivid impression made upon thoughtful men is the swift passing of the years, and this is a just reflection for it is true as it always has been that "time flies." It seems inevitable that one should moralize upon this fact. In so doing one would be supported by illustrious example. Throughout the ages the leaders and teachers have directed our thoughts to time's swift ebb, to the futility of an attempt to recall the smallest fragment of past days, and to the duty of the right and intense occupation of what is left to us of life, and the more so as we advance toward maturity. We cannot fail to note that among the great teachers the Greatest taught us this lesson and aroused Himself to more ardent use of the time remaining by the consideration that the night comes when no man can work. These are His words in full:

"I must work the works of Him that sent Me while it is day; the night cometh when no man can work." Perhaps the lesson most needed is the avoidance of hesitation and dilatoriness in work, that we should learn well the lesson, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

The evil of tardiness and postponement is set forth in the familiar words
"Procrastination is the thief of time,
Year after year it steals, till all are fled."

Promptness in action is a virtue greatly to be desired. All who have accomplished much have developed in this grace. Theodore Roosevelt, than whom one could scarcely find a better example of promptness and concentrated energy, warned against being deterred from writing, for example, by the consideration that what one produced at the time was not the best he could do. One must do the best he can in the circumstances. The extraordinary accomplishments of many whose lives have come under ordinary observation are the result of immediate and intense application to the work in hand. In this way we may all do what in another sense is declared impossible, namely, redeem time. The great dramatist Shakespeare who seems to have had a seasonable word upon every aspect of life, commends this method,
"Let's take the instant by the forward top;
For we are old, and our quick'st decrees
The inaudible and noiseless foot of Time
Steals ere we can effect them."

THEN LUTHER, NOW BARTH

A period of over 400 years separates these two men, both Germans, both teachers, Luther in Wittenberg, Barth, Professor of Theology in Bonn. Luther was the leader of the Reformation in the sixteenth century and now Barth and many who follow him demonstrate that the spirit of the Reformation is not dead in that land. In the last Record we recalled Luther; now Barth claims our attention and for much the same reason that gave Luther his place in history. Then Luther cried, "Here I stand." Now Barth proclaims, "I say, No!" Luther posted on the door of Wittenberg Church his ninety-five theses, his protest against false doctrine; now Barth rises against the domination of the state in the Church and in particular against the requirement limiting the membership to Aryan people, and sets forth his reason in a document which will be historic. He accompanies his protest with a clear statement supporting his position that would compare with the theses Luther nailed to the door of Wittenberg Church. As we have already said, he does not stand alone. At first it appeared that 2,000 ministers joined in the protest, but later the number was declared to have risen to 3,000, all of whom pledged their lives in support of their stand. They have signed a covenant asserting the supremacy of conscience and objecting to Nazi control of the Church. These are Barth's words as reported:

"What I have to say on the matter is simple. I say No, without reservation or qualification, to the letter and to the spirit of this doctrine. In my opinion this doctrine has no right of asylum in the Evangelical Church. In my opinion the end of the Evangelical Church would have come if this doctrine were to achieve the exclusive preponderance the 'German Christians' wish it to achieve. In my opinion it would be better if the Evangelical Church were reduced to the smallest handful and were to go into the catacombs, rather than conclude even a distant peace with this doctrine. I look upon those who have accepted this doctrine either as seducers or seduced. . . ."

Brave man! True words! Brave men who join in the protest and pledge their lives to the cause! Already the protest has had effect for concessions have been won. It is encouraging to think that there will always be found thousands who have not bowed the knee to Baal; and happy that land that has such men who in loyalty to conviction are ready to hazard all.

Hail, Guest, we know not who thou art,
If friend we greet thee hand and heart.
If stranger, such no longer be
If foe, our cheer will conquer thee.

OUR PRISONS

MAN'S inhumanity to man has never been evinced in more terrible form than in our prisons. Witness the conditions that called forth the pity and self-sacrificing, courageous effort in the past century of John Howard in behalf of men, and Elizabeth Fry in behalf of women held in durance vile. Our prisons are much in the public eye now and a state of affairs not unlike those of from a century to a century and a half ago still prevails. This conclusion does not rest merely upon the report of released prisoners, although their testimony cannot be disregarded, but upon disclosures in formal legal inquiry, some of which have made a leading lawyer with his son the voluntary defenders of the system's victims and crusaders for reform. Solitary confinement in severest form, suspension at full length by the hands on steel bars of the cell, and the application of the "paddle," these are the brutalities that have been disclosed. In the revolt and protest against these conditions there is no suggestion that men should not be punished for their crimes or that there should be no discipline within prison walls, but as the imprisonment itself is severe, and has been imposed, as is the boast of our courts, with rigid regard to the rights of the accused, it should not be supplemented by further arbitrary and wanton cruelty. Unquestionably the fearful character of modern crime demands severe treatment, but it should not mean after the prison doors open that these places should become "the habitations of horrid cruelty" for the condemned. What is needed all around is a better system, better men, and better methods. It should not be beyond the expectation of the court, and much less beyond the hope of the prison, to make men better, and the spirit and character of the officials and the methods adopted must largely determine, but in all it must be made clear to the subject of this treatment that the ultimate issue is the prisoner's restoration to society and his welcome again to the ranks of his fellows. Many centuries of experience have condemned brutality. Lord Roberts was not long in command of the army in India before he abolished flogging and raised in consequence to a high level the morale of the whole army. It is now declared that conditions evoking these protests are of the past. So much to the good if so. The men in charge may make all the difference. What has happened however may happen again and it is therefore imperative that such general change in policy should be made and safeguards adopted to make such inhumanity impossible and to accomplish through the agency of our penitentiaries what the name suggests.

The pains of power are real, the pleasures imaginary.—*Selected.*

A DAY OF PRAYER

To the Ministers of The Presbyterian Church in Canada:

We are represented on the Joint Committee on the Evangelization of Canadian Life. That committee has set apart Sunday, February 11th, 1934, as a day of prayer on behalf of the nation and for the peace of the world. I, therefore, as Moderator of the General Assembly, request that you observe that day as a day of prayer on behalf of our loved Dominion and for the peace of the world.

Yours sincerely,

H. R. GRANT,
Moderator.

THE MODERATOR

Good news still comes from the Moderator. In a letter in his own handwriting dated December 11th, he says, "I am doing well. I sit up each day several hours and walk about upstairs but have not been downstairs yet. The medical treatment is proving very effective. Recovery will be slow but I hope inside of a month to be downstairs."

HOW IT WAS DONE

In a congregation where the financial outlook was rather dark, the people astonishingly surprised themselves by a special offering at their anniversary services in excess of any former offering. For this there was a reason which was divulged later. Three elders had accepted the responsibility of discovering what the resources of the congregation were. The age of one of the three is unknown. One was a sprightly youth of seventy-six years, and the other an aggressive young man of eighty-two summers. These three visited every family in the congregation, reaching one hundred and seven homes. They did not ask for money in the sense of immediate personal solicitation for cash or promises, but informed each household that such a Sunday would be the anniversary and asked each to bear this fact in mind and give on that occasion what was possible. In this visitation was found the explanation of unexpected liberality.

"No theory of social betterment will stand which assumes that the supreme need is a changed environment. Vital and important as this is, there is something more vital and important; namely, a changed man, and the only adequate power for changing man is the regenerating power of the Spirit of God."

BALANCE THE 1933 BUDGET

Something from Everyone

PLEASE remember that the 1933 Budget will not be balanced unless every congregation does its full share. Also remember that your congregation is not likely to do its full share unless the members and adherents individually do theirs.

If the 1933 Budget is not balanced, how much of the shortage will be due to your congregation not doing its full share? Please figure this out.

It is common experience and testimony:

That where the missionary giving of a congregation is allowed to dry up, there is a corresponding drying up of the local revenue, and where there is liberality in the missionary giving, the local revenue is also satisfactory. The two usually go together.

The General Assembly, 1933, recommends:

"In order that this year a forward Missionary Movement may be carried out in our Church, the Assembly directs that an Every Member Canvass be made in every congregation not later than the first week in December, and that each and every member and adherent of our Church be urged to use the Duplex Weekly Envelope."

The revenue of your church for 1934, both local and missionary, will depend largely upon the carefulness, prayerfulness and thoroughness with which your church has carried out this recommendation. If it has not been carried out already, the very early days of the New Year will be the next most suitable time.

The Assembly's Budget Committee will supply subscription cards without charge, and give such other assistance as possible.

The Percentages of the Revised Allocations to Presbyteries as Received by the Treasurer to November 30th

Synod of the Maritime Provinces	
Cape Breton	34.93
Pictou	33.44
Halifax and Lunenberg	62.31
St. John	31.20
Miramichi	21.92
Prince Edward Island	17.73
Synod of Montreal and Ottawa	
Quebec	42.78
Montreal	31.70
Glengarry	32.62
Ottawa	72.31
Lanark and Renfrew	32.12
Brockville	27.03
Synod of Toronto and Kingston	
Kingston	25.79
Peterborough	40.49
Lindsay	16.39
Toronto	51.85
Orangeville	19.66
Barrie	28.90
North Bay and Temiskaming	25.71
Algoma	31.78
Saugeen (With Bequest)	73.83
Guelph	51.56
Synod of Hamilton and London	
Hamilton	42.99
Paris	35.81
London	42.38
Chatham	33.39
Sarnia	40.86
Stratford	40.43
Huron	44.05
Maitland	38.54
Bruce	31.38
Synod of Manitoba	
Superior	18.57
Winnipeg	35.97
Brandon	22.75
Synod of Saskatchewan	
Regina	28.55
Moose Jaw	21.17
Prince Albert	17.00
Saskatoon	35.22
Synod of Alberta	
Edmonton	32.65
Peace River	36.82
Red Deer	12.15
Calgary	48.66
Macleod	22.63
Synod of British Columbia	
Kootenay	48.49
Westminster	39.81
Victoria	33.12

The above means that 42.42% of the budget allocation of the whole Church for 1933 has been received, November 30th, 1933. A big effort will be needed throughout the whole Church to balance the 1933 Budget.

STEWARDSHIP OF MONEY

(Selected from an Address by the late Dr. F. B. Meyer.)

"We have no right to look on money as our absolute property. On every coin in your possession you may read the letters, 'D.G.,' 'By the grace of God.' Every coin is yours as the gift of God, as much so as if He had literally placed it on your open palm, saying, 'Take this, my child, with your Father's love.' The reasonableness of this is evident, if we remember that all things owe their existence to the makership of God. 'All that is in the heavens and in the earth is thine. Thou didst create all things, and because of thy will they are, and were created. Both riches and honor come of thee'; and David was amply justified when, as the spokesman of his people, who had just made a marvelous offering for the house of the Lord, he said, 'of thine own have we given thee.'

"You tell me that you earn your money by the sweat of your brow; that every penny is the result of the putting forth of your muscular or mental power. Granted; but 'thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth.' He wards of paralyzing disease. He maintains the mind in perfect balance. Were He to touch the sinew of your strength, instantly you would become helpless to do another stroke to bring grist to the mill.

"We are the stewards of the Lord Jesus. This is His own simile, (Matt. 25:14). And it would be a happy thing if we could all come to look upon our several opportunities and faculties for doing good, power of speech or thought or writing or the acquisition of money, in the same way as a faithful steward looks on his master's goods.

"May not the case be truly stated thus? Suppose that you are a man of large landed estates or other property. Circumstances compel you to go for an indefinite period beyond the seas. Before you go you summon your steward, in whom you place implicit trust; you tell him that each quarter, when he has collected the rents and received the ordinary revenue, he may deduct from them the amount which he requires for the comfortable maintenance and education of his family and for all needful expenditures; and that he shall expend the whole of the remainder for you, in helping some of your poor relatives, and in forwarding other projects in which you are interested. But in a short time after your departure you find, to your grief and astonishment, that the man whom you trusted has suddenly launched out into an immense outlay on his house and equipage, his servants and children, vying with the great ones of the land, and has doled out a miserable pittance to your relatives and neglected your cherished institutions. Will you not feel that there has been a great breach of trust, and that instant steps should be taken to supersede the unfaithful steward in his stewardship? And yet is not this precisely the way in which many of us are treating our Lord's money to-day? Do not we use the bulk of it for ourselves, giving to Him and His work the chance coins which we may be able to spare or the subscriptions which we are obliged to give, to maintain a reputation amongst our fellows? Direct to us, therefore, comes that ringing accusation of the ancient prophet: 'Will a man rob God? yet ye rob me . . . . In tithes and offerings.' Mal. 3:8. In how many homes and places of worship are these words too sadly true!

"What a contrast to this is supplied in the cases of others, living obscurely amongst us, but millionaires in the sight of heaven! I have been credibly informed of one whose income is $10,000 per annum who lives on $1,000 and administers $9,000 for the Lord's service; of another whose income is $40,000, who lives on $1,250 and gives away the remainder; of yet another, a governess, who, out of the $500 that she earns, keeps $250 and gives away the other $250; whilst another who earns $7,500 lives on $500 and exercises a wise stewardship over the rest. A friend of my own, who has long since made a comfortable competence, is remaining in business for the purpose of devoting all his profits to the cause of Christ. As surely as some have speaking or writing faculties which they are bound to use for God's service, so others have business faculties which they are equally required to exercise for the same purpose, not wrapping them in the buried napkin to waste. What would you think of a minister who ceased preaching for no other reason than that he had enough to live upon! And, surely, if a man has no other talent than a business faculty he had better go on employing that, rather than do nothing for the Redeemer's glory.

"There remain two or three simple conclusions, which may gather up into a practical shape the subject we have been considering.

"1. **Let us consecrate ourselves afresh to our Redeemer.** Let each reader of these words thoughtfully take that step which inspired David Livingstone in his mighty career? His last birthday but one was spent far away from home and friends, in the wild jungle, surrounded by those degraded Africans that lay so near his heart; and in his diary he penned these touching words: 'My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee.'

"2. **Determine beneath the eye of Christ how much you should legitimately spend on yourself.**

"3. **Give away a stated proportion of all you have or earn.**

"4. **Let us sometimes make special offerings to the Lord Jesus.**

"5. **Be careful to put the Lord's money aside.** We must not trust to our memories, or to generalities. We must be minute and specific and careful, some having a bag, others a box, into which the Lord's portion is carefully put; some having a separate banking account; and all having some kind of ledger account, where we may put down what we receive and what we spend for Christ, that there may be no embezzlement, however inadvertent, of that which is not ours.

"Of the good results that will accrue, we have no time to speak. Wasteful and harmful expenditure will be checked. Evil ways of getting money will be abandoned. Treasures will be laid up in the heavens. Bags which wax not old will be provided. The Lord's treasuries will be filled to overflowing."

ALLAN S. REID,
Budget Secretary.

SYNOD OF ALBERTA

The Synod convened in Grace Church, Calgary, on Tuesday evening, October 31st, and was duly constituted, the Moderator, Rev. C. E. Fisher of Edmonton, preaching from Eph. 4:13. It was an earnest appeal for progress in personal attainment and in service. His successor, upon unanimous vote of the Synod, was Rev. James McNeill, minister of Grace Church. At the outset the privileges of the court were extended to the Synodical Superintendent of Missions, Rev. H. R. Horne. From the various reports one gathers that the situation in Alberta so far from being discouraging is of bright promise, but a heavy responsibility rests upon the Church to reach the settlers rapidly occupying the frontier lines of the Synod. An increase in membership of over 800 was reported. Five additional Sunday Schools have been organized during the year and four young people's societies, involving an increase in membership in both instances. The Summer Camp for young people at Sylvan Lake, which extended over ten days, was reported as highly successful. The W.M.S. reported through Mrs. F. W. Allott, Provincial President, that there had been a satisfactory increase in mission bands, girls' clubs, and young women's auxiliaries. Receipts for the Budget up to date were only $38.00 less than the year previous. On Wednesday evening an address was delivered by Rev. Dr. A. R. Osborn of First Church, Edmonton, the subject of which was The Dynamic of Faith, based upon Heb. 11:1. This was broadcasted as was also the message of the Moderator who expressed his satisfaction at addressing so large an audience never yet reached by a voice from the Synod. Dr. Osborn's message earnestly contended for the assertion of individuality and for enterprise in the work of the Church, in keeping with ever changing conditions, as against reliance upon traditional practices and mere organization. The chair was taken by Mr. Fisher whilst Mr. McNeill gave the Budget report. In addition to a lucid presentation of the situation by figures he emphasized the duty of all ministers in making stewardship a matter of continuous concern, instructing their people in the general principles governing in this realm. A recommendation of the Sunday School Committee was that The Burning Bush, by Dr. R. G. MacBeth, be adopted as a study book by Y.P.S. and Bible Classes. Rev. E. A. Wright suggested the possibility of securing the voluntary services of college principals and professors for a portion of the summer. It was recommended that Mr. Wright should introduce the matter to the Peace River Presbytery with a view to forwarding an overture to the General Assembly. Arrangements were made to secure for Rev. James McNeill release from his congregational work for two weeks in the summer to permit of his exploring the Peace River country. A welcome visitor to the Synod was the veteran minister, Rev. Dr. Hugh McKellar, a former Moderator of Synod, and pioneer in the Church, now in his ninety-third year.

A statistical report covering the years from 1925 to December 31st, 1932 showed the following increases in that period:

Presbyteries, 3 to 5.
Mission Fields, 5 to 20.
Preaching Places, 60 to 112.
Families, 2,375 to 3,771.
Sunday School Pupils, 3,787 to 4,924.
Teachers and Officers, 456 to 567.
Members, 4,751 to 6,807.

The Synod adjourned to meet in Knox Church, Red Deer, on the last Tuesday of October 1934 at 8 o'clock in the evening.

CLERK OF PRESBYTERY

Rev. P. Ferguson MacSweem, Moosomin, Sask., has been appointed Clerk of the Presbytery of Regina. All correspondence therefore for the Presbytery should be sent to him at the above address.

* * *

Rev. R. H. Williams, B.D., has been appointed Clerk of the Presbytery of Calgary, succeeding Dr. J. H. Woodside. His address is 803 13th St. E., Calgary, Alta.

Thy mercy, Lord, is in the heav'ns;
Thy truth doth reach the clouds;
Thy justice is like mountains great;
Thy judgments deep as floods.
Lord Thou preservest man and beast,
How precious is Thy grace!
Therefore in shadow of Thy wings
Men's sons their trust shall place.

AMONG THE CHURCHES

Hamilton, Ont.

St. Paul's Church has completed its one hundredth year. A feature of the centennial celebration, November 12th to 20th, was the issue of an attractively printed history of the Church. This was happily designated A Century of Service, and was the work of Mr. W. J. Shaw. The Master declared that He came to minister, therefore the mission of the Church, whether congregation or denomination, is best defined by the words of the Prince of Wales' motto, "I Serve." This was true of St. Paul's. Locally she became the mother of churches, Knox, St. Andrew, and St. John's, being her offspring. Early in her history her liberality on behalf of missions was in evidence. When the minister's stipend was less than £100 the sum of £20 was given at a missionary meeting for work in India and three years later the Home Missionary Association raised £70 by freewill offerings. Her contribution to the Century Fund was the largest in the Presbytery and the eighth in the Dominion. Sunday Schools were established in needy sections of the growing city and work carried on at points adjacent to Hamilton where now there are flourishing congregations. The Session records attest her interest in community life for that body amongst other acts protested against the extravagant issue of liquor licenses. Hers was the largest part in the founding of the Y.M.C.A., and Queen's University, Kingston, had its origin in a meeting in St. Andrew's, as St. Paul's was then called, of church leaders interested in higher education.

Congregational life was enriched by the character and service of many worthy men, courageous and true, who stood by the cause in dark days and who served the community by their integrity and fidelity.

St. Paul's history began with the beginnings of Hamilton for prior to 1833 the faithful met for worship in the old court house, a two-story building, the lower part of logs serving as a jail, and the upper part, frame occupied by the Presbyterians and Episcopals on alternate Sundays for religious services. The present site was secured early and a modest building erected thereon. About twenty years elapsed when work was begun on the present structure, the corner stone of which was laid on September 13, 1854 by Mr. John Young, and the church opened on March 8th, 1857.

This is a beautiful and commanding structure and for grace cannot be surpassed in the Dominion. In construction it is genuine, conforming to truth in art, and is one of the best examples of Gothic. It was enlarged in 1909 during the ministry of Dr. Drummond, an undertaking which with the extension to the Sunday School involved an outlay of $40,000, an obligation completely discharged before Dr. Drummond closed his ministry. It has a set of chimes, eleven bells of exquisite tone, played for the first time on Sunday, November 11th, 1906. A bell was hung in the belfry of the frame church which was transferred to the Sunday School when the chimes were installed. A plain bell this, but for seventy-two years it sounded the call to worship and in the early days rang the alarm of fire, thus humbly serving the community. Next year its centenary too may be observed.

The War Memorial upon which is inscribed the names of fifteen men of St. Paul's who gave their lives in the Great War, standing before the south-east corner of the church, is an Ionic Cross of stone, most beautiful in form and rich in carving.

The interior of the church with its splendid memorial windows, rich and chaste woodwork and appropriate furnishings, is distinctive and attractive as a place of worship.

Among the ministers, the three preceding Mr. Dunn were outstanding, Rev. R. J. Laidlaw, LL.D., 1878-1895, Rev. Neil McPherson, 1897-1904, and Rev. Dr. D. R. Drummond, 1905-1931.

The present minister, Rev. Peter Dunn, M.A., B.D., was called on November 9th, 1931 and inducted.

The centenary services began with communion on Sunday, November 12th, conducted according to the book of Common Order known as Knox Lithurgy and ordained for use by the General Assembly at Edinburgh in 1564. A token was struck for this occasion and presented to each communicant.

On Saturday the 18th luncheon was served in the school room with representatives of the city of Hamilton and the city churches as guests. Beginning with the mayor, a lengthy program of addresses was carried out in which reminiscences, congratulations, and kindly exhortations had their place. On this occasion the old bell, the first used in Hamilton, was rung, and a half hour concert was given on the chimes.

On Sunday large congregations assembled to hear the messages of Rev. Dr. Robert Johnston, Knox Church, Ottawa, ex-Moderator of the General Assembly, who in the morning dwelt upon the Church's heritage, and in the evening upon its character and influence.

The service for the Sunday School in the afternoon conducted by the minister, with the Superintendent, Mr. W. J. Shaw, presiding, was unique in that early forms were used. The singing was led by a precentor, the congregation stood for prayer and sat while singing, and the praise selections were confined to the psalms and paraphrases. The minister's message was, The Spirit of the Covenanter, a message to the young, which will appear later.

On Monday evening the last gathering was held and took the form of a congregational meeting in the church, the minister presiding, with representatives of Presbytery, and in particular the congregations which sprang from St. Paul's, with formal recognition of members who have been continuously identified with the congregation for fifty years or more. These numbered twenty-one. A reception followed when the jubilee members of the congregation were presented with leather-bound copies of A Century of Service, and the same to the minister and Mr. W. J. Shaw, the author, with a cheque to the latter. A chair was the gift of the choir to Mr. George Matheson who for sixty years had been a member of that body.

Two descendants of original members are Mrs. D. Storer, a daughter of Mr. John Young, and Miss Jessie Colville, a granddaughter of Mr. John Colville. The names of these two men are on the original deed.

The choir had its responsible part in the celebration and both by its selections and rendering made its fitting contribution to the impressive services on Sunday, and on Monday evening was represented by four of its number who richly enhanced the program.

One who came a long distance and who attended the service on Monday and spoke in the church on Monday evening, was Dr. Laidlaw of Ottawa, a son of a former minister of St. Paul's. He made very affecting reference to his father's ministry and to the wonder of his childhood if he would ever stand in that pulpit, a dream then accomplished.

The pacific disposition of the congregation was shown when their right to retain the name of St. Andrew's was disputed. At a meeting on May 4th, 1873, it was moved that the name St. Andrew's be retained. This motion was rejected for an amendment presented by Judge Logie and Dr. Barclay:

> This congregation while feeling they had a right to adopt the name of St. Andrew's Church, James Street, yet feeling that inconvenience might arise from the name and being desirous to cultivate the things which make for peace, do hereby agree to change the name of the congregation to that of St. Paul's Church, Hamilton.

The amendment was carried by a large majority and was concurred in by the minority.

The Editor of the Record was the guest of the congregation during the commemoration.

Oakville, Ont.

After Mr. W. Chisholm had obtained the patent from the Crown for the land on which the town of Oakville now stands, he erected a small public hall of logs which was used by various Protestant bodies for religious services, and here in 1833 public worship was first conducted under Presbyterian offices by Rev. A. G. Gale, a missionary of The Church of Scotland. In 1849 a small frame building was erected and in 1850 Rev. James Nisbet, afterwards a pioneer in Indian missions at Prince Albert, Sask., became its first minister. Five years after Mr. Nisbet's departure it was found necessary to enlarge the church. Nineteen years later a more commodious building was required and it was decided to move from William to Colborne Street, the present site where the new building was erected and occupied in 1888, at a cost of $10,800. The cornerstone of this building was laid by Mrs. Agnes Waldie Marlatt, mother of Major K. D. Marlatt.

In 1920 during the ministry of Rev. J. E. Munro, more ambitious designs for the building were carried into effect and the interior was entirely remodeled at great cost, two features being a stained glass window in the chancel, de Vinci's Last Supper, the gift of Mr. C. C. Marlatt as a war memorial, and a three-manual Casavant organ.

In celebration of the centenary special services were conducted on Sunday, November 19th and 26th, by the minister, with a congregational social and an entertainment under the auspices of the young people intervening.

Since 1925 there have been three ministers, Rev. W. Wallis, 1925-1927, Rev. J. F. Wedderburn, 1927-1932 and Rev. C. K. Nicoll, the present minister, inducted in June 1933.

Glace Bay, N.S.

The sixty-seventh anniversary of St. Paul's Church was recently observed, the special preacher being Rev. S. T. Nicholls of Pictou. His messages morning and evening were thoughtful, helpful, and very much appreciated. He spoke of the mission of the Church in the world, the message of hope and goodwill it brings to men, and its responsibliity in reconciling man to God who offers to men the unsearchable riches of His fellowship and love.

The Gaelic service at 3 p.m. was ably conducted by Rev. J. W. Smith of North Sydney. In the Gaelic choir of six was Mr. Donald McDonald, aged ninety, who has never missed the anniversary services. There was a large gathering, showing that the Gaelic language as their mother tongue is still dear to the hearts of Highlanders.

The massed singing of St. Paul's fine choir was much enjoyed, as were also the solos, duets, and special singing of those who assisted the choir.

The offerings were beyond all expectations, while the inspiration and spiritual uplift of these services no one can fittingly estimate.

St. Paul's has nobly "held the line" during the dark days of depression, and now with new enthusiasm its people go forward under the leadership of their minister, Rev. C. S. Miller, to greater service for the Church and for the advancement of the Kingdom of God.—Com.

Caledonia, P.E.I.

Adverse business conditions which have so seriously affected the fishermen and farmers for the past few years have rendered it impossible to complete the church in process of erection at Murray Harbour, one of the stations of the Caledonia charge, notwithstanding assistance procured from private sources. The minister, Rev. Allister Murray, who has served the congregation for three-and-a-half years, has suffered so severely from the strain of arduous work that he finds a change necessary. Accordingly he has made arrangements to spend some time in Scotland and in the south of England until his energy has been restored. It is expected however, notwithstanding these difficulties, through the self-sacrificing effort and earnest purpose of the congregation that the building will be completed in the spring or early summer. As illustrative of the heavy pastoral demands the minister last year made 1,608 strictly pastoral visits involving a brief service in every home, preached on an average three times every Sunday, and conducted three mid-week meetings.

High River, Alta.

The forty-eighth anniversary of Chalmers, and the thirtieth of Cayley Presbyterian Churches, was fittingly observed on November 12th, when the Rev. W. M. Kannawin, D.D., delivered three great messages that will long be remembered by the large congregations who heard them. The Session has put on record its gratitude to God for sending him on this memorable occasion. On the evening of November 13th, the Ladies Aid gave a supper in the Anglican Parish Hall, which was enjoyed by a crowded gathering, representative of all sections of the community. At the closing exercises held later in the evening, an interesting paper was read by Mr. R. A. Wallace, elder, and pioneer at High River, giving a historical sketch of Presbyterianism in the district from 1883, when Rev. Angus Robertson laid the foundations of what by 1925 had become a self-sustaining charge. In that year, property valued at $13,750, including Cayley, passed to what is now known as Union Church; and the people who had been the main builders, found themselves homeless. Both congregations have since erected their own churches, which are free of debt, and sufficient for present needs.—Com.



PRESBYTERIAN CHURCH, BRIERCREST, SASKATCHEWAN.

After a very happy ministry of nearly six years Rev. James Greer, on account of failing health, was forced to resign. Shortly after, he and Mrs. Greer departed for their native home, Belfast, Ireland. The pulpit is being supplied for the winter months by Rev. R. MacKnight, Moose Jaw.

Seaforth, Ont.

First Presbyterian Church observed its 66th anniversary on Sunday, November 12th. Rev. Geo. Taylor Munro of Kitchener was the special speaker for the day. A large and appreciative congregation was present at each service. The special thankoffering was one of the largest in the history of the church, being almost a hundred dollars in excess of any other recorded.

The church was formed in 1867, and has continued to be the leading church in the community. In the past sixty-six years there have been four ministers, Rev. Thos. Goldsmith, Rev. A. D. MacDonald, Rev. F. H. Larkin, and the present incumbent, Rev. I. B. Kaine.

Though a good number have joined the church each year, this past year, 1933, was marked by an increase in membership of fifty-four, thirty-four by profession and twenty by certificate, making the membership 535. All the organizations are doing well, but great enthusiasm prevails in the young people's organizations which in membership, attendance, and the character of the meetings are the best for some years. The women's organizations have been most helpful, the Women's Association, and the W.M.S., the latter being one of the largest in the Church. The church was erected in 1867 and remodeled in 1904.

Vancouver, B.C.

West Point Grey Church has a history of about twenty-five years although the work in its present form is of comparatively recent origin for the cornerstone of the present building was laid on November 10th, 1927. Notwithstanding reverses in the business world, the congregation shows itself deeply attached to the church and takes an active interest in its work. On Sunday, November 5th, special services were held morning and evening, the occasion being the dedication of the pews. Rev. J. M. Macgillivray, minister of Central Church and Moderator of the Synod, spoke in the morning, and Rev. Thomas Spencer Baynes in the evening. The minister is Rev. R. Currie Creelman. The service was enriched by a sacred program presented by The Associated Glee Club with Mr. T. W. Lorimer as conductor, Mr. T. Pearson, organist, and Miss Dorothy Riding as pianist. An announcement also was made of a special service for students.

Chauvin, Alta.

Under Mr. Geo. Hutchinson, student, who entered upon the work in June 1933, gratifying progress is being made. At a recent communion service at Killarney, one of the stations, nineteen members were received, four by letter and fifteen upon profession of faith, a total of twenty added since Mr. Hutchinson's coming. Three additions were made to the Church at Edinglassie, another station.

Bracebridge, Ont.

At a recent communion service Mrs. A. M. Wallis, widow of the former minister, Rev. Dr. Wm. Wallis, made formal presentation of a communion table beautifully inscribed. Mrs. Wallis briefly expressed her purpose in this gift, to make it a memorial to her husband, in addition to the church which stands as an evidence of his confidence in the congregation to rise above the discouragements occasioned by the loss of the church by fire during his ministry and which is now free of debt. Rev. P. W. MacInnis, Interim Moderator of Session, received the table and placed it in the custody of the Session Clerk.

Stirling, Ont.

On the occasion of the 77th anniversary of the congregation, November 12th, Rev. J. J. Louderbough of Elizabeth, N.J., preached at both services. The flowers for the service were presented by Mrs. Albert Hammond in memory of the early pioneers of Presbyterianism. Mr. Louderbough based his morning message on Proverbs 29:18, Where there is no vision, the people perish, and in the evening presented pen portraits of Jesus. The first minister was Rev. Alex. Buchan who was inducted in March 1856. Under his successor, Rev. James M. Grey, West Huntingdon was united with Stirling. The present church was dedicated on November 26th, 1893. Under Rev. F. A. Robinson in 1907, the present manse was erected. The church is enriched and beautified by several memorial windows. Other gifts are the pulpit, memorial tablets, altar rail, pulpit Bible and individual communion set. Under the ministry of Rev. J. Hall, who was inducted in 1914, the pipe organ was installed. The congregation in various departments is well organized and through these is active. Rev. J. A. Koffend, the minister, was inducted on February 16th, 1933.

Fort Coulonge, Que.

On the evening of Tuesday, November 14th, the congregation of St. Andrew's assembled for the dedication of a brass pulpit lamp presented by the Beaver Club of the church in memory of the late Mrs. George Bryson. Rev. Dr. Robert Johnston, Knox Church, Ottawa, ex-Moderator of the General Assembly, conducted the service and dedicated the memorial.

Ottawa, Ont.

On the eve of their departure from Erskine Church, Rev. Dr. Geo. E. Ross and Mrs. Ross were tendered a reception by the congregation and friends and were the recipients of gifts expressive of esteem and regard. Mr. Hughson, Clerk of Session, presented an address to Dr. Ross with a well-filled purse and a monogrammed leather briefcase. The Ladies Aid, through Mrs. Jas. Sharpe, presented to Mrs. Ross a cheque, and the W.M.S. a lovely purse.

Toronto, Ont.

At a Sunday evening service in High Park Church, attended by fifty veterans of the congregation and other military representatives, a tablet to the memory of the members of the congregation who fell in the Great War was unveiled by Lt. Col. J. Keiller MacKay. The minister, Rev. John MacNab, presided and the address was given by Rev. Sydney E. Lambert, Chaplain of Christie Street Hospital.

Murrayville, B.C.

Nestling among the sunny hills in the lower Fraser Valley is the village of Murrayville, picturesque indeed in its natural surroundings.

During the summer of 1925 a few Presbyterians emerged from their church to find themselves without a place of worship. A private home and later a vacant house served in this capacity. Rev. Thos. Oswald in a sermon, "Rise and Build," moved the small company to undertake the erection of a new church. To-day the congregation

is the proud possessor of the first church in Canada erected after the disruption. The original handful of Presbyterians has grown to a substantial congregation, the Young People's Society holding the attendance banner in the Westminster Presbytery. The congregation has been enriched by a succession of ministers under whom it has expanded.

In the early spring of this year there came to carry on work thus well established a student missionary, Mr. G. L. Fulford of Montreal College. Under him the work was well sustained and incidentally he was credited with interesting the people as never before in the beauty of their surroundings. The large company in attendance at his last Sunday services and later to bid him farewell was evidence of his work and of good-will. The Young People's Society, through their President, Mr. S. Monahan, presented Mr. Fulford with a burnt-leather loose-leaf photograph album suitably inscribed, and from the Sunday School teachers and officers he was the recipient of a beautiful Waterman fountain pen.

Mitchell, Ont.

Anniversary services in commemoration of the founding of Knox Church, eighty-four years ago, were held on November 9th with the minister, Rev. A. R. Gibson, presiding, and Dr. Rochester, Editor of the Record, speaking morning, afternoon, and evening. The congregation in the evening was augmented by that of the United Church which surrendered its evening hour to join with the Presbyterians. Rev. Geo. Kersey, the minister of Main St. United Church, took part in the service. An event, incidental, was the private administration in the afternoon of the Lord's Supper to an aged member living at a distance from the church who has passed his ninetieth year.

Toronto, Ont.

Another mile post was passed in a local congregation when St. John's Church celebrated its forty-fifth anniversary on November 19th and 26th.

Dr. R. B. Y. Scott, Professor of Semitics in McGill University, was the special preacher on the 19th. Dr. Scott is the only son of the late Dr. J. McP. Scott who as a student founded St. John's Church. After ordination he became its minister and for thirty-three years continued as such. Under his able ministry the church grew from a very small mission into one of Toronto's largest congregations. His unique and able ministry is by no means forgotten as was evidenced by the very large crowds that greeted his son and gathered around him at the close of the service to renew old friendships.

Dr. R. B. Y. Scott is one of the young men whose rapid advancement to an important educational position speaks for itself. He is a fine preacher and gave a good account of himself among those who have known him from infancy.

Rev. Dr. Eakin of Knox College was the special preacher for the 26th and his messages were of a very high order. It is seldom in the history of the Presbyterian Churh we find such outstanding preaching ability blended with scholarship as in Dr. Eakin.

The minister, Rev. Dr. R. G. Stewart, asked the congregation for fifteen hundred dollars in order to close the year with a balance on the right side of the ledger, and, as usual in St. John's, the people expressed their sense of responsibility and high privilege by contributing the full amount required.

Weston, Ont.

Eighty-six years ago, and thirty-three years prior to the incorporation of the village, work under Presbyterian auspices was begun and eleven years later a congregation organized by the Presbytery of Toronto. The first building was opened in 1865, free of debt. In 1880 the present building was erected, the original serving as a Sunday School. Sunday, November 12th, was observed as the 75th anniversary. In the morning Rev. Peter Taylor presented God's call to clear vision, certainty of message, and concentration, while in the evening Rev. H. A. Berlis appealed for liberality and aggressive action in hard times by contrasting the thought of the disciples, Philip and Andrew, with the action of Jesus in feeding the five thousand. When many would to-day curtail missionary work Jesus would say, Produce what you have and devote it to the cause. Greetings were conveyed to a large gathering on Monday evening by the Mayor and local and former ministers. Mr. W. M. McDonald related the history of the church, and an address was given by Major Burch on our responsibility for world peace. The oldest living member of the congregation who has attended the church since the age of seven years is Mrs. John Rogers, now in her ninetieth year, while there still survives at the age of ninety-two the widow of a former minister, Rev. Walter Reid. The services of Mr. E. G. Roy, choir leader, were recognized by the gift of a travelling bag. Rev. R. B. Ledingham, the present minister, has occupied the pulpit since early in Septebmer 1931.

Montreal, Que.

A congregation of Scotch fur traders and soldiers with some U. E. Loyalists constituted the beginning of Presbyterianism in Montreal, and now among the large and

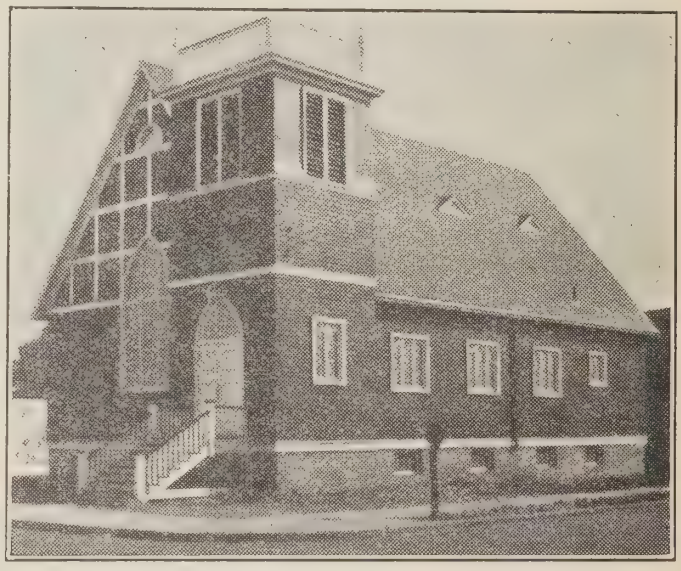
influential congregations in that city stands First Church of which Dr. M. Campbell has been the minister for twenty-five years. The twenty-second anniversary of the opening of the present splendid edifice was the occasion of reference to that event one hundred and forty-seven years ago when the first congregation was organized by Rev. John Bethune, March 12th, 1786. There are a few still in First Church in direct descent from families who worshiped in Old St. Gabriel's Church on Champ de Mars. Dr. I. A. Montgomery addressed the congregation at the morning service on the anniversary and Rev. Geo. Rowland in the evening, while on Monday evening the congregation was "At Home" to former members, visitors, and friends.

Relations with the Roman Catholic body seem to have been very friendly in the early days for the Recollet Fathers in 1792, before the Presbyterian Church was built, gave the Presbyterians the use of their church and repeated this act of consideration in 1809 when the church was under repair, refusing to accept remuneration. They did however accept a gift of two hogsheads of Spanish wine of sixty gallons each and a supply of candles.

Toronto, Ont.

Dufferin St. Church is the fruit of enterprise on the part of Dr. James Wilson, then of Dovercourt Church, now of Wychwood, who in June 1907 opened a Sunday School in the home of Mr. Martin, 84 Armstrong Ave. In a few weeks the attendance had risen to fifty. A contribution from Knox Church made the purchase of a lot possible and soon a building was erected. This was opened on November 15th, 1908. For some time the work was carried on under student supply and in January, 1910, organization was effected with sixty-one members. In April of the next year Rev. John Mustard was inducted and gave to the congregation a ministry of nineteen years. Progress was so rapid that in a short time a new building was required, the cornerstone of which was laid on May 4th, 1912, and the building opened before the close of the year.

It was therefore the 25th anniversary that was observed on November 5th. The morning message was brought by Rev. Dr. T. Hardy Andrews of Queen St. East Church, and in the evening by Rev. W. T. McCree, Glebe Church, whilst Monday evening saw a large company assembled for fellowship. The various organizations in this congregation are active in their several spheres. The Women's Own, under the direction of Mrs. Thomson, has a membership of over two hundred and fifty. A Men's Own has recently been organized with thirty-six members. The average attendance at the Sunday School is in excess of three hundred. The Young People's Society has a membership of seventy. The C.G.I.T. is the largest in the city, numbering one hundred and twenty, divided into ten groups. The W.M.S. is active and meets regularly its annual allocation. The Ladies Aid has accepted responsibility for the mortgage of about $10,000, paying annually the interest and part of the principal, an obligation consequent upon the installing of a new heating plant and a pipe organ. The minister is Rev. J. B. Thomson who was inducted on March 1st, 1929.



KNOX CHURCH, HALIFAX, N.S.

This congregation was organized in August, 1928, to serve the needs of the Presbyterians in the northern section of Halifax worshiping in rented buildings, and hampered by extreme difficulties.

In December, 1932, through the generous aid of the Church and Manse Fund, building was undertaken. Plans were made, and in early spring work began and under energetic leadership went rapidly forward, and dedication took place on July 9th, 1933, Rev. Dr. C. M. Kerr of St. David's, Halifax, and Rev. G. M. Dix of Edmonton, conducting the services.

The site is very convenient, and is three-quarters of a mile from any church, Protestant or Catholic. The building is a handsome frame structure seated with 250 chairs, with full-sized basement for Sunday School and other church activities. The acoustic properties, heating and lighting are excellent.

This building is the extraordinary achievement of a devoted band of workers. Besides much unskilled labor, more than $3,500 worth of work and materials was given by expert mechanics in the congregation. Numerous gifts of furnishing and equipment have also been made.

Knox has now a well-equipped plant valued at more than $10,000 and admirably suited to their present needs, with a debt of little more than $1,000, all done this

year, in a city suffering from financial stringency, with unemployment acute. The congregation is made up of working men and their families. Is it any wonder that citizens, noting the building activity, asked, "What sort of people are these Presbyterians that they dare to venture on building in the prevailing business conditions?" And they still wonder how the very satisfactory result has been accomplished without the usual legacy of a burdensome debt.

Rev. D. O. Mackay of Elmsdale has been Interim-Moderator of the congregation from organization save for the short ministry of seventeen months in 1928-30 of Rev. H. L. Bennie, now of Acton, Ont. The congregation has recently called Rev. T. Owen Hughes of Winnipeg, Man., and hopes for a speedy settlement. With a beautiful and comfortable church home, and a settled pastor, the people look forward to steady advance, and early self-support.

COVENANTERS SERVICE

A much belated report has been placed in our hands with respect to the Highland Games held in Brandon, Man., by the Brandon Highland Games Association. The bearing of these games upon character and life was set forth by the Hon. D. G. McKenzie for the same qualities that lead to success in this realm are required for life, viz., strength, courage, and endurance. The chief feature however with which we are concerned was the Covenanters Service conducted by Rev. J. Forbes Wedderburn, minister of First Presbyterian Church, Brandon, chaplain of the association. Thus while the main object of the gathering was the display of physical prowess, brotherhood was both expressed and promoted, and the nobler concerns of our higher nature had a place. The musical service was lead by a massed choir with Mr. Humphrey Davies as precentor. Instrumental music was provided by the band of the Salvation Army and the Brandon Boys' Pipe Band. The theme of Mr. Wedderburn's sermon was, "The Days of the Covenanters." He recited the heroic struggles of our Scottish fathers in the cause of civil and religious liberty, and declared that the name of the Scottish Covenanters will ever shine in history. Our chief concern, however, should be to emulate their example in their loyalty to the faith and in their heroic self-sacrifice.

Toronto, Ont.

The benevolent service rendered by Rev. Morris Zeidman at Scott Institute in the name of the Presbyterian Church has been renewed this year. At the opening 250 men assembled for the mid-day meal. Mayor Stewart was present and addressed the men in kindly words of encouragement and exhortation to self-control in these trying times.



PRESBYTERIAN CHURCH, HARDWOOD LAND, N.S.

Sunday, October 22, 1933, all roads in Central Nova Scotia seemed to lead to Hardwood Land, in the congregation of Elmsdale and Nine Mile River, Presbytery of Halifax and Lunenberg, for the dedication of the beautiful and comfortable Presbyterian church there. Rev. D. O. Mackay, the minister of the congregation, and Moderator of the Synod of the Maritime Provinces, presided and dedicated. The preachers of the day were Rev. W. McC. Thomson, D.D., of Sydney, and Rev. C. Ritchie Bell of Truro. Singers from St. Andrew's, Westville, St. James', Truro, and from Knox, Halifax, added graciously to the interest of the services. Great crowds attended all the three services. The congregation lost its rural church at Nine Mile River in 1925 by a small tie vote, and for eight years had worshiped alternately in a vacant store and rural school. The shifting of the population in recent years made it desirable that the building should be erected at the other end of the community, five miles from the former church. By the kindness of a deceased friend a lot was ready, an abandoned Congregationalist church, twenty-one miles away, was purchased, and the movement to build took form. The church was taken to pieces, trucked to the site, and used in part in the new structure, this procedure enabling the use of much relatively unskilled labor, which was given freely and without stint. The building became a community affair,

and the result is one of the handsomest rural churches in the central part of the province, with pews for about 140, basement fully equipped, bell, excellent organ, and pulpit furnishings, all the fruit of sacrificial giving by people in ordinary circumstances. They have had no outside aid, yet the debt is merely nominal and will soon be removed.

Thus a happy people, with the Divine Builder in the midst of them, have accomplished their hearts' desire and turned into good the calamity of other years. The depression need not be an insuperable obstacle to loving and willing hearts.

MISSION RALLY

Montreal, for a number of years, in addition to the ordinary means of awakening and sustaining general missionary interest, has held annually a rally in behalf of missionary work. This year the gathering was held in the Church of St. Andrew and St. Paul. In addition to the local ministers who took part three representatives of the Church at large brought messages to the large company. These were, Rev. Wm. Barclay of Central Church, Hamilton, Convener of the Assembly's Budget Committee, Mr. James Dutton of Peterboro, Chairman of the Board of Administration, and Dr. A. S. Reid, Secretary of the Assembly's Budget Committee. The general plan emphasized was "Something from everyone," a very timely form of appeal. The burden of our missionary enterprise would be very light indeed with every person's shoulder beneath it. As the case now stands not more than 30% of our people are contributing to the support of mission work. The returns from investment in home missions was illustrated by the fact that whilst the Church had paid out the sum of $21,000 to sustain the work of certain small and needy districts, the returns from people thus helped were almost five times that amount. The community without a church was a place in which it was unfit to live. To fail in the support of the Church's mission work would be to turn our back upon the history of our Church which had always been missionary in spirit and effort. The need at home was portrayed in the fact that the last census figures gave the number of Presbyterians in Saskatchewan as 67,000 and in Alberta 72,000. The great proportion of these were not identified with the Church. The work abroad also calls for enthusiastic support. The matter was put graphically by instancing the Church's service to the immigrant in welcoming him and caring for his spiritual well being, the benefit to the injured and sick by the ministrations of our hospitals in northern Ontario and Western Canada, the feeding of hungry children abroad, the ministration to lepers and the preaching of the Gospel in the darkness of heathendom.

Similar rallies have been held which we can but mention. For Toronto Presbytery, in Riverdale and Chalmers Churches, addressed by Rev. Dr. A. S. Grant and Mr. Dutton, Chairman of the Board of Administration. A very large gathering assembled in Knox Church, Ottawa, at which Rev. Dr. Donald of St. Andrew and St. Paul, Montreal, preached and Rev. Dr. Robt. Johnston gave a review of the work of our Church. This was the annual joint service of the congregations in the Ottawa Presbytery. The London Presbytery made arrangements for several of these rallies covering the whole Presbytery. The Presbytery of Stratford, in the southern part, brought the congregations together on Sunday evening, December 10th, in St. Andrew's Church, Stratford, the address being given by Dr. Grant, Secretary of the Mission Board.

Pouce Coupe, B.C.

A Board of Managers has been chosen for Melbourne Presbyterian Church, Riverside: Messrs. Murdock Campbell, Henry Brookbank, Frank Hill, and Mrs. Herman Meerman. Mr. Samuel Brooks, student missionary, was in charge of the field during the summer, and this organization was the result of his work. Mr. Brooks also revised the communion roll for Riverside, and provided a roll for High Ridge, the other station in the pastoral charge. Riverside congregation meet in a log church erected by the generosity of Melville Presbyterian Church, Montreal. It is the only Presbyterian church in the Peace River block of British Columbia.

At Baldonnell at a recent Sunday service two adults and a young girl fourteen years of age were baptized and received into membership upon profession of faith, and one by letter.

At Fort St. John the congregation has chosen its first Board of Managers: Messrs. J. A. Ogilvie, M. Holland, and B. C. Carmichael. The field embraces Pouce Coupe, Dawson Creek, Riverside, High Ridge, and Swan Lake. Under the direction of Presbytery, Mr. Brooks, whose term of service extended from June 15th to September 30th, concentrated his attention on Riverside and High Ridge. These points are nine miles apart, a distance covered by the missionary on foot. The attendance at Riverside was twenty-four and at High Ridge twelve. At Riverside there was an adult Bible class of from twelve to fifteen and a junior class of nine under fourteen years of age. Eight certificates were given for memory work. In July Rev. H. R. Horne visited the field.

The field could not contribute to its support as practically all the people are on relief. Frost came on the second of September and heavy snow on the third, destroying the crops.

NEW CHURCHES IN THE WEST

FOUR new Presbyterian Churches have recently been opened and dedicated in the Prince Albert, Saskatchewan, Presbytery, at Carragana, 165 miles east of Prince Albert, Smeaton, at Meath Park townsite, on the Prince Albert-Nipawin branch of the C.P.R., and at Aldergrove, 65 miles north-east of Prince Albert, on the Nipawin highway.

Carragana

Sunday, August 20th, saw the fruits of the faith of some, and the labors of others, when the new church building was opened and dedicated. Members of the congregation donated the logs for the building, and other materials such as lumber for the roof and floor, shingles, nails, finished lumber for the windows, door, and pews, were obtained through the fine generosity of outside friends. The building is 24 by 36, constructed of logs, and is plastered with mud mixed with straw inside and out. In this way a church cosy and comfortable, suited to the present need of the community, and worthy of its sacred purpose, has been erected. One pleasing feature is that not one cent was paid out for labor, and the spirit of the people is reflected in the action of one lady who, though over seventy-five years of age, whitewashed the interior of the church and did it alone. The dedication ceremony was simple but impressive, the service of praise was being led by the music of a concertina. Some, unable to gain entrance, sat on lumber piled alongside the walls outside. These apparent handicaps did not prevent the congregation of ninety from appreciating the solemnity of the occasion; and other responses in the dedication ceremony were clear, and full of the spirit of thanksgiving. The service was conducted by Rev. H. R. Horne of Regina, Synodical Supt. of Missions, assisted by Mr. William Weir of Knox College, student missionary in charge during the summer. Mr. Horne's timely message was heard with deep interest. At this service the sacrament of baptism was administered, followed by the sacrament of the Lord's Supper. It was gratifying to have 38 partake, five of whom for the first time. Some thirty members were enrolled as charter members of the congregation, and without doubt this number will be augmented in the near future. The church site was kindly donated by Postmaster A. Hueghan of Walkerton, Ontario.

Meath Park:

Services of special interest were held on Sunday, Sept. 17th, 1933, in connection with the dedication of a new church. The day dawned bright and clear, and continued with unbroken sunshine, and cloudless sky throughout. It was an imposing sight before the service began at 2 p.m. to see the people coming by families from all quarters, till the commodious church edifice was filled to overflowing. The services of the day were conducted by Rev. R. G. McKay of Prince Albert, assisted by Rev. J. Wilson of Smeaton, supervising pastor, and Mr. Alex. MacSween, student missionary in charge. Mrs. W. Moore presided at the organ. After the building was solemnly set apart to the glory of God and divine worship and service, a baptismal and reception service was held, followed by an impressive communion service in which two elders from St. Paul's Session assisted, namely, Mr. James Williamson and Mr. D. Malcolmson. Much credit is due to Rev. James Wilson, Mr. A. MacSween, and the loyal co-operation of all those in that most promising community, who contributed in any way to the successful outcome of such a commendable and auspicious enterprise. Twenty children and one adult were baptized at this service and the congregation begins with a charter membership of over twenty-five.

Aldergrove:

This building with its pleasing proportions and graceful spire is plainly visible for miles in either direction to anyone driving along the Prince Albert-Nipawin highway. It reflects much credit on the minister in charge, the Rev. Mr. Wilson, and those associated with him in this history-making enterprise. The sacraments of baptism and the Lord's Supper were also administered. This promising young congregation begins with a charter membership of twenty-one. When the annex at the rear is completed, when the congregation feels its way without shouldering too heavy a debt, this property should combine grace with service in a marked degree. In the evening, Rev. R. G. McKay, and two assessor elders, Mr. James Williamson and Mr. D. Malcolmson, from St. Paul's Session, Prince Albert, assisted Rev. James Wilson at Smeaton in erecting a court of sessions for the Smeaton Mission, and Messrs. Andrew Rasmussen and Jerred R. Ford were solemnly ordained and inducted as ruling elders.

Smeaton:

At this station the attractive frame church, with tower and spire, has been ceiled and lined with dressed lumber which adds greatly to the comfort and appearance of the building. It was dedicated early in the summer by Rev. H. R. Horne, Home Mission Superintendent for Alberta and Saskatchewan.

Early in 1932 a church was dedicated at Celtic and a fine new building is nearing completion at Mistawasis. This has been largely the conception and work of the Indians.



PRESBYTERIAN CHURCH, MISTAWASIS' RESERVE, SASK.
Rev. W. W. Moore, Missionary, Mrs. Moore, His Mother. Name of the other not given.

Sunday, November 5th, was a memorable day on the Mistawasis Indian Reserve, the opening and dedication of a beautiful new church. This is the fifth new church to be opened within the bounds of the Presbytery of Prince Albert during the past year.

Shortly after Rev. James Nisbet began work near the junction of the North and South Saskatchewan Rivers, Rev. John MacKay took up his residence amongst the Cree Indians, about seventy miles further west. Since then a very successful mission has been carried on, and a loyal band of devoted Christians now occupy the Reserve.

Having heard that Rev. Dr. Kannawin was making a trip through the western provinces in the interests of S.S. and Y.P.S. work, and was expected to be in Prince Albert on November 5th, the building committee made a special effort to have the new church completed so that he might participate in the opening services on that date. Promptly at three o'clock Rev. W. W. Moore, Moderator of the Presbytery, Rev. R. G. MacKay, Convener of the Presbytery's Missionary Committee, and Dr. Kannawin marched up the aisle, followed by members of the Session led by Chief George Dreaver, while the choir and congregation sang, "Oh God Our Help in Ages Past." The church was crowded, boys and girls and young people forming a conspicuous part of the congregation. Then followed the ceremony of dedication which was conducted by the Moderator and Convener of the Missionary Committee, and was carried through with dignity and solemnity. Dr. Kannawin preached an appropriate sermon.

The church is a beautiful structure with accommodation for about 200. The design and workmanship reflect great credit on the builders.

Amongst those who were present from a distance were Mrs. Goodfellow and Mrs. W. R. McLeod of Prince Albert, the former a daughter and the latter a grand-daughter of Rev. John MacKay, the pioneer missionary to the Cree Indians of Northern Saskatchewan. There was also present Miss Wilna Moore, teacher of Modern Languages in Saskatoon, and sister of the present missionary, Rev. W. W. Moore. Miss Moore is a great friend of this work and the present building owes much to her self-sacrificing contributions.

Mrs. Moore is a veteran in the service. About forty-five years ago she was appointed to the work at Portage La Prairie to take charge of the Indian School and engage in mission work among the tepees to reach the older Indians. These Indians were the Sioux, who as she says, had just come with hands red from the Dakota massacre, and were at that time refugees in Canada. Thus began her long career in Indian work which found its climax when her husband, Rev. W. S. Moore, was appointed to Mistawasis.

A TOUR OF THE WEST

Dr. Kannawin, Secretary of S.S. and Y.P.S. has just returned from an extended tour of the West. As his work is an important feature of the Church's enterprise we solicited of him the story of this recent trip. This is given in the letter below:

To the Editor of The Record:

I have just returned from a seven-weeks' trip through Northern Ontario and the Western Provinces. In spite of the depression, which has left its mark on every locality, I was pleased to find the Church in a very hopeful, healthy condition. Salaries and general running expenses have, in most places, been reduced, but the ministers are standing loyally by their people and sharing with them the results of decreased incomes.

Altogether I spoke in forty-one churches between North Bay and Victoria. In most places the meetings were well attended, and in every place the interest was all that could be desired. Sometimes it was difficult to draw the discussion to a close. In one place the minister accomplished this by announcing that it was after midnight. Even then there was no desire to hurry away. Several Presbyterial Young People's Rallies were

held. Outstanding amongst these were Fort William, Winnipeg, Brandon, Innisfail, and Victoria. At the last mentioned there were seventeen present from the Young People's Society of the Chinese Presbyterian Church. In many places two meetings were held the same evening, supper at six-thirty for Sabbath School workers, and a Young People's Rally at eight. This permitted a discussion of both phases of the work that I represented.

I cannot refrain from mentioning one experience that will continue to live in my memory. On November 5th after preaching in St. Paul's Church, Prince Albert, at the morning service, I drove with Rev. R. G. MacKay to the Mistawasis Indian Reserve, about sixty miles north-west, and took part in the opening and dedication of a beautiful new church. It was a memorable day on the Reserve. More extended reference to this event will be found in another column of the Record. It was indeed a privilege to meet, and for even a few hours to be associated with Rev. W. W. Moore, the missionary, his mother, Mrs. Moore, a pioneer missionary on this reserve, and his sister Miss Wilna Moore, to whose generosity the new Church owes very much.

It has often been said that the future of the Church depends upon the young people. If this be true the future of The Presbyterian Church in Canada is well assured judging from the interest that is everywhere manifest in the work amongst boys and girls and young people.

Sincerely,
W. M. KANNAWIN.

THE REVISED BOOK OF FORMS

Attention is called to the Revised Book of Forms, which is now in print, and may be obtained from Presbyterian Publications, 73 Simcoe Street, Toronto.

This book should be of great value to Ministers, Elders, Members of Boards of Management, as well as to all who are interested in the Government and Discipline of The Presbyterian Church in Canada.

The new book brings up to date of publication the various enactments passed by the General Assembly since the issue of the former book. The material has been rearranged in a systematic and helpful manner, and the book is furnished with a complete index.

J. W. MacNAMARA,
Clerk of Assembly.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer, Sunday, January 7th, to Sunday, January 14th, 1934

Sunday, January 7th, 1934—Texts suggested for sermons and addresses:
The Divine Judgment, Romans 1: 18, 24, 25; 2: 1; 1 Peter 4: 17.
Fear and Faith, Mark 4: 40; Psalm 27: 3; 112: 7.
Our Need of Repentance, Mark 1: 15; Matt. 18: 3.

Monday, January 8th, 1934—The Need of the world. Psalm 97; Romans 1: 18-32; Luke 1: 67-80; Hosea 14.
Consideration of each topic will be under three heads: Thanksgiving, Confession, Request.

Tuesday, January 9th, 1934—The Church Universal. Eph. 3; Jer. 2: 4-13; Luke 12: 35-40.

Wednesday, January 10th, 1934 — National and International Life. Psalm 96; Eph. 2: 11-22.

Thursday, January 11th, 1934—The Economic Life of the World. Gen. 1: 24-31; Mark 10: 23-27; Luke 12: 13-21.

Friday, January 12th, 1934—The World-Wide Christian Mission. Romans 10: 12-18; 15: 30-33; Eph. 1: 15-23.

Saturday, January 13th, 1934—The Family and Youth. Mark 10: 1-16; Matt. 18: 1-14; Joel 2: 23-32.

AN EVANGELISTIC MISSION

The Fraser Brothers, well known Scottish evangelists, have just completed an inspiring mission of almost three weeks at Prince Albert, Saskatchewan, in which the local Baptist and Presbyterian Churches cooperated. They have a most attractive and effective way of presenting Gospel truth, and with an artistic and varied program in which illustrated lecture, dialogue, sermon, poetry, and song, have each a part. They have been unusually successful in stimulating and holding the interest and attention of their hearers. Their fervent, fluent, and Scriptural messages must surely receive the blessing assured to those who faithfully sow the seed of the living Word.—Robert G. McKay.

ORGANS

Several applications were received for an organ recently advertised which of course could only go to one congregation and was taken early. If there are other instruments available we should be pleased to have them reported. One in particular is needed for a church seating about three hundred.

MRS. MARY OGILVIE

Mrs. Ogilvie, widow of the late William Ogilvie, for sixteen years a resident of Briercrest, Sask., passed away on November 8th after an illness of ten days. She was a staunch member of the Presbyterian Church, and a primary-class teacher for the last thirty-five years. In 1882 she became a member of the W.M.S., Georgetown, Que., and for seventeen years was a life member and devoted herself to the work of the organization. She gave time and energy to every good work, in particular to the Red Cross and W.C.T.U. Of her it can be said that she was a good woman and a true friend. It was through the efforts of Mr. and Mrs. Ogilvie that the Presbyterian Church in Briercrest was maintained as a congregation of The Presbyterian Church in Canada. Mr. Ogilvie predeceased his wife by twenty-two months.

MR. G. P. SUTHERLAND

Mr. Sutherland, at the age of seventy-two, died at St. Mary's, where he had lived in retirement for many years. In business he was well-known in London, St. Thomas, and throughout Western Canada. He was the son of the late Rev. Geo. Sutherland, D.D., a well-known minister of our Church. True to his training, Mr. Sutherland was an ardent supporter of the Presbyterian Church. He is survived by Mrs. Sutherland, three brothers and three sisters.

MR. PHILLIP DAWSON

Knox Church, Cannington, suffers a great loss in the passing of Mr. Phillip Dawson, who entered into his rest November 29th, at the ripe age of eighty-four years. A gentleman held in the highest esteem in the church and out of it, Mr. Dawson was a member of Kirk Session for eighteen years, and for many years previously a member of the Board of Managers. He was born quite close to the village of Cannington in the township of Brock, and lived in that township and in the village of Cannington all his life. As a farmer and seed merchant he was very successful. Two daughters, Mrs. T. Lloyd and Mrs. D. A. Southworth, are left to mourn his loss. He passes from our sight leaving happy memories, a good name in a good old age, loved and respected by everyone.

MR. FREDERICK SPENCE

Mr. Spence, whose death took place a short time ago in Edmonton, was an elder in St. Andrew's Church, Wainwright, Alta. He was also chairman of the Board of Managers. He was known on every hand as a man of uprightness and loyal to his Master and was of a cheerful and kindly disposition. He is survived by Mrs. Spence, two daughters and two sons.

MISS EVA L. MACARTHUR

The Presbyterian Church in Canada lost a true friend and a faithful worker by the death of Miss Macarthur at Winnipegosis, Man. She was the daughter of Peter Macarthur, one of the pioneers of the West, still living and over ninety years of age. Miss Macarthur was born in Winnipeg but has been a resident of Winnipegosis for the last twenty years, where she evinced deep interest in the work of the church and Sunday School. With her family she saved the Presbyterian congregation in 1925. Regular services were continued and the Sunday School work maintained by the earnest, faithful endeavor of Miss Macarthur and her sister, Mrs. Dr. Medd. Her last illness extended over two years but was borne patiently despite suffering. Those with her at the end say that her last words were so full of hope and joy that all felt it was an experience never to be forgotten. For her benevolent work also she will be greatly missed for many in sore straits during the past few years found in her a true friend and a helper in time of need.

REV. A. CROWTHER SMITH

Mr. Smith, who died in Australia on July 26th, was known to a large circle in Canada, especially in the West, having graduated from Westminster Hall, served in mission work in the prairie provinces and as assistant to Dr. Henderson in St. Andrew's Church, Vancouver, and Dr. Clay of St. Andrew's Church, Victoria. Born in England he came to Canada at an early age, and when war broke out was studying in San Anselmo College, California. He immediately returned to Vancouver, enlisted in the Medical Corps, and served for four years at the front. On his return he completed his studies at the University of British Columbia and Westminster Hall and after a brief ministry in Canada accepted a call to a Presbyterian Church in Coulburn, New South Wales, in 1924. There he served for three years undertaking also the chaplaincy of two local institutions and teaching Presbyterian pupils in the state schools. He added to his church equipment there a new Sunday School hall. Later he was called to St. David's Church in the garden suburb of Sidney, and while in the midst of preparations for this change he was suddenly called away. Mrs. Smith is the daughter of two well known pioneers in Vancouver, Mr. and Mrs. Henry Mutrie. —Com.

REV. R. GIBSON FISHER

A cable to Dr. Grant from Rev. David Marshall of British Guiana, announced the death of Rev. R. Gibson Fisher, Suddie, Essequibo, British Guiana. Particulars of this sad event have not yet been received.



FIRST-FRUITS OF WANG YSH MIAO.

This is the group of converts who came from the shadow of this Mongolian Lama Temple (Wang Yeh Miao) to attend Dr. Goforth's Revival Services in Taonan, Manchuria, early in the year. To Mr. Davis's left is the Korean preacher, Mr. Li, and to his left the other evangelist at Wang Ysh Miao, Mr. Su. Some of these converts are Ex-Colonization-Bureau-Men. All are now proud of their Bibles, held in view as a testimony. The trees are photographer's scenery, not true Taonan landscape.

OUR MISSION IN MANCHURIA

The following is from the China Fundamentalist:

Another thrilling report is that of the Canadian Presbyterian Mission in Manchuria, written by Rev. Allan Reoch. Those who were privileged to be at the founding of the League of Christian Churches which took place at Tenghsien, Shantung, in 1929, will remember this young man of fine spirit. The result of the disruption in the Church in Canada in 1925 was the organizing of a new mission to China in which Dr. and Mrs. Goforth were prominent. Missionaries think of these two friends as revivalists, but evidently they have also the executive ability necessary to organize and develop station work. Indeed in 1932 they received from friends in the home land $12,123.61 Mex., in unsolicited funds, and with this support fifty evangelists.

The new mission already has two central stations with seventeen out-stations. In this one year, in spite of their field being "like a wild sea owing to the activity of the bandits," they report 472 baptisms and, wonderful to relate, $4,312.12 in Chinese contributions.

An interesting fact is that in one place they have a Korean pastor. The Southern Presbyterians at Yencheng, Kiangsu, also have a Korean pastor. When Rev. H. G. Underwood of the Northern Presbyterian Mission in Korea urged, some forty odd years ago, the Southern Church to undertake a mission to Korea, one argument pressed was that it might provide a back-door entrance into China.

SOME ASPECTS OF THE WORK IN MANCHURIA

Rev. Allan Reoch

Preaching the Gospel in Manchuria is most interesting and not monotonous. I have just to-day finished the first round of a campaign for the teaching of our Christians in Szepingkai the difference between Roman Catholicism and Protestantism. The French Catholics from Quebec have been pouring their workers into this part of Manchuria during the last few years and this fall completed quite an imposing cathedral in Szepingkai, the spires of which stand out most conspicuously above the flat Chinese buildings. They seem to have a good deal of money and have been most energetic in trying to win over our converts. We are few in number but have the open Bible. I do not like controversy but felt it was necessary to conduct a quiet campaign

(Continued on page 23)



STAFF CHRISTIAN LITERATURE SOCIETY AND FRIENDS.
The picture is taken on the roof of the new building, 19 Museum Road, Shanghai, China.

Rev. Z. K. Zia writes:

Dear Dr. Rochester:

For some time I have neglected to write you. Now as the fall term begins, everything seems to have a fresh start. Our work here in the Christian Literature Society has a promising prospect.

Some of us have started a Bible Institute, and the place of meeting is the library and board room of the C.L.S. This term we have more than one hundred students. The expenses are met by a local merchant who believes that all his money first came from God. The monthly expenses run as high as five hundred dollars or more.

In my ruined home I have made a few repairs, and am running a kind of social centre for the rural neighborhood. We have taught the children Bible stories, hymns, and prayers. We have tried also to start a small industry of making grass rugs and a few rugs have already been made. This work really meets the need of those who have lost their homes and jobs. My aim is to lead men, women, and children to Jesus Christ our Lord. To this all the activities are really secondary. So I try to keep close contact with them and become their friend.

My connection with Fitch Memorial Church has been a happy one. For this term I am asked to preach there every other week. I may do more for the members of the church, and as you know during the last Japanese invasion the pastor and his family were killed by the Japanese soldiers, I feel that I must help the church with more energy.

My literary work has been concentrated on making The Shining Light more effective and evangelical. We have also started a new monthly called The People's Magazine. I am also re-translating Pilgrim's Progress. Besides these, a few minor literary projects are under way. I hope that before very long I may arrange to come to Canada for a short stay, for I need a wide vision so that my choices will be more useful and mature. I feel it keenly, for you know since my study in America I have worked all these ten years or more in China, or rather in Shanghai. My viewpoints need some sort of fresh air so that I might give more and better contributions.

Just at this moment I am glad to say that Psychology in the Service of the Soul by Weatherhead, translated or rather adapted by our Shining Light Department is ready for the market. I feel happy that this book is out, for it may help a lot of depressed souls.

Things move fast here in Shanghai, for some of us Christians believe that we must work hard as our years are limited. Some of us are starting a Children's Home, and others are starting a Beggars' Home. We are also thinking of starting a broadcasting station here in the C.L.S. building purely for the use of Christians and Churches. We believe that God has not deserted us Chinese yet, and we must not be too pessimistic. The Japanese may do their worst, but if God is with us!

I am much better mentally, and my spiritual yearning finds its outlet in prayers, singing hymns, reading the Bible, and doing service for my fellow countrymen. I am also trying to do a little by translating something worth-while in Chinese into English, thus showing my gratitude towards my Western friends.

I hope to write you more regularly later on if that does not take too much of your valuable time.

With best wishes, I am,
Sincerely yours,

Z. K. ZIA.

Some Aspects of the Work in Manchuria

(Continued from page 21)

among our own Christians. The plan I took for my first address on the papal theory was a new departure. I had seven of the men come each afternoon at 2 o'clock and while drinking tea (a Chinese custom), I gave an hour's address. After this we partook of a plain Chinese meal (provided of course at personal expense and not from Church funds). Each guest was given a Bible picture. After the meal was over, I played some music on the gramaphone. The women of the congregation were all invited on one day. They filled the chapel. After the address, cakes and tea were served and each one received a pin and needle case. In this way I sought to arouse some who were being misled by a display of wealth and were in danger of being lost to the Church.

A week ago, the new church at Maolin was dedicated. I was due to give the address on that occasion but was prevented from attending. Owing to precautions against the plague, they would not sell me a return ticket and as I would be prevented from returning, was unable to go. Work has only been carried on in that town for a year, yet these Christians have now erected their own church. I sent small picture books to thirty-two of the children who have memorized the catechism. I was due to go to T'ungliao this coming Saturday but now they report that there is a plague scare there and all the city gates are closed. Being prevented from going in that direction, I have now decided to put in a couple of weeks north of Szepingkai at Kung Chu Ling and Fan Chia T'un instructing the Christians there on the errors of Seventh Day Adventism. These people are very active and upset most earnest Christians.

Dr. Goforth has begun a series of special meetings in Szepingkai, and despite his blindness is working with undiminished zeal.

A STUDENT FOR THE MINISTRY

Dr. Buchanan of our mission at Amkhut, India, has written us enclosing a letter written to him by a licentiate who for some years has been a student at Toran Mal:

"I enclose a letter I have just received from Tezlo, a licentiate, who has been for some years at Toran Mal supported by the Amkhut congregation, and who has now been employed by the Presbytery as their home missionary. He has lately settled in Jhabua State, as you will see by the letter, but not very well settled yet. We have also sent from the Amkhut congregation men to work in Kathiawara State and Bag, Sindhia State. Both are having their ups and downs. In the former they wanted our men to sign an agreement that they would not preach, teach, or even give any medicine to a sick Bhil. At the latter, Rupji was beaten over the head by a Hindu, not a Bhil, till he was dizzy with the blows. No complaint was made, yet a superior official of the State has now written the petty officials that such things must not be done, that Indian Christians have the same rights as other natives. My two nieces by marriage, members of the Church of England, make this work possible by their special gifts. Are we downhearted? No!

Last Sunday I baptized, with nine others, the big brother of the Bhil headman of Anyhera. He has urged for some time that he be received. Another worker, Virio, has gone to live at Palaskua where we have quite a number turning to Christ. Daniel Master takes his Saturdays and Sundays to work at Nari Pol in the mountains. In that district I have baptized ten during the month and others are inquiring. Tezlo's letter, quaint as it is in its English, should show some of the difficulties in entering these native states."

* * *

Dear Father in Christ:

We are quite well here by the grace of our Lord Jesus Christ and by your daily prayer. I wish to write you about our work in this area long ago but I have not written yet, father. Now we know the Teheildar would not turn off us this time of year. But now they are trying with Jahagirdar, Inlab Singhji to turn off us after the rain over. The Jahagirdar did not tell me, but he told one of the village men after the rain over they must turn off from my villages and so on. One day the Jahagirdar called me to his house and he asked me two questions, first, from the villages who often come to sit to your house? Second, who come to your house to learn to read and write? I said the villager is not coming to my house but I often go to their houses and no one is learning yet, he is thinking about the caste.

In this corner the thieves are stealing all most from each house all most all the nights. In dark night are worse, they are carry off goats, cows, oxen, buffaloes and any sort of grain they can get, and even brass thali, lota, dechki, kangan.

One day they dig one of the villager house in which four or five families kept their money and silver and jewelry. I heard about 300 Rs. worth of jewelry, 700 Rs. cash taken. After a few days they broke Jahagirdar's building and taken away seven monds of grain and some silver and gold jewelry.

Sunday morning some children, men and women, came to our house to hear song and every evening we go out in villager's houses to tell the story of Christ. Here many people are talking about your work in Palaskua, says many people are become Christian, this year, one or two also gone from here. I mean from Tolawad and Wagvari.

P.S. To-day as regular way I went into

a house I found out a man who was baptize in Amkhut with his parent whose name is Ruplo, his father's name Ranjio and Ranjiyas Brother's name Muliya, who were from Sindan pani east of Mindha. I will try to see him often. I heard Rev. Selen of Toloda in West Khandesh died by falling from his water windmill who did clime up to repair some thing and did fall from there and found him dead on the ground. Sorry for news if this is true.

Father remember us in your daily prayer always as you use to do; that heavenly father give his weak, humble ignorant servant a new strength, a new wisdom, a new courage, and help guide him in this work, a new way as His wish where he need.

Now father give my loving salaams to mem sahib and to you.

Your obedient son,

TEZLO.



MISS MILDRED E. SOUTAR, R.N.

Sad news has come from India. A cable to Miss Bessie MacMurchy, President of the W.M.S. (W.D.), flashed the sorrowful message that Miss Mildred Soutar of Jobat, Central India, had succumbed after a brief struggle with severe illness, thus closing a short period of missionary work extending from September 23rd, 1930, the date of her designation, to November 19th, 1933, the date of her death at the early age of thirty-two years. Her post was that of Superintendent of the M. G. Abey Memorial Children's Nursing Home, Amkhut.

A missionary career so short cannot be judged by accomplishment. Time is required for sowing to emerge in harvest. Her lovable personality, her devotion, enthusiasm, energy, and her efficient training guaranteed that, had her days been prolonged, her service would have been richly fruitful. A glimpse of her work and her personal interest in it is given in a letter to the Sunday School of Erskine Church, Hamilton, of which she had been a member. She speaks of herself as "the foster-mother of a very happy family of eleven children."

At the memorial service in her home church her minister, Rev. R. J. Wilson, said of her, "For years she spoke to us by a winsome personality and a consecrated life;" and gave briefly her life history.

Born in Toronto she came as an infant with her parents to Hamilton. She enjoyed the inestimable advantage of exemplary home life and good training. In 1928 she lost her father and to both father and mother she often referred in terms of high appreciation for the devotion and fidelity which had moulded her life. Following a successful course in the public schools and collegiate she entered St. Joseph's Hospital as a nurse and graduated in 1928. A few years of work in this profession concluded with a special missionary course in The Missionary and Deaconess Training Home. Immediately after she entered upon her missionary career.

Two services of remembrance were held, the first on November 26th in her own church where every autumn a "Mildred Soutar Missionary Sunday" has been observed to keep her work before the congregation; the second, a very beautiful service, was held under the auspices of the W.M.S. (W.D.) on December 6th, 1933 in Knox Chapel, Toronto, where in April 1930 she received her diploma from The Missionary and Deaconess Training Home.

On the last occasion of our seeing Miss Soutar, as we recall, she expressed her interest in some humorous rhymes with which we had engaged the attention of a small company in the Training Home. These we offered to send her and having done so, asknowledgement was made of these "touching (?) poems" and also a book, the title of which we have forgotten, in a letter which we are pleased now to publish. In it one sees the combination of light heartedness and humor, and glimpses of her work are given.

Amkhut, Central India,
March 25th, 1931.

Dear Dr. Rochester:

I was very pleased to receive your letter with the enclosed very touching poems. We of the W.M.S. bungalow found them of great benefit to the mind, after a week of teaching or study. Also as the saying goes, "Speak of Angels and they are sure to appear." The afternoon before receiving the very amusing book I had been wishing I could pay a visit to the Hamilton library.

We saw Miss Maxwell off safely, having driven her in to Dohad, she will soon be in France. Her people in Surdi were like sheep without a shepherd, and asked us if we were not going there to take her place. We drove over last night and I felt so sorry for them as they all gathered around the motor seeming so glad to see us. One of the finest men of our Christian community there, passed away in the Jobat Hospital Saturday evening. He had only been sick for a short time with flu-pneumonia, and leaves several small children.

We have had a very sick patient in the bungalow. She was in a small room off the dispensary, but it was very hot there and

as I wished to watch her we moved her up here. Friday Dr. Draper came over from Jobat to see her, as she had been running a temperature ranging from 104 to 106.1. He diagnosed it as lobar pneumonia, both lungs being involved. That night she passed the crisis, her temperature becoming normal, but her pulse and respirations remained very rapid and Sunday night we had very little hope of saving her. But our prayer that her life might be spared has been answered in a wonderful way and she is now, if complications do not arise, well on the road to health again.

We "Amkhutites" do not have to go to Toronto Exhibition for the fireworks display as we have been having splendid displays right at our very door. For several days now the jungle has been burning. Last night the hills behind the bungalow were lit up. It reminded me of the lights on the mountain in Hamilton. The fire seems to travel in lines. Here and there it breaks loose in a cloud of smoke and fire, but mostly resembles rows of electric lights. The fires back of us have been extinguished but over to the left of the bungalow there are three big fires raging at present. We drove along there this evening and had a good view of it. The bamboos snap and crackle as they burn but the trees are not harmed at all.

I am enclosing a few snaps which might give you a little idea of the people and scenery. The one is taken at Toran Mall, and if you look carefully you may be able to distinguish the church, though the print is a bit dark. This was taken when we visited Toran Mall. It is a lovely spot and we thought it would be an ideal place for language study, but the diversions are many, and the Pandits few and far between that would care to go to such an out-of-the-world place. The second snap shows that I was not altogether idle while there. Dr. Caldwell turned over his medicine cabinets to us when he left. So I had ten or eleven patients come for medicine every day. This snap was taken unknown to them, the one has a bottle containing a tonic, as he said he was "weak" having been very sick some little time before. The other thinking me a dental surgeon came to have his tooth extracted. I accomplished it much to his satisfaction by using a pair of big plyers which had been used on the work. BhemSingh our cook and general handy man acted as interpreter. The other snap is of Pangora school at their Christmas closing. Those who had attended regularly received a dress or shirt and trousers as the case might be. So they have more clothing at the present moment. The little teacher is at the right. The little girl with the doll was very frightened of it and we had a hard time to persuade her to hold it. Poor little one, it was so strange and new to her. The writer was in a very precarious position as one might see, the arrows were pointed straight for her heart. The Bhils are noted for their shooting. The little boy who is proudly holding the calendar received it as first prize. They are very fond of pictures especially colored Scriptural ones.

Thanking you for your kindness in sending us the reading material. It certainly was appreciated. Please forgive errors as I have lost a few hours of rest the past week, besides having a tiny coal-oil lamp at present as my lantern ceased giving light when I went downstairs to see my little patient. Remember me to Mrs. Rochester and also give my love to all at the Church Offices. (The ladies I mean.)

Very sincerely yours,
MILDRED E. SOUTAR.

The pictures mentioned above we are unable to reproduce. The description, however, is vivid.

What a revelation is here of devotion, resourcefulness, joyous service, and, of one so natural and human withal.

Miss Soutar is survived by her mother and one brother. What a bereavement this! The sympathy of the whole Church goes out to them and especially to Mrs. Soutar, who has borne herself so bravely in this hour of sorrow.

THE MODERATORS-DESIGNATE

Rev. P. D. Thomson, D.D., minister of Kelvinside, Glasgow, has been nominated Moderator of the General Assembly of The Church of Scotland, which meets in May, 1934. For twenty-seven years Dr. Thomson has occupied the pulpit of Kelvinside, where his varied and intensive activities have made his congregation a working force and a centre of influence. As a student he earned high distinction both in University and College, and a career of thirty-seven years in the ministry has won for him not only the esteem and affection of those to whom he ministered, but the wider confidence that brings the Moderatorship in view. He has strength of character and energy, and as the Church Record says, "The dignity and authority of the Chair will be safe in Dr. Thomson's hands."

* * *

For the next General Assembly of The Free Church of Scotland, Rev. Dr. MacDonald of Milton Free Church, Glasgow, was nominated as Moderator.

Always, to one who wants to do his duty, it will become plain in the long run that he must be prepared to stand alone, or at any rate to go against the majority.

Children and Youth



Football Teams H.M.S. Cumberland and Tamsui Middle School, Formosa.

FOOTBALL CHAMPIONS, TAMSUI MIDDLE SCHOOL, FORMOSA

Mr. G. W. MacKay

Autumn is the football season the world over. The youth of the Presbyterian Church in Canada might be interested in the accompanying picture taken on the occasion of a Rugby game between a team from H.M.S. Cumberland, a British Cruiser, and The Tamsui Middle School, in October 1932. It was a red letter day in Tamsui when the British Navy men arrived in big motor buses having driven over thirty-three miles from Keelung. Not only the four mission schools in Tamsui, but all the Britishers who could make it attended the game.

The weather was perfect, grey, threatening rain, but only threatening.

Now the T.M.S. has a record of never having lost a Rugby match. Throughout the years they played many matches every season against schools of the same high school grade, and also commercial college and university standing as well as the Imperial Railroad Team. In one season the railway team would challenge us several times but we always won. When the championship of the Island was in question, a few years ago, we were notified on a Saturday that the championship match would be played off the next day, Sunday. Of course the game being on Sunday, we did not enter, and the railroad team, our long-standing rival, won, receiving a silver cup and getting as well a trip to Japan.

When the stalwart British officers and sailors arrived last October, we thought our day for defeat had come, but to the surprise of perhaps most of the spectators, an hour's exciting play left the score 5-3 in favor of Tamsui.

Our coach, Mr. Tan Chbeng-tiong, deserves the credit for bringing successive generations of T.M.S. boys to this point of efficiency. He may be seen in the centre of the second back row, his head being above the heads of the Britishers on either side of him.

In closing we would remind the readers of the Record that March 9th, 1934, will complete the twentieth year of Middle School history. We are happy to think that in many other departments of life than Rugby the school has enriched the life of Formosa and even Japan proper. During the last few days we had calls from two old boys who are teaching in Japan, one in a high school and another in a university. One of our earliest students is now a judge in Japan, a very rare honor for any Formosan.

This anniversary year, however, we are seeking to take stock along spiritual lines. For instance in the matter of values it gives us more joy to know that three harum-scarum day-pupils are weekly preparing their S.S. lesson with Mrs. Koa during the holidays, and teaching the same on Sunday to small first year Middle School boys in Daitobi Church, than to get reports of promotion to honor in a worldly sense.

FAULTS OF YOUTH

When this number of the Record reaches you it will be but a few days before or after the close of 1933, a time when we look back and in mind go over many of the incidents and experiences of the year that has gone. That is a strange power which we all have of looking backwards and recalling clearly where we have been, what we have said, and done, and thought. Sometimes we speak of the Recording Angel, who we say makes a complete record of everything in our life. Whether that be so or not a record is surely kept by something within us. A great inventor whose name is very well known, Thomas Edison, after a long period of labor and experiment produced a machine which took down every word and sound that came from the human voice when speaking into it. Marks were made upon a cylinder of wax or a flat disc which when put on another machine gave back all that had been spoken. These machines were called gramophones and by the marks made upon these tubes or discs we have been able to listen to conversation, speeches, songs, and instrumental music from the past. In some business offices you will find this recording and re-producing of sounds by a machine called a dictaphone. The man at his desk instead of speaking to the stenographer, who would take down in shorthand all that he says, speaks into one of these machines which marks every sound on a cylinder. Later the typist takes this cylinder and putting it on another machine is able to hear all that was said, and, deftly using the typewriter, puts it all upon paper. It would seem that is exactly what is done in the life of every one. There is a very sensitive plate that we call the brain which receives impressions of all kinds and makes and keeps a complete record of life. We may at any time turn to this record by the use of memory and hear it speak to us afresh. We may not always be able to recall, but something that has been hidden which we cannot think of is brought within memory's reach by some word or incident. For example on the night of Jesus' trial, when Peter thrice denied Him, he recalled when the cock crew his brave bold words that though all men should deny Jesus he would not. If you turn to the story of Joseph you will discover that when his brothers came before him in Egypt and did not know him, his sharp treatment of them brought back to their minds their brother's grief and pleading when they sold him to the Ishmeelites. It isn't easy to recall telephone numbers because we have heard so many but it would seem from an incident that came to our attention that there is a record on the brain of every number we have heard or seen. An elderly lady whom we knew well opened the newspaper one morning to find on the front page the story of that awful tragedy, the sinking of the Titanic, with her son on board. That was a great shock and it so affected her that she told us that no person in the family needed to look at the telephone book for a number if she had ever heard it.

It would seem that this strange power of ours to keep in mind things that have happened long ago may give us real distress. There are in every person's life many, many grateful memories, but if we have done or said what was unworthy or wrong we cannot look back upon it with pleasure. Indeed the thought of these things may bring us great pain and regret. That is seen in what we have said about Peter and in the story of Joseph's brothers. The writer of the 25th Psalm felt that way about things that were wrong in his boyhood or youthful life. He therefore quite properly turned to God when he thought upon these things and offered this prayer,

"Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord."

It appears in a slightly different form in our hymn book,

"My sins and faults of youth
Do Thou, O Lord, forget:
After Thy mercy think on me,
And for Thy goodness great."

As we advance in years and especially if we are spared to be quite old we usually reflect very much upon the past. We may therefore treasure for ourselves grateful or bitter memories. We should do good for its own sake but it helps us to avoid what is wrong by thinking of the consequences of our misdoing.

This prayer therefore of the Psalmist is a message for the young, telling them to watch against that which later, when they grow up, they will regret. We must not forget the great law of the harvest which Jesus so clearly set forth and which one of His followers presented in these words:

"Whatsoever a man soweth that shall he also reap."

That is only one view however of this prayer. There is another matter to be noted and it is very comforting indeed. Fathers and mothers, when they look upon the early mistakes and sinful acts of their children, do not regard their children with hatred or bitterness but consider them with love, forgiveness and tenderness. They do not like to dwell upon the "sins and faults of youth." They remember that their children could not be as thoughtful as in later years and they were without experience. Therefore when their children have

turned from these sins and have overcome their faults, they forgive and they forget. From our fathers and mothers we learn something of what God is, for it has been written,

"Like as a father pitieth his children so the Lord pitieth them that fear him."

If any young person has done anything wrong he may turn to God in prayer Who will welcome him and he shall find both forgiveness and peace. Let us not forget the prayer

"My sins and faults of youth
Do Thou, O Lord, forget."—R.

Y.P.S. PROGRAM

The Young People's Society of St. Andrew's Church, Puce, Ont., was organized in February of this year under the direction of Rev. James Isaac, and carried through a program of debates which ended in June. Activities were resumed in September when a full program was prepared for the balance of the year. The Life of Christ, under the direction of the Devotional Committee, is the subject of study on the first Wednesday of each month. The second Wednesday is devoted to missionary study, the topic being India and its problems. On the third Wednesday the program is under the direction of the Literary Committee, attention being given to the study of the great dramas since the time of Shakespeare. The last Wednesday is given over to entertainment under the Social Committee. The young people, in the absence of the minister, conducted the Harvest Thanksgiving service to the gratification of the congregation. All meetings are largely attended and a warm welcome is given to visitors. — Miss Mildred Stowe, Press Sec'y.

RALLIES

The fifth annual rally of the S.S. and Y.P.S. Association of the western division of the Presbytery of Kingston was held in St. Andrew's Church, Foxboro, the President, Mr. Vernon Weir of Belleville, in the chair. The leading feature of the program was an inspiring and instructive address on The Heritage of Youth by Rev. Joseph Wasson, Calvin Church, Toronto. This gathering was regarded as the most successful yet held. A substantial increase in membership was reported over the previous year. The officers elected are:

Honorary President, Rev. S. M. Scott, Picton; President, Mr. Jack Wilson, Belleville; Vice-President, Mr. Max Dodds, Picton; Secretary, Rev. W. Harold Reid, Belleville; Treasurer, Miss Mildred Easton, Picton.

* * *

The Presbyterian Young People's Union of Cape Breton held its Fall Rally at the Sydney Presbyterian Church on Tuesday evening, November 14th. Large delegations of Presbyterian young people from Glace Bay, North Sydney, Chalmer's Jack Mission, Sydney Mines, Whitney Pier, and Sydney attended. The theme of the devotional service was, The Christian's Race, based on (2 Timothy 4:7) where St. Paul writes, "I have fought a good fight, I have finished my course, I have kept the faith." Mr. Edwin Duguid of Sydney, President of the P.Y.P.U., presided. The theme was helpfully unfolded by Mr. Edwin Duguid, Sydney; Mr. Angus MacDonald, Glace Bay; Graham MacMillan, North Sydney, and Miss Kathleen MacLean, Sydney Mines. Rev. J. W. Smith of North Sydney effectively brought to a conclusion this very impressive service. Rev. Charles S. Miller, of St. Paul's, Glace Bay, offered prayer. Other Presbyterian clergymen present were Rev. Quincy A. McDowell, of Sydney Mines, and Mr. Lynn S. Mosser, of Grand River.

Other features of special interest were the Young People's Choir of thirty-seven voices, the St. Andrew's Male Quartette of Sydney Mines, and the duet by Misses Mary Ferguson and Isabel Morrison, of Sydney. During the fellowship hour the Sydney Young People's Society provided a delightful entertainment of songs, stunts, and games. Lunch was served in the church and no one will soon forget Sydney's cordial hospitality.

A week of selfishness and a Sabbath of religious exercises will make a good Pharisee but a poor Christian.

A helping word to one in trouble is often like a railway switch, but one inch between a wreck and smooth-rolling prosperity.

Sire: It is in truth the lot of the Church of God, in whose name I am speaking, to endure blows and not to give them; but also may it please you to remember that it is an anvil that has worn out many hammers.—Beza.

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INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—JANUARY 7

Birth and Infancy of Jesus

Matthew 1:1—2:23

GOLDEN TEXT.—Thou shalt call his name JESUS; for he shall save his people from their sins.—Matt. 1:21.

TIME.—Birth of Jesus, December, B.C. 5. Visit of the wise-men, January, B.C. 4. Flight into Egypt, February, B.C. 4. Childhood and youth at Nazareth, B.C. 2-26. Visit to Jerusalem at the age of twelve, April, A.D. 8.

PLACE.—Bethlehem. Egypt. Nazareth.

SUBJECT.—THE SON OF GOD COMES INTO THE WORLD

I. THE MESSIAH OF PROPHECY, Matt. 1:1—2:6
   - The first Gospel.
   - The writer of the Book.
   - The genealogy of Christ.
   - The incarnation.
   - The coming of the wise-men.

II. LED BY THE STAR, Matt. 2:7-10.
   - Herod's crafty plan.
   - The guiding star.

III. GIFTS FOR THE CHRIST-CHILD, Matt. 2:11-23.
   - Worshiping Christ.
   - The Christ-Child in Egypt.
   - The return to Nazareth.

LESSON—JANUARY 14

Baptism and Temptation of Jesus

Matthew 3:1—4:11

GOLDEN TEXT.—It behooved him in all things to be made like unto his brethren.—Heb. 2:17.

TIME.—January-February, A.D. 26.

PLACE.—The wilderness of Judæa. The ford of the Jordan at Ænon.

PARALLEL PASSAGES.—Mark 1:1-13; Luke 3:1—4:13.

SUBJECT.—RIGHTEOUSNESS, AND VICTORY OVER TEMPTATION.

I. THE WORK OF JOHN THE BAPTIST, Matt. 3:1-12.

II. THE BAPTISM OF JESUS, Matt. 3:13-17.
   - Fulfilling all righteousness.
   - The Father's testimony to the Son.

III. THE TEMPTATION OF JESUS, Matt. 4:1-11.
   - The temptation of the body.
   - The temptation of easy success.
   - The temptation of worldly power.

LESSON—JANUARY 21

Jesus Begins His Ministry

Matthew 4:12-25

GOLDEN TEXT.—Repent ye; for the kingdom of heaven is at hand.—Matt. 4:17.

TIME.—April, May, A.D. 28, the second year of Christ's ministry.

PLACE. — Capernaum. Sea of Galilee. Galilee.

PARALLEL PASSAGES. — Mark 1:14-20; Luke 4:14-31; 5:1-11.

SUBJECT.—THE THREEFOLD MINISTRY OF JESUS.

I. PREACHING, vs. 12-17.
   - From Nazareth to Capernaum.
   - The Kingdom at hand.

II. CALLING, vs. 18-22.
   - Fishers of men.
   - Leaving and following.

III. HEALING, vs. 23-25.
   - All kinds of cures.
   - The great multitude.

LESSON—JANUARY 28

Standards of the Kingdom

Matthew 5:1-48

GOLDEN TEXT.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

TIME.—Midsummer of A.D. 28, the second year of Christ's ministry.

PLACE.—The Horns of Hattîn, a hill west of the Sea of Galilee.

PARALLEL PASSAGE.—The "Sermon on the Plain," Luke 6.20-49.

SUBJECT.—CHRISTIAN IDEALS.

I. STANDARDS OF BLESSEDNESS, vs. 1-12.
   - The Sermon on the Mount.
   - The Beatitudes.

II. STANDARDS OF INFLUENCE, RIGHTEOUSNESS, AND PEACE, vs. 13-42.
   - Lights of the world.
   - Keeping the commandments.
   - Resist not evil.

III. STANDARDS OF LOVE, vs. 43-48.
   - Love your enemies.
   - Aim at perfection.

LESSON—FEBRUARY 4

Putting God's Kingdom First

Matthew 6:1-34

GOLDEN TEXT.—Seek ye first his kingdom, and his righteousness, and all these things shall be added unto you.—Matt. 6:33.

TIME.—Midsummer of A.D. 28, the second year of Christ's ministry.

PLACE.—The Horns of Hattîn, a hill west of the Sea of Galilee.

PARALLEL PASSAGE.—The "Sermon on the Plain," Luke 6:20-49.

SUBJECT.—PUTTING FIRST THINGS FIRST.

I. CHRISTIAN HUMILITY AND SINCERITY, vs. 1-18.
   - Secret charity.
   - Secret prayer.
   - Secret fasting.

II. TREASURES IN HEAVEN, vs. 19-24.
   - Riches that last.
   - The inner light.
   - God or mammon.

III. TRUSTING GOD, vs. 25-34.
   - Be not anxious.
   - Birds and lilies.
   - Seek first the kingdom.

Thoughts are the seeds of acts and corrupt us if shown the least favor.—*Geikie.*



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Three Books

Recommended for pre-Easter reading:

"How Can I Find God?"
By Leslie D. Weatherhead - 90 cents

"Can Christ Save Society?"
By A. E. Garvie - - - - 90 cents

"The Meaning of the Cross"
By Henry Sloan Coffin - - - $1.75

The Three Books Post-paid $3.40

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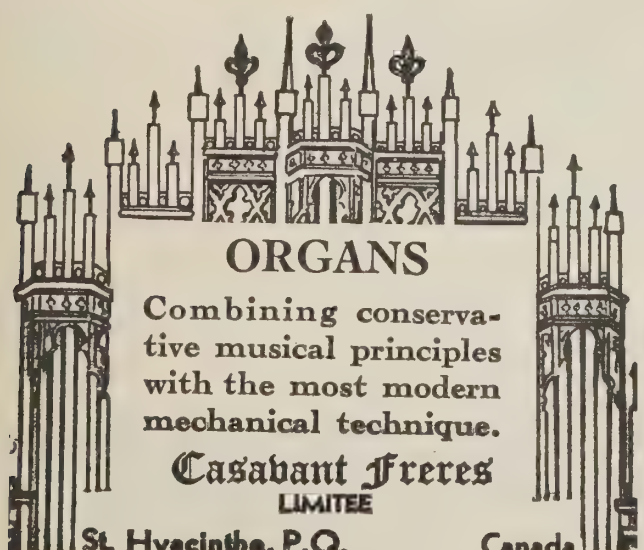
Springhill, N.S., November 21st, Rev. Dr. J. F. Cocks.

Bolsover and Kirkfield, Ont., November 25th, Rev. J. R. Dickinson.

Belmont and Yarmouth, Ont., December 1st, Rev. J. Knox Clarke.

Sydney, N.S., November 17th, Rev. Dr. A. A. Murray.

New Westminster, B.C., Gordon Church, November 21st, Rev. D. J. Donaghue.



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4	2	" 6 and 7 years old
8	1	" 7 and 8 years old
2	2	" 8 and 9 years old
5	1	" 9 and 10 years old
5	1	" 10 and 11 years old
1	0	" 11 and 12 years old
2	0	" 13 and 14 years old
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Resignations

Rev. Dr. Rudolph Uren, Rosedale Church, Toronto.

ORGAN WANTED

St. Paul's Presbyterian Church, Sault Ste. Marie, having lost their organ by fire, are in the market for a two manual, or larger organ. Please send specifications with price to J. C. Agnew, 266 Albert St. E., Sault Ste. Marie, Ont.

Scriptural Reasons Why We Should Reject Buchmanism

(Generally known as The Oxford Group Movement), by Herbert Stewart. Price 20 cents postpaid. On sale by The Scripture Testimony League, Book Room Dept., 2097 Union Ave., Montreal, Que.

Wit should be a shield, not a sword.

A child is an angel dependent on man.

God still speaks and men still answer.

Benevolent people are always cheerful.

We cannot get up by pulling others down.

If ye love Me keep My commandments.

You should not bark if you cannot bite!

Work reveals character but so does waiting.

He who is full of fault usually finds fault.

Many who give rough blows have thin skins.

To laugh at infirmity or deformity is an enormity.

Man owes much of his ingenuity to his misfortunes.

Those quick to promise are generally slow to perform.

A broken character is bankruptcy in its worst form.

There is no need to lose character when money is lost.

Let us all be zealously at work and carefully on guard.

Serve the world but do not be the servant of the world.

Storms converted not a few of the townsfolk into builders and architects.

Some throw salt on others but smart if a pinch falls upon their own sores.

To renounce, to give up, to deny self, is the lesson we all have to learn.

A true man does what he thinks to be right whether pigs grunt or dogs howl.

The standards of our Church were born not of controversy but of consecration.

Calvinism has nerved more men and women to die for Christ with thanksgiving in their hearts and psalms upon their lips than any other creed.

There is fullness in Christ for empty sinners.

To neglect the trifle is to miss the triumph.

What is meant to tickle often makes a wound.

Pride grows fast enough and needs no feeding.

Our opportunities to do good are our talents.

If a man pleases God he may let the world wag.

Whoever watches the clock while at work is not working.

Let him that thinketh he standeth take heed lest he fall.

Whoever serves his country well has no need of ancestors.

In knowing life we are living, and in living we know life.

It is a pity when one man's mirth is another man's misery.

If we dance to every fiddle we shall soon be lame in both legs.

The intellect is not the only means by which to apprehend reality.

Those who follow the simple precepts of Jesus can never labor in vain.

He that gets gear before he gets wit is but a short time master of it.

Were man less weak and less exposed as an animal he would be less powerful as a rational creature.

We are often too much in the thick of things to see them; hence the need of detachment, of going apart.

Beyond all example Calvinism intensifies man's individuality and leaves him alone in the presence of God.

Communion which needs no words is as rare as it is rich for it betokens perfect understanding and sympathy.

There is no man who may not say "Our Father which art in heaven" and no man is more entitled to use it than another.

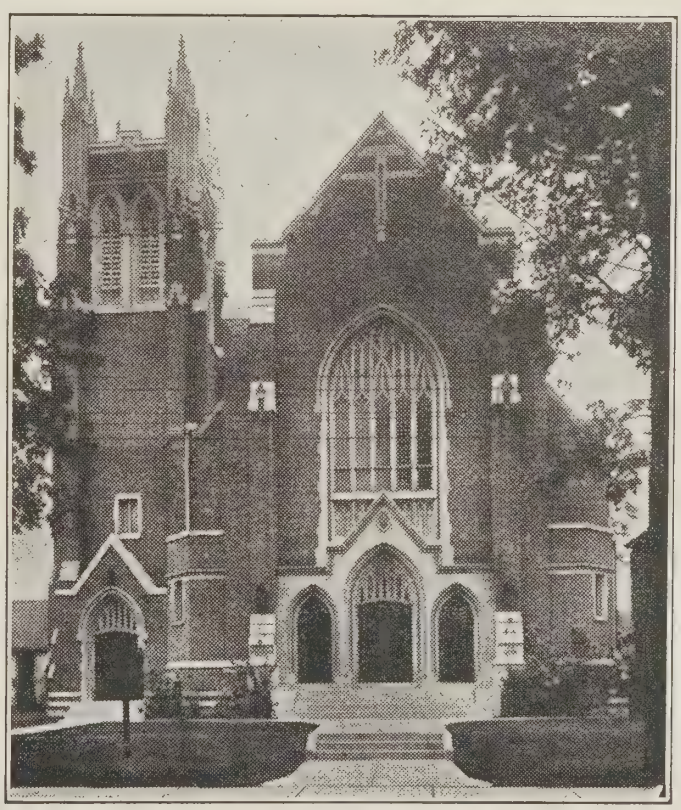
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NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX. TORONTO, FEBRUARY, 1934 No. 2



HIGH PARK PRESBYTERIAN CHURCH, TORONTO

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Copies of the Regulations, issued by the Minister of Education may be obtained from the Deputy Minister, Parliament Buildings, Toronto.

MANIFESTO

Fourteenth General Council Alliance of the Reformed Churches, Belfast, June, 1933

It has been our purpose to give our readers in full the deliverance of the Belfast Council designated "Manifesto and Appeal on Public Questions in Religion and Morals." It has been impossible for us thus far to find space for this, but as a request has come for the section on Industry and Business, we present that in the meantime:

V. Industry and Business: We recognize the incalculable advantages which the development of modern industry has conferred upon all classes of the people, by promoting the comfort, convenience, hygiene, and interest of human life and improving social conditions. On the other hand, we acknowledge many grave disadvantages in the industrial system, widespread evils in unscrupulous competition, the existence of gross inequality in the partition of profits between capital and labor, the dire consequences of reckless speculation, and the tragedy of unemployment. In spite, and in view, of the difficulty of so adjusting this complex organization as to bring it into accord with the elementary demands of justice and humanity, and with the plain requirements of Christian ethics we call for the earnest co-operation of employers and employed, as well as of all who as consumers enjoy the benefit of their output, in securing an adjustment which shall lay restraint upon undue profit-taking, and the consequent lowering of the standard of the laborer's life below the level of decent comfort and honorable self-support. In the name of the Christian conscience, and of the obligations of social solidarity, we urge that steps be taken to prevent the growth of acute bitterness flowing from a deep sense of injustice. Remembering that the Founder of our religion was Himself a worker at a trade, we believe that the Christian Church has a peculiar responsibility for maintaining the dignity of human labor and securing for it a just reward. The Church is identified with no class in society, and attached to no partisan political program, but its sensitiveness to social wrong and its concern for justice and fair-dealing must be above question, if its voice is to be heard with respect by the contending forces in the economic world.

Good nature may mean great misfortune if not tempered with prudence.

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Edited by Rev. W. M. Rochester, D.D.
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The Presbyterian Record

VOL. LIX. TORONTO, FEBRUARY, 1934 No. 2

BY THE EDITOR

FOREIGN MISSION CONFERENCE OF NORTH AMERICA

THIS is a widely representative body and meets annually. It reports that it represents eighty-four mission boards in the United States and Canada. It would seem to us that the number is even larger than this but we presume that their figures are accurate. In the list of mission boards and societies given in their report with a statement of their receipts and expenditures the names of 105 appear. Our Board of Missions is represented and Dr. A. S. Grant, at this recent meeting, appeared for the Assembly's Board of Missions, while Dr. Rochester was in attendance in the interest of the Record. The W.M.S. (W.D.) was represented by the President, Miss Bessie McMurchy.

Time and Place

The conference extended from the morning of January 3rd to four o'clock in the afternoon of the 5th, a period of practically three days. The place of meeting was Garden City, a suburban residential area on Long Island about twenty miles from New York, a short journey of about three-quarters of an hour. Whether at this season or during the summer we cannot say, but between sixty and seventy trains are run daily on the suburban electric line connecting Garden City with the great metropolis on Manhattan Island.

Garden City

We were interested at once in the place when we learned that the community known as Garden City dates from 1869 when Mr. A. T. Stewart, who was then the greatest merchant prince in New York, and whose place of business subsequently was occupied by John Wanamaker, purchased 8,000 acres of rolling land very like the prairie, known as the Hempstead Plains. We had in early youth read of Mr. Stewart's speedy rise from small beginnings to eminence and affluence in the sphere of merchandising. His object in this purchase of real estate was to found a model community. In this he was successful for compared with the congestion of the city it is an ideal place for both modest and spacious homes. Mr. Stewart predeceased his wife and after her death provision was made for carrying on the original enterprise, trustees having been incorporated for that purpose. Mr. Stewart's name is perpetuated in a church in Garden City, which is a gem of architecture, a Gothic structure of brown stone throughout and rich in the interior furnishings with marble and mahogany. It is known as The Cathedral of the Incarnation, the Episcopal Bishop being the Right Rev. Ernest M. Stires, D.D. In the church auditorium there is a marble memorial stating that the church was erected by Mrs. Stewart to the memory of her husband. When visiting this building the verger directed us to the rear of the lower part of the church where underneath the chancel is a crypt constructed of pure white marble in which lie the remains of Mr. and Mrs. Stewart.

Attendance

The number of accredited delegates to the Conference expected was 175. That number was hardly reached, but the total was not very far behind that mark and constituted a body of quite respectable dimensions when assembled in the ball room of the hotel which had been assigned to the conference as the place of meeting. The hotel itself is quite a spacious structure with accommodation for 400 guests and stands in an area of thirty acres.

Chairman and Secretary

The Chairman of the Conference was Dr. Wm. I. Chamberlain, Secretary of the Board of Foreign Missions of The Reformed Church in America, who was occasionally relieved of his duties by a member of the Conference. The Secretary, in charge of the arrangements, a familiar figure at these conferences and efficient at his post, was Mr. Leslie B. Moss.

Purpose

The function of the Conference is well expressed in a new section added to the constitution:

> *The purpose of the Foreign Missions Conference of North America is to provide a medium through which the Foreign Mission Boards and Societies of North America may manifest their essential unity, and by co-operation promote the effectiveness of their work.*

In particular its functions are: To provide for an annual conference of the Boards represented; to investigate and study all missionary problems through committees; to

foster and promote a true science of missions; to accomplish through its committees specific work of concern to all the Boards; to facilitate co-operation.

The value of the conference may be regarded from two standpoints, the imparting of information and the stimulating of interest in the work by the addresses and papers presented. This is the immediate profit. The other standpoint is the benefit to be gathered subsequently. There is placed at the disposal of the various Boards a mass of material and suggestion which, when opportunity permits careful study, must greatly promote the work as carried on by the Boards in their respective spheres.

Necessarily a considerable portion of the time of the conference is given to business but notwithstanding this, a great area is covered by the addresses and papers, not only with respect to territory compassed but also the variety of problems and methods brought under review.

Dr. Watson

Of the papers read, two were most noteworthy, the first by Dr. Chas. R. Watson of the United Presbyterian Church and the American University, Cairo, Egypt. This paper of fourteen printed pages was followed with close attention and awakened the profound interest of all. It was marked by comprehensiveness in reviewing the Foreign Mission enterprise, by searching analysis of the various problems, by sound and penetrating judgment upon all the issues, and by courageous confronting of all the facts with their implications. There was a thoroughness in his inquiry and on his own part an apparent readiness to comply, whether the method was new or old, with the requirements of the times, with an appeal to all concerned to do likewise. Further, it was a modest presentation of the case with reservation for faults in judgment and expression which might be revealed, but nevertheless with a strong tone of confidence throughout. It might be summarized as presenting the following world conditions:

Financial stringency at home; national consciousness and sensitiveness of eastern nations; the changed religious outlook of the rising generation; intimacy of contact between East and West; and world wide economic upheaval.

The temper of his discussion is expressed in this sentence:

"It is not whether this paper is correct in every respect, whether world conditions as portrayed are the only ones or even the most important ones . . . but the chief point is whether the foreign mission enterprise is capable of breaking forth with new creative energy and new spiritual power in this great moment of crisis in the world's history. Not foreign missions alone are at stake but the Church and Christianity itself. . . If new life does not gush forth here the whole life of American Christianity is in for a moribund period."

Dr. McAfee

The other notable paper was that by Dr. Cleland B. McAfee on the theme "Co-operation in Missionary Board Administration."

In the literature of the conference, in some addresses, and in discussions it was quite apparent that co-operation in the minds of many was with a view to organic union. Upon this aspect Dr. McAfee spoke unequivocally and with such apparent strength of conviction that his utterance visibly startled and profoundly impressed the conference. He declared that he had been a Presbyterian for 400 years and that he was still a Presbyterian. Co-operation to him must be in matters non-essential, and these essentials or fundamental principles of his Church could not be sacrificed in such a policy. When agreed upon, co-operation must be carried into effect. It must not be a matter of profession merely but of deed. It is something that cannot be dictated but can be effective only by the cordial assent of all concerned. This was the sounding of a new note that though startling was generally welcomed by the conference. It is refreshing to read his pronouncement upon principles. At the outset he insists upon the following:

CLARITY: The intention of each agency must be clear to the other. DISCRIMINATION: How far co-operation may be carried must be defined. We may leave unaccentuated the secondary or collateral elements, but we cannot leave out the essentials. CONTRIBUTION: How striking this sentence, "We hold respectfully the distinctive elements of our faith for the sake of others and not in opposition to them. We make then no barriers to brotherhood but contributions to the total life." SELECTION: We cannot co-operate in everything somebody else is doing in order to set our total work forward not merely overload it.

With these clearly expressed principles the world area and all phases of missionary enterprise were canvassed with a view to co-operation.

Dr. Jones and Mr. Chaffee

Leading speakers at the conference were Dr. E. Stanley Jones of the Methodist Episcopal Church North, well known both by his work and his writings, who pleaded earnestly for a forward movement notwithstanding obvious difficulties; Dr. Edmund B. Chaffee, Director of the Labor Temple, and a representative of the Presbyterian Church in U.S.A. His theme was "Conditions at Home That Affect Foreign Missions." His duty was to lead the discussion and he held himself responsible for setting forth the adverse conditions which he enumerated:

Humanism, denominationalism, nationalism, militarism, and our economic system.

This discussion was probably the most animated of all and Dr. Chaffee found himself closely questioned upon his statement of facts and theories. So vigorously was he assailed that he was compelled to remind his audience that he was acting as the "devil's advocate" and not presenting his own views. He accomplished his purpose however in provoking question and discussion with great profit to all.

Africa

The next voice was from Africa and the conference had the pleasure of listening to Rev. Emory Ross, Secretary of the Congo Protestant Council and a missionary of the Baptist Church. His outline of the industrial progress in the Congo was received with astonishment. He declared that all the forces of economic enterprise were massed there. His allusion to the flight of Joseph and Mary to escape the scourge of Herod when Africa became an asylum for the time being of the Christ-child, suggested that now was the time for the Church to reward Africa's hospitality by the ardent endeavor to bring to the dark continent all the blessings of Christianity. His reference to what some would call, but he did not, rampant denominationalism, in Africa was highly amusing. To mention only two of the denominations at work there he named six branches of one, the Baptist, three different bodies from Europe and three from America, and the Plymouth Brethren whose classification was given as "open, closed, and ajar," each quite distinct from the other. In addition there were other denominations at work. The conference naturally anticipated the speaker's denunciation of this apparent dissipation of energy, but whoever anticipated this was disappointed, for with great emphasis he declared that in not a single place was there overlapping. Each had left to the other his own field and "there was not a single thing to scrap in the face of a forward movement."

China

The Orient had its place when Rev. Herman C. E. Liu, Ph.D., President of Shanghai University, came to the platform. His inspiring message about China was couched in the words of Paul that the untoward conditions which have prevailed for some years are really working to the "furtherance of the Gospel." Christianity is more deeply rooted than ever before and the Christian Church in China is manifestly a great force. Whilst pleading for the establishing of an indigenous church in China he said, "Nevertheless we need more missionaries from the home land who shall act as leaders and guides."

Lift Up Your Hearts

Another address did not touch upon missions but was directed to the awakening of courage in the home Churches for an immediate advance. The speaker was Miss Lillian L. Picken, a missionary of the American Board of Commissioners for Foreign Missions, in India. She is an energetic, forceful, yet sympathetic speaker. In the January number of the Missionary Review of the World appears an article from her pen under the heading, "An Unrepentant Missionary." In this she expresses her faith in the missionary enterprise and her personal satisfaction in being a part of it. With an effectiveness born of simplicity and emphasis she set forth the immediate duty of the Church by the following allusions:

The message of God to Moses to be conveyed to the children of Israel when confronted by seemingly unsurmountable barriers, "Speak to the children of Israel that they go forward."

The message to Joshua upon whom the task of taking possession of the new land devolved and whose spirit might well have quailed in the face of the gigantic undertaking, "Be strong and of a good courage. Have not I commanded thee?"

Paul in the suffering which evoked the repeated but vain, in direct answer, prayer that his thorn in the flesh might be removed, was fortified with the assurance, "My grace is sufficient for thee."

And, lastly, Jesus, in what has often been called His marching orders to the Church given to His disciples, provided inexpressible comfort and evoked confidence strong and abiding when He declared, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations. . ."

The timeliness of this message as well as the manner of its delivery turned the thoughts of the conference away from obstacles and difficulties to the task in hand.

Even in this imperfect outline this address should be effective in inspiring ministers and members of our Church throughout the Dominion when depression and fear lay hold upon them, as they look at their surroundings. It insists that now is the time to look up and to press forward.

Omissions

Our report must necessarily leave out some addresses and other features of the program. We were eager to hear one, the last on the program, for whom we had heard high praise, a Secretary of Foreign Missions in the Presbyterian Church in U.S.A., Rev. John A. Mackay, Ph.D., formerly an evangelist to South America. His somewhat extended comment on the Laymen's Missionary report fully justified what we had heard of him. His theme was "Christian Missions in the World To-day." However Dr. Grant and the writer were compelled to surrender this privilege in order to keep an engagement in the For-

eign Mission Office of the Presbyterian Church in New York. This was important for it afforded the opportunity for Dr. Grant as Secretary of the Board of Missions to get from Rev. Basil Kusiw, a report of conditions in The Reformed Church in the Ukraine. At the same hour Dr. Grant and the writer conferred with Miss Froendt of the American Bureau of Relief for the Evangelical Churches of Europe to which cause we annually contribute.

A general impression left by the conference was that we must, with open mind and ardent purpose address ourselves to the main task of the Christian Church, the evangelization of the world.

TEMPERANCE

A VISIT to the United States will satisfy any observer that liquor is now flowing free, fast, and everywhere since prohibition has been revoked and a system of license established. Evidence of the fact here asserted may be seen in restaurants and hotels. We have however learned of one exception so far as hotels are concerned, one at which we have stayed when visiting Philadelphia, the Robert Morris Hotel. The family to which the manager belongs has a well established tradition in hotel management of scrupulous exclusion of liquor from their business. Notwithstanding the repeal of the 18th amendment the present management proposes to continue the temperance policy.

In dealing with liquor it is interesting to learn that Finland, which also has repealed its prohibition enactment, has adopted a system of Government Control. In this business the country has denied itself profits, so that there is no national inducement for perpetuating the traffic. Further, the State is doing everything in its power to educate the people to the practice of total abstinence. This is unique to find such self-denial on the part of the State with respect to gain and such zeal for sobriety as to undertake the task of general education to that end.

THE CONQUEROR

Dr. R. G. MacBeth

For the sake of their superb English as well as for their contents, I have read, off and on for some years, the books written by General Sir William Butler, that adventurous Irishman who served the Empire in India, Canada, South Africa, and other places. He was much in the company of such great soldiers as Sir Garnet Wolseley, General Gordon of Khartoum, and others, taking his full share in the military and other movements of his day. Butler knew the business of war from actual experience and from a study of its effects. Lady Butler, whose maiden name was Elizabeth Thomson, was the painter of the famous pictures of "Rorke's Drift" and "The Roll Call in the Crimea," and entered fully into the life and work of her distinguished husband.

Butler knew that some wars were worse than others in their ruthlessness, and saw how they might have been avoided. He witnessed the frightful waste of the nation's resources, even though he admired the valor and the sacrifice manifested by men, either friend or foe, who obeyed orders and gave themselves without limit to the tasks assigned them. As a soldier he recognized the necessity of victory as a means of ending the conflict, even though a victory is often so hollow, that it means for some the preparation for another war. His own valor and devotion to his duty as a soldier were never disputed. In his autobiography he reviews his eventful career with fine taste. He relates events of great interest and introduces many eminent men with whom he had association in peace and war. Here and there we have incidents which give him opportunity to state his views on the real values of events in relation to the fundamental needs of the human heart. There is, for instance, an exquisite paragraph where he recalls the battle of Tel-El-Kebir, and relates how the British forces were moving forward in the night over the wide desert. Butler was leading the Staff group and he was guided by the stars which shone out above them as they rode forward. He writes, "And yet as I look back and see it now, what did it matter to this old desert and these older stars! Our guides, we thought them. Ours! Had not Moses led the Israelites here some four thousand years ago? Had not Napoleon marched his soldiers over these sands and under these same stars? Had not countless Pharaohs driven their chariots over these brown ridges? And, one day, did there not come along this route to Egypt, a man leading an ass on which rode a woman, bearing in her arms the Babe who was to be a wider conqueror than all of them together?"

Thus in his own great way, does Butler remind us of the supreme place of Jesus Christ. The same Napoleon put this truth forward also when he said in his exile, "Alexander, Caesar, and others as well as myself founded empires on the sword and they have all gone. Jesus Christ founded an Empire on love and to-day millions would die for His sake." For as Richter says, "Jesus Christ is the holiest among the mighty and the mightiest among the holy. With His pierced hands He lifted earthly empires off their hinges, turned the stream of centuries out of its channel, and governs all the ages." He is the true conqueror, and of His kingdom there is no end.

BALANCE THE 1933 BUDGET

Something from Everyone

The Last Call

JANUARY 31st is the official time for closing the Treasurer's books. For a few days longer monies will be received and credited to the 1933 Budget, when so designated. Will Budget Treasurers please send forward immediately all monies collected for 1933. Special donations will also be welcomed.

A Suggestive Pledge

I believe—

That God is owner of all.

That as His steward, I must account to Him for the use of all that I am and have.

That as a constant reminder of my stewardship of all that I am and have, I should set aside regularly, a definite and worthy portion of my time, my talents and my money to the direct service of God and my fellow men.

Believing this, I intend to begin now.

The Percentages of the Revised Allocations to Presbyteries as Received by the Treasurer to December 31st, 1933

Synod of the Maritime Provinces

Cape Breton	40.67
Pictou	37.81
Halifax and Lunenberg	75.43
St. John	36.08
Miramichi	23.03
Prince Edward Island	18.43

Synod of Montreal and Ottawa

Quebec	47.68
Montreal	34.77
Glengarry	35.10
Ottawa	86.08
Lanark and Renfrew	34.30
Brockville	27.19

Synod of Toronto and Kingston

Kingston	25.96
Peterborough	42.13
Lindsay	16.48
Toronto	57.66
Orangeville	23.43
Barrie	30.13
North Bay	48.75
Algoma	37.07
Saugeen (With Bequest)	75.69
Saugeen (Without Bequest)	32.40
Guelph	54.03

Synod of Hamilton and London

Hamilton	51.37
Paris	42.35
London	46.11
Chatham	33.48
Sarnia	47.06
Stratford	44.85
Huron	50.81
Maitland	43.54
Bruce	32.95

Synod of Manitoba

Superior	20.99
Winnipeg	48.55
Brandon	32.74

Synod of Saskatchewan

Regina	35.35
Moose Jaw	44.28
Prince Albert	17.56
Saskatoon	40.27

Synod of Alberta

Edmonton	36.86
Peace River	49.94
Red Deer	16.88
Calgary	54.77
Macleod	24.39

Synod of British Columbia

Kootenay	53.49
Westminster	43.68
Victoria	47.23

This means that at December 31st 47.57% of the Church's reduced allocation had been received by the Treasurer.

Home Mission Sabbath, March 4th, 1934

Resolution of the General Assembly, 1933:—

> "That the Assembly set three additional Sabbaths in the year when the ministers will be asked to speak at least at one service on some phase of the Church's work, and that the Assembly undertake to provide each minister with an adequate supply of up-to-date information regarding the particular phase of work to be dealt with on the dates suggested."

It was left with the Budget Committee to arrange for the carrying out of this resolution.

The Executive of this Budget Committee accordingly requests all ministers to present to their congregations the work of the Church as follows:

On the first Sabbath of March (March 4th) The Task of Our Church at Home.

On the last Sabbath of May (May 27th) Our Task in Foreign Fields.

On the first Sabbath of November (November 4th) The Work of Our Church Among Her Youth (Sabbath Schools, Young People's Societies, Colleges, etc.)

It is hoped that all ministers will readily co-operate with the General Assembly in this program.

ALLAN S. REID, Budget Secretary.

PRESBYTERY OF LINDSAY

The regular winter meeting was held in Lindsay on January 9th with a fair attendance. A fall of five inches of snow on Sunday night made travelling a bit dangerous and difficult, and excused some from attendance.

On the 28th of December, Mr. Graham W. Jamieson, a graduate of the class of '33 of Knox College, was ordained at Beaverton, and inducted into the pastoral charge of Beaverton and Gamebridge. An interesting and gracious feature of the service was the congregation's expression of their thanks, by a standing vote, to Rev. R. S. Scott, their Interim-Moderator, for the wise and kindly way he had fulfilled the duties of his office and a more tangible expression of their goodwill by a generous cheque.

Leaskdale and Zephyr have their eyes on a fine man to fill their long vacancy. We are all hoping their desires may be fulfilled.

Mr. J. C. Grier was elected Moderator for the next six months and a wise, faithful, gracious, presiding officer he makes.

The subject of Evangelism received a good deal of attention, and plans were tentatively made to conduct a campaign within the bounds. We are all praying for rich results.

Budget matters were also thoroughly discussed. The price of farm products is lamentably low. Taxes are inordinately high, and this has its effect on the business of town merchants. A good deal is needed for relief and most, if not all, of our rural congregations are finding the going hard to make ends meet, but we are holding on and, though difficulties are great, faith still is strong, and our confidence is in Him whose wisdom never errs and whose love is unchangeable.

The W.M.S. Presbyterial met the same day with a good attendance. Miss Allan presented the report of the society to the court as substitute for Miss Wren who, on account of sickness, was not able to be present. On the whole the year for them has been one of progress. The Moderator was appointed to convey to the gathering the felicitations and best wishes of the court and assure them of our continued interest in their work.

The good women of St. Andrew's provided luncheon, and the Presbytery availed themselves of the privilege.

Mr. Robert Simpson, formerly of Woodville, now living at Brooklyn, is not at all well, and his condition is giving concern.

The next meeting will be at Lindsay on March 6th.—W. G. Smith, Clerk.

SCOTLAND

United Original Secession

In our article on the Assemblies overseas in the September number mention was made of the late Professor Morton, a stalwart of that Church. A young man has been chosen as his successor in Main St. congregation, Glasgow, Rev. John Scott, formerly of Toberdoney, Ireland, and has entered upon his duties in this congregation. We had the opportunity of making his acquaintance while in attendance at the Synod in Edinburgh and later renewed the association at the General Council, Belfast.

* * *

United Free Church (Continuing)

We have had the privilege of meeting in conference on several occasions one of the leaders of this Church. One might say preeminently a leader, for from the outset of the union movement culminating in 1929 he stood prominent as a champion of the principles of the minority, an able advocate and a tireless campaigner, Rev. James Barr, ex-M.P. for Motherwell. His great services were recognized in being chosen as the first moderator. He has always shown a deep interest in the progress of our Church and we have had frequent communication with him. Attention has been drawn recently to the fact that his daughter, Miss Elizabeth B. Barr, was the first student to complete her training in the Church's college. She was formerly a school teacher, but during her theological course she has given acceptable pulpit supply. Mr. Barr's son, Professor Alan Barr, was the first professor appointed by the Church. Mr. Barr is also the author of a book presenting in comprehensive measure "The Scottish Church Question."

* * *

One of our ministers has recently entered the service of this Church, Rev. John Service, LL.B., of St. Andrew's Church, New Glasgow, N.S. He has been inducted to the charge of Miller Memorial United Free Church (Continuing), Glasgow. Mr. Service is a Scotsman by birth, his early home having been in Kilsyth.

* * *

Church of Scotland

The work done by the Church of Scotland for her children beyond the seas evokes admiration and stands as a forceful example for our Church in its care of minority groups throughout the Dominion. Her aim as expressed in the Assembly resolution was "that we should be instrumental in planting and watering a tree that grows up in the wilderness, under the shelter of which the faith, the charity, the pure, simple worship of the Church of Scotland, may, by the blessing of God, flourish for ages to come; and that thousands and tens of thousands, speaking our language, may continue to live in the faith, and glory in the God of their fathers."

The disruption in 1843 did not seriously affect the work for a good beginning had been made, and the story continues:

The wilderness of those days was Canada, Australia and New Zealand, where there soon grew up under the care of Scottish missionaries strong independent communions with their own presbyteries, synods and assemblies.

There was also the great empire of India. Long before foreign missions were thought of, the Church of Scotland had its chaplains there. In 1813 the directors of the East India Company appointed chaplains of the Scottish Church to each of the presidencies, and places of worship were erected for Scots in Calcutta, Bombay and Madras. To-day there are eighteen chaplaincies of this type among the jute workers of the Hooghly, the tea gardens of Assam and the plantations of Ceylon, as well as among the troops.

Another main area of colonial missions is in the Spanish Main, where many races mingle and the Scots form an important element in the business classes. In Bermuda is found the oldest Scots church overseas. St. Ann's at Port of Spain, Trinidad, cares for Portuguese and Spanish as well as Scots.

Then there is Buenos Aires, where St. Andrew's and her seven daughter churches in the city serve a large Scottish population, while chaplains serve the Spanish-speaking descendants of Scottish settlers in the scattered estancias. To this last must be added Gibraltar, Malta and Aden; Madeira, Malaya, the Fijis and many other outposts.

DR. JOHN EDGAR McFADYEN

Presbyterians in Canada will learn with grief of the death of Prof. McFadyen, which took place at his home in Glasgow, Scotland, at the age of sixty-three years. For the period 1898 to 1910 Dr. McFadyen was Professor of Old Testament Literature and Exegesis at Knox College. Then he was called to the chair of Old Testament Language, Literature and Theology at Trinity College and Glasgow University. He was a man of high attainments in scholarship, of great industry, and the author of many works both popular and critical. He was recognized in Europe as the foremost authority in his own field and also in the United States and Canada. Mrs. McFadyen survives, a brother also in Toronto, and a son, James, in Hamilton.

To love the public, to study and promote universal good is the height of goodness and makes that temper which we call divine.

CHURCH LIFE AND WORK

Rev. W. Gordon Maclean, M.A., B.D.,
Minister First Presbyterian Church, Winnipeg, Man.

An Address to the Synod of Manitoba.

IT is just possible in our feverish activity in the life and work of our Church to have a wrong sense of values. Are we to-day deeply conscious of the significance of the real meaning of both Life and Work? A church without life is like a body from which the spirit has fled. A church without work is like a world without a sun to supply it with light and heat.

If the Church is to be the witness to the truth as it is in Christ, her whole existence for the present and future depends upon her life and work.

To the foolish question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" our Lord makes reply to His disciples, "It is not for you to know the times and the seasons." We too think the all important question is a knowledge of the times and seasons.

Knowledge is good but the gift of God to the Church is a gift of Power. Not intellectual power. Not social power. Nor yet physical power, but the power of the indwelling spirit of Life, the Holy Spirit who illuminates, inspires, sanctifies, purifies.

Has the Church today, risen to the higher conception of the more enabling gift of Life, as against Knowledge?

With all thy getting, get understanding; but what after all is knowledge, without life.

The cry in our day is a cry for knowledge. Education too often in the lower sense of the mere acquisition of knowledge is the one thing needful.

And there never was a time equal to the present wherein knowledge more widely prevailed. We have the most profound and thorough research into all the facts of the past. Long cherished fancies and theories are being exploded before the light of advancing knowledge. The beliefs and practices of other days are regarded as old-fashioned and unsuitable to the present times. From the tree of knowledge, it is believed that leaves can be taken for the healing of the nations; but knowledge without life is as worthless as the engine without steam.

Knowledge alone, what is it?

"Half grown as yet a child and vain
She cannot fight the fear of death.
What is she, cut from love and faith
But some wild Pallas from the brain
of Demons."

—In Memoriam, 114.

What the Church needs in our day more than knowledge is this gift of life.

Sin and selfishness and all wickedness cannot be expelled from a man's heart by knowledge. The abounding evil that everywhere prevails cannot be overcome by knowledge.

You may sharpen the intellect and refine the manners, but you cannot purify the heart.

Intellect alone, what is it? The mere gleam of glacier, clear, cold, chilly, though magnificent.

What is needed is Life and Life is Power, the power of the Holy Ghost. Genius and learning are mere skeletons without it. It alone is life. There is a power which is no power but only a hindrance and weakness.

There is the power that is external, the power that is usually associated with the idea of kingdom, rule, and empire and authority. But this is not the power that Christ gives. The power which He gives is the power of the Holy Ghost, the power of holiness; and this is a power which the poorest and humblest may possess and possessing be greater in affecting the destinies of the world than the most autocratic emperor that ever lived.

We try to-day to manufacture life. We call it work. We begin this scheme and that scheme until there is no end of schemes. We have our societies and our

A Directory for the Public Worship of God, 1645.

"When the congregation is to meet for public worship, the people (having prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the Public Ordinances through negligence or upon pretence of private meetings. Let all enter the assembly, not irreverently, but in a grave and seemly manner taking their seats or places without adoration or bowing themselves towards one place or another.

The Public worship begun, the people are wholly to attend upon it, forbearing to read anything, except what the minister is then reading or citing; and abstaining much more from all private whispering, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping or undecent behaviour, which may disturb the minister or people or hinder themselves or others in the service of God."

clubs which are all very good as spectacles are good, if we have eyes behind them, and steam engines if they have steam; but if we have not the living spirit of life, all these things avail little or nothing. To-day more than ever, an inner work requires to be accomplished in the body of our people.

We need life and not mere action. The life of life and not the life from Galvanism.

Those who are thoughtful and observant of the signs of the times know how false is the standard of judgment laid down by the churches as to what constitutes power and influence for the accomplishment of her work of witness-bearing. Increase of church members, enlarged finances, and statistics, the old sin which in other days was punishable with fire and sword and plague in death, the sin of numbering the people, as if God wrought by the many more mighty than by the few, as if quantity were to be desired rather than quality.

When the Church that comes through the Indwelling of the Holy Ghost is an existent fact, the Church will be a witnessing Church.

Filled with the Holy Ghost she will go forth,

"Fair as the moon, clear as the sun
And terrible as an army with banners."

The Church exists not for herself nor yet as an end in herself, but for the purpose of witnessing, not in word only but in deed for her Lord and Master.

Look at the history of those branches of the Church which have failed to witness, the non-missionary churches, such as the Greek Church and other eastern branches. Like a mighty hulk stranded on the seashore, fast going to decay, fit only for burning.

When the Church fails to go beyond herself in aggressive work for Christ, she is as the branch which bears no fruit and must in due course be cut off.

The fundamental truth of the Christian faith rests upon an "Opus operatum," a thing done, and its motto is, "Go thou and do likewise."

"In Him was Life, and the Life was the Light of Men."

Truth in itself is self-evident and self-sustained; it needs no external support or foundation; but truth as it is manifest to the world needs the best support and the firmest basis that can be found for it. It is the duty and the privilege of the Church to supply these. God's house is not only a community which in a solemn and special way belongs to the living God; it is also the pillar and the ground of the truth. This makes vital the question of one's behavior in the community.

A MINISTER'S FELLOWSHIP

Austin L. Budge

The day after Christmas, about thirty ministers from two Synods, under the spell of "peace and goodwill" met as ordinary fellows in Knox College, Toronto, and spent nearly three days together. It was part of the spiritual movement fostered and directed by the General Assembly's Committee on Evangelism and Church Life and Work, and of the wider sweep of the outpouring of God's Spirit which is upon all churches and lands. In itself it was under the chairmanship of Mr. W. Patterson Hall, the Assembly's Convener, with the co-operation of Messrs. J. B. Thomson and W. F. McConnell, Conveners, respectively, of the committees in the Synods of Toronto and Kingston, and Hamilton and London.

We do not have the space to give anything like a full account of the proceedings, but simply to select a few particulars from what we believe to have been a most appropriate program including place of meeting, suggestions for fellowship of mind, heart and soul, and the naming of "elect brethren" to show the way. In asking the Record to share it with the whole of our Church there is no feeling of superiority in either our method or power, but the desire to pour this tiny stream into the rising tide of evangelism which is flowing in every Presbytery and Synod.

Knox College was a fortunate meeting place, and there was appreciation of both the permission and the arrangements. To think of being away from our homes at that season made each of us hesitate to break the family circle. But we found in "Knox" a friendly door, the familiar hearthstone, a family altar, and men who, if in a few cases strange to one another, were soon all brothers. At the very beginning it was agreed to forget distinctions of title or office, with the result that the fellowship-leader was just "Hall"; the Toronto-Convener "Thomson"; and the Paris-minister always "Billy" McConnell. There were also Alex Stewart, Tom McCullough, MacInnes, McKerroll, Barclay, and Allan Reid. The Knox Church, Hamilton, minister, whether in oratory or laughter, was just Nelson. To show that said agreement was not the result of softening of the brain, we made proper exceptions, always honoring our venerable members, Dr. Winchester and Rev. A. F. MacGregor who stood like fathers in our midst. It was also the case when Professor Bryden, a master among us, gave his address on The Content of the Evangel, and Dr. James Wilson officiated at the Communion Service.

One thing grew in our minds as the proceedings developed, namely the joy and blessing of fellowship. Every subject considered:—*Prayer in the Minister's Life, Temptations and Problems of the Ministry,*

The Church's Witness, The Evangel and the Evangelist, all of them having thorny sides, called forth scarcely anything like a debate. Along with names already mentioned, Kannawin, Peter Dunn, Fraser, Ferguson, Patterson, Cowan, Miller, Donald McInnes, Soules, and John Mark were just "fellows" and none got past that standpoint. The main fellowship, however, was not with men, but with the unseen Lord and Master. There were regular periods to be alone with Him, and to be quiet in the class-room, which was very important.

Another happy fellowship was made possible when McConnell managed the finances. It cost Scott of North Bay, Shannon of Feversham, and Dougan of Clinton, just the same as Marshall of Hespeler, and Thomson of Toronto, or Sutherland of Hamilton. Some like Mathieson of Morriston lost a day because of being stuck in the snow drifts, and others like Kovacs of Hamilton, Johnston of Brantford, W. M. McKay, and James Hyde of Toronto were able to remain only part of the time. Therefore if the meeting and greeting were pleasant, the parting was brotherly, with a *Should Auld Acquaintance be Forgot* and the *Praise God from Whom all Blessings Flow.*

AMONG THE CHURCHES

Chippawa, Ont.

Toward the close of the year the 102nd anniversary of the Presbyterian Church was observed. Rev. C. L. Cowan, St. Andrew's, Hamilton, occupied the pulpit morning and evening, and preached seasonable messages to large congregations. The observance was continued on Monday evening in the form of a congregational rally for supper. At a later date a special service was held when the splendid pipe organ, recently installed in memory of the late Mr. Albert Hepbold and members of the congregation who had entered into rest, was dedicated. At this service Dr. Johnston, Knox Church, St. Catharines, Moderator of the Synod of Hamilton and London, presided and conducted the service, assisted by Rev. W. J. Walker of Drummond Hill Church, Niagara Falls. Large congregations morning and evening evinced the deep interest of the community in this event.

Toronto, Ont.

Fairbank Church observed its 8th anniversary on December 10th with Rev. Alfred Bright preaching in the morning and Rev. F. B. Hyde of the Bible College in the evening.

Sault Ste. Marie, Ont.

A very heavy loss befell St. Paul's congregation, Rev. S. G. Boyd, minister, recently when fire broke out in the church. Whilst the conflagration was in measure controlled so that it was confined to a comparatively small space, the loss is nevertheless heavy. The organ must be replaced and the interior redecorated. Fortunately the proceeds of insurance will assist in the restoration. During the period of restoration the services are held in the school room.

Toronto, Ont.

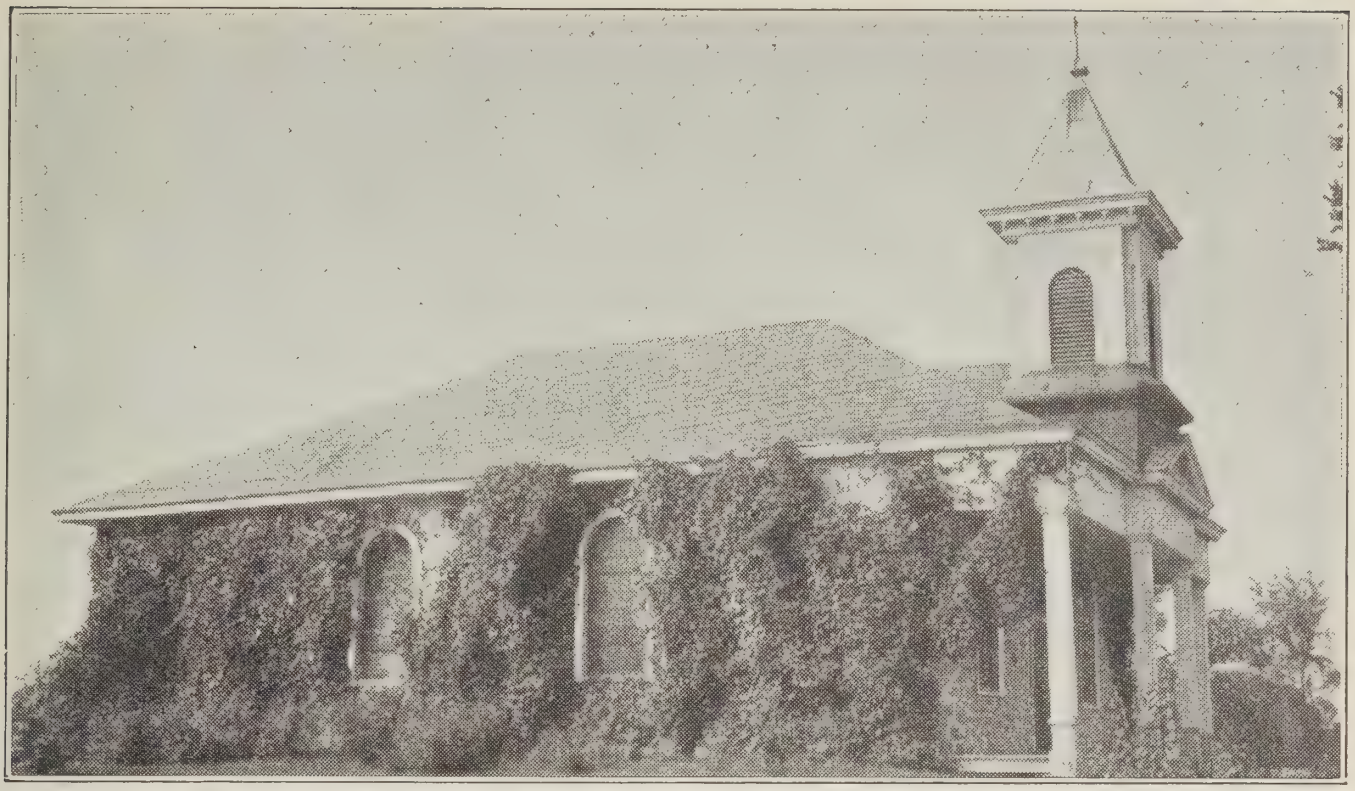
Bonar Church, of which the minister is Rev. A. H. Lamont, has reason for satisfaction in its work, particularly in the Sunday School. The enrolment is now in the neighborhood of 500. On a recent Sunday the attendance in two departments, intermediate and junior, was respectively 87% and 92%, and in the young people's section was 65%. The best record, however, is in the beginners' department, where on the same Sunday the attendance was 95%. Promotion from this class is regular and imperative in order to provide room.

Pictou, N.S.

St. Andrew's Church in the celebration of its 111th anniversary had the privilege of hearing at both services Rev. Dr. Moorhead Legate, St. James Church, Charlottetown, P.E.I. The minister, Rev. S. T. Nicholls, presided and the special musical service was under the direction of Miss Eva Skinner. In the evening the First Presbyterian Church united with St. Andrew's. The weather being especially favorable large congregations gathered in the beautiful historic Auld Kirk. The present edifice of Gothic architecture and constructed of brick and stone was erected in 1894, replacing the one built in 1866 and destroyed by fire in 1893. In the early days services were held in the court-house and in 1823 a wooden structure was erected. This was the first building possessed by the congregation.

Englehart, Ont.

The New Liskeard Speaker reports an interesting event at the Presbyterian Church, Tomstown, seven miles from Englehart, on Christmas Sunday. In addition to the Christmas carols there were a number of solos. The minister, Rev. Evan Thomas, on this occasion met with a glad surprise when two ladies took the platform, one to read an address, and the other to present a purse as a Christmas gift and a small token of appreciation of his services. Mr. Thomas has not only ministered to the congregation at this point without a break every Sunday for three and a half years, but he has reorganized the Sunday School and greatly stimulated work among the young people.



ST. EDWARD'S CHURCH, BEAUHARNOIS, QUE.

Centenary
December 1st, 1833, to December 1st, 1933.

The congregation of St. Edward's, of which Rev. Dr. J. D. Anderson has been minister for thirty-seven years, began its celebration of this centenary on Friday evening, December 1st, with a supper to which friends, former members, members of Presbytery, and surrounding congregations were invited. After supper the evening was spent in the enjoyment of a program, the chief feature of which was the congratulatory addresses of various ministers, the Presbytery in this particular being represented by its Moderator, Rev. James Adam. On the Sabbath large congregations assembled morning and evening, the morning being marked by observing the sacrament of the Lord's Supper and the evening by the attendance of the United Church, Chateauguay Basin, with its minister, Rev. Mr. Prittie. In earlier days this congregation was part of the charge. On Saturday afternoon a birthday party for the members of the Sunday School was held and Dr. Anderson told the story of the congregation. At this assembly Rev. Dr. Norman MacLeod, whose special messages at the Sabbath services were so heartily welcomed, also spoke.

In the language of the minister, speaking for the congregation and himself:

"So we are now off for the next 100 years." The Church's history is given in the following story:

It was on the first day of December, 1833, that the Rev. Walter Roach was inducted into the United Charge of St. Edward's Church, Beauharnois, and St. Andrew's Church, Chateauguay, by the Presbytery of Quebec, he having been ordained by that Presbytery on the 24th day of the previous month. Mr. Roach was born in Edinburgh, Scotland, on the 16th of September, 1806, and was educated in the University of his native city.

The first meeting of Session, in connection with this united charge, was held on the 23rd of January, 1834.

The first Sacrament of the Lord's Supper was dispensed in a barn, which belonged to the Seigniory, at Beauharnois, on the 22nd day of June, 1834, at which Communion 63 persons were admitted into membership by certificate, and 12 by examination, while 19 strangers joined the ordinance, making in all 94 persons who communicated.

On March 15th, 1836, a stone church, of conventional type, of the English Renaissance period, was opened for worship in Beauharnois, which church was built at the sole expense of the Right Hon. Edward Ellice, Seigneur of Beauharnois, and presented to the congregation. His agent in Beauharnois for thirty years was Lawrence George Brown, who laid the corner-stone of the church on June 23rd, 1834. He died on the 15th of January, 1852, at the age of sixty-three. His remains lie buried under the church, while in the church itself there is a tablet erected to his memory.

For eight years Rev. Mr. Roach preached in Beauharnois and Chateauguay on alter-

nate Sabbaths, when owing to an increased number of Scotch settlers in the neighborhood of St. Louis de Gonzague, a congregation was organized there, which was given a service every third Sabbath by Mr. Roach who continued to minister to this congregation until the year of his death. About this time the Free Church was built in St. Louis, and the charge became separated from the others.

Mr. Roach was seized with cholera while in the pulpit at Beauharnois, and died the following day, on the 27th of August, 1849.

A succession of five ministers intervened between Mr. Roach and Rev. J. D. Anderson, who was inducted March 25th, 1897. When the two congregations became independent of each other Mr. Anderson remained with Beauharnois, and his ministry continues.

The congregation worships in the original building, which, we have already mentioned, was opened for worship on the 15th of March, 1835, and which will very soon be one hundred years old, and apparently is as fit for service as the day its doors were thrown open for the worship of God.

Macleod, Alta.

St. Andrew's night was fittingly celebrated by the congregation of St. Andrew's Church. Upon invitation of the Ladies' Aid members of the congregation and of the Granum and Jumbo Valley congregations sat down to supper. The company numbered 170, of which 25 were from the outside congregations. The whole company later enjoyed a good program under the direction of the minister, Rev. P. C. McCrae. The outstanding contribution to the program was an address by Mr. McCrae on "St. Andrew, the Patron Saint of Scotland." The balance of the program consisted of selections specially appropriate for the occasion. Opportunity was given at this gathering to present to Mr. J. Roger Hunt, in recognition of his helpfulness in conducting the evening service during the sickness of the former minister, Rev. A. Ferguson, a handsome travelling bag.

Stratford, Ont.

Several hundred men of Knox Church gathered for fellowship through the medium of a banquet and a program of brief addresses. The occasion bringing the members of the congregation together was the report of a canvassing committee which had undertaken to pay off the floating debt. At an appropriate place in the program Mr. F. M. Gifford, head of the committee, reported, explaining that their work had been far from unpleasant and their efforts were successful. In support of this declaration he handed to the minister a cheque for $1,400, which in turn was given to Mr. R. J. Moffatt, the Church Treasurer. Dr. Duncan of St. Andrew's Church, who was invited to address the gathering, said that his first meeting with Mr. Oke was near Vimy in France and he was now glad to be associated so intimately with him in the work of the Church. He congratulated the congregation upon the fine work done by the men's committee. Handsome bouquets of 'mums were presented to Mr. Oke and Dr. Duncan for their respective "better halves."

Norwich, Ont.

Sixty years ago on December 30th, 1873, Rev. James Robertson, subsequently known as The Great Superintendent, left Knox Church to take up his great work in the West, his first position there being the ministry of another Knox Church in the city of Winnipeg. On Sunday, December 31st, the minister of this fine old charge, Norwich, Rev. T. E. Kennedy, conducted a jubilee service in memory of this great servant of our Church. A good picture of this apostle of the West was placed in the front of the pulpit in full view of the congregation. Mr. Kennedy's address presented vividly the life and labors of this honored, courageous and indefatigible pioneer worker. In the congregation there are several who were baptized by Dr. Robertson during his short but notable ministry of five years.

Cardinal.

In special services recently the Church of St. Andrew observed the 56th anniversary of the erection of the present building, and the 98th anniversary of the founding of Presbyterianism in Cardinal. Rev. Dr. F. Scott Mackenzie, Principal of the Presbyterian College, Montreal, occupied the pulpit at both services, speaking in the morning upon "The Need of Vision," and in the evening on "The Man Who Thought He Knew Better Than Jesus." The congregation consists of two stations, Cardinal and Mainsville. The minister is Rev. Russell C. Archer, whose ministry here began in July, 1933.

Raith, Ont.

The Record, in response to a request of Rev. Wm. Bilton, a missionary to the camps on the transcontinental highway, shipped a large bundle of literature to his care. Acknowledgment of this has been made by Mr. Bilton, who says that these papers will prove a great help to the men throughout the long winter evenings. About 3,000 men are in the camps and each service in the various sections is attended by from eighty to ninety-five. In this work Mr. Bilton, who is a Baptist minister, represents his own church, and the Presbyterian Church. The shipment of literature was made at the expense of our Board of Missions.



In response to a request from a minister in the Maritime provinces we present this picture of the interior of High Park Church, Toronto, Rev. J. McNab, minister. This building was erected about four years ago and is considered to be one of the most perfect specimens of Gothic among the new churches. This conclusion is supported by the picture of the exterior which appears on the front page. The tower was completed last year. Attention was given in the January Record to the unveiling of a beautiful memorial tablet in memory of those of the congregation who made the supreme sacrifice in the Great War. This tablet was the gift of the Men's Association and the Veteran's Club. The church was erected during the ministry of Mr. McNab, who was inducted in 1927.

Chauvin, Alta.

Mr. Geo. Hutchinson, missionary in charge, has added a station to this field, preaching fortnightly at Butze, east of this point, with encouraging attendance.

Pouce Coupe, B.C.

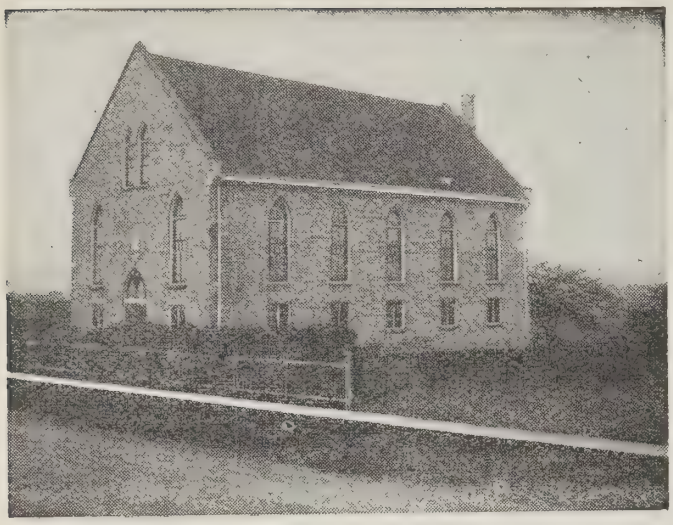
This field is in charge of Mr. H. V. McLeod, student missionary who entered upon his work early in November. His familiarity with the district and the people qualifies him specially for service here. He was formerly a colporteur for the British and Foreign Bible Society and traversed this entire district by wagon.

The Pas, Man.

Sunday, December 10th, 1933, was a day of unusual interest for the people of The Pas in general, and to our Presbyterian people in particular. A year previous to this date the Hudson Bay store was bought by our people and with untiring zeal on the part of the minister and people remodelled so that now we have within the four walls of this solid two-storey building a church auditorium with pews, choir loft, and pulpit, a Sunday School room and minister's apartments upstairs.

On December 10th the new church was dedicated at the morning service. Following the dedication service the infant son of our missionaries, Rev. Wm. and Mrs. Reynolds was received in baptism. At the evening service Rev. Wm. Horsefield, President of the Ministerial Association, was present with greetings from the sister churches and in his remarks noted that whereas in olden times the Lord's Temple was changed into a house of merchandise, The Presbyterian Church in Canada had by sheer perseverance changed a house of merchandise into a temple to the Lord. Rev. W. M. Mackay, Synodical Superintendent of missions, officiated at all the services for the day and addressed the Ministerial Association on Monday following.—Com.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.



Presbyterian Church, Kirkwall, Ont.

In the report of the centenary of the Kirkwall Presbyterian Church there seems to have been some confusion. The following makes matters clear:

At the morning service, conducted by Rev. G. M. Dunn of Toronto, nearly 1,000 persons were present. The reception and dedication of several beautiful gifts for the furnishings of the church marked this service. Before the benediction the congregation adjourned to the memorial cairn when in an impressive ceremony the unveiling took place. This cairn, erected in honor of the pioneers of the district, is constructed of granite boulders taken from the fields nearly one hundred years ago. It bears the simple inscription:

"In Memory of Our Pioneers."

It stands in a corner of the churchyard on the exact site of the old log kirk, built in 1835, and is a silent, yet eloquent testimony to the industry, courage, and faith of these noble men and women.

The congregation was organized in 1833 by Rev. Thomas Christie of The Church of Scotland. The original number was eighteen, and from that time upwards of 1,000 have been admitted to the membership. On Monday evening 400 people sat down to a banquet as guests of the congregation, after which a program of addresses and music was enjoyed.

On the second Sunday an old time service, after the order of a century ago, with Rev. Dr. A. J. McGillivray of Guelph as preacher, made a fitting conclusion to the memorial celebration.

The Historical Committee has issued an attractive little volume containing a brief summary of events in the one hundred years of church and community life.

He that earns an estate will keep it better than he that inherits it.

The door of entrance to the Presbyterian Church is as wide as the gate of Heaven.

CHANGE OF ADDRESS

Rev. Allan Reoch's address has been changed from Taonan, Manchuria, to Szepingkai, Manchuria, Via Japan. Would all who communicate with Mr. Reoch govern themselves by this announcement?

NAME GIVEN

In the picture showing the church at Mistawasis, Sask., in our last issue, the name of the second lady was not given. We have learned that it was Mrs. McKay, wife of Rev. R. G. McKay of Prince Albert, Sask., and President of the Prince Albert Presbyterial, W.M.S.

PRESBYTERY CLERK

In the absence in California of Rev. Dr. John McNair, 8 Christie St., London, Ont., Clerk of London Presbytery, communications to the Presbytery of London until April first should be sent to Rev. John Hosie, 8 Curtis St., St. Thomas, Ont.

THE GOVERNOR GENERAL TO THE BIBLE SOCIETY

"His Excellency is deeply interested to hear of the work which the Society has done in the past year, and is particularly gratified to learn that it is owing to the generous gift of Canada in celebration of the parent Society's 125th birthday that the General Committee has been able to issue a new English Shilling Bible, of which over 800,000 copies have been sold.

His Excellency, as Patron of the Society in Canada, sends his best wishes to all its members, with the earnest hope that they may resolutely continue the work they are doing, which is of such great value to the spiritual welfare of the people of Canada."



The Cairn, Kirkwall Churchyard.



PEACE RIVER PRESBYTERY.

Front—Rev. E. A. Wright, Miss M. Grigor, Mr. Grant, Elder.

Back—Rev. J. M. Simpson, Mr. Watson, Elder; Rev. J. M. Fraser; Mr. Gordon, Student; Mr. Duncan, Elder; Mr. Brooks, Student.

THE PEACE RIVER DISTRICT

The following is the text of a letter sent to Dr. Grant, Secretary of the General Board of Missions, by a lady in Vancouver who accompanied Miss Grigor, our deaconess, to her post in the Peace River country to which she was recently appointed. It conveys in graphic form a just impression of the great opportunity for our Church in that extensive district, brings home to us the struggles of these pioneer settlers, and makes vivid the arduous work undertaken by the brave representatives of our Church, men and women. This letter was not written for publication, but we think it deserves publicity in the interest of our work. Can we be tardy, much less niggardly, in our response to the appeals for the Budget from which this work is supported?

You do not know the writer of this, but after spending over six weeks in the Peace River country and visiting our different fields of work there, I thought you might be interested in hearing something about it from an outsider.

When our deaconess, Miss Grigor, went up there, I went with her to see something of the vast frontier about which we hear so little. It truly is a wonderful country. It makes one think of conditions as Dr. James Robertson must have found them years ago in opening up the prairie provinces, and Rev. E. A. Wright has certainly done, and is doing, a wonderful work there. He is worthy of the name, pioneer. The distances between settlements and between families are so great it is hard to imagine one man travelling the distances he covers. Were it not that he has a good car, a strong constitution, and a zeal for our Master's work, which is surpassed by none, he could not carry on. Here is the order for one Sunday: Bear Lake, thirty miles, for service at 11 a.m., Sunday School in Grande Prairie at 2.30 p.m., visiting in afternoon and service in Grande Prairie in the evening. Alternate Sundays he goes to Flying Shot. Before Miss Grigor was appointed to Wingham he would go there from Bear Lake. This and Heart Valley are sixty-five and eighty miles from Grande Prairie. So it means a great deal of travel. Every



ALLAN REOCH MISSION BAND, WANHAM, ALBERTA.

The first mission band organized in Peace River Presbytery. Miss Grigor, Deaconess.

alternate Tuesday he holds service at Lymburn, sixty miles west of Grande Prairie, and wherever he goes, he gets a warm welcome from people who look on him as a real friend.



CONGREGATION, HEART VALLEY, ALTA.

Aug. 6, 1933. First service held by Miss Grigor, Deaconess. Thirty were present.

The other ministers and students who uphold the Presbyterian banner in that vast country are all worthy of our greatest consideration. It is not one station that is taken, but three generally each Sunday, and miles apart. Miss Grigor, too, is doing a work second to none in Wanham, Heart Valley, Westvale, and Prestville. No services, except what Mr. Wright could give them every two weeks, were held in these places until she went there.

This is not for publication, but I am enclosing three snap shots that we would appreciate very much if they could be shown in the Record. They are just exceptional ones, being a first congregation of the deaconess, the first mission band and the first meeting of the new-formed Presbytery. Thank you.

DR. JOHN STEWART

By the death of Dr. John Stewart on the 26th of December last, St. David's Presbyterian Church, Halifax, was bereft of a revered and beloved elder, and Nova Scotia of one of her most distinguished sons. Born in a Cape Breton manse eighty-five years ago, he adopted the medical profession. Pursuing his studies in Edinburgh, he became a favorite pupil of Lord Lister with whom he kept up a life-long friendship. Returning to his native land, he practised as a surgeon first in Pictou and then in Halifax. Early in the present century he became Professor of Surgery in Dalhousie University. During the war, although by that time nearly seventy years old, he assumed command of No. 7 Stationary Hospital in France, the Dalhousie Unit, and received the personal congratulations of the King on its efficiency. On his return to Halifax, he was appointed Dean of the Medical Faculty of Dalhousie University and retained that position till failing health led to his resignation a year or two ago.

The many honors which came to Dr. Stewart, including the C.B.E. for his military services, the degree of LL.D. from Edinburgh, McGill, and Dalhousie Universities, the Presidency of The Medical Council of Canada, were entirely unsought. In his church and in his professional work, as well as in his family circle and in his "going about doing good," he lived a life of singular devotion and service, and was loved and respected by all who knew him. At the time of his passing, how often did one hear, "He was a great man." At the memorial service in St. David's, Dr. Kerr, the minister, in the course of his address thus spoke of him: "To those who knew him not, words were inadequate to convey the sweetness and the nobility of his character; to those who knew him, words were superfluous." Dr. Stewart's body was interred in the family burial ground at Pictou.—C. M. K.

RESOLUTION PRESBYTERY OF HAMILTON

Rev. J. A. Shaver, B.A., B.D.

"The Presbytery of Hamilton desires to record its profound sympathy with Mrs. J. A. Shaver and family on the death of the Rev. John A. Shaver, M.A., B.D., of Dundas, which took place October 4, 1933.

For over twenty-three years, Mr. Shaver was a much-beloved and highly-respected minister of The Presbyterian Church in Canada. He was brought up in a godly home in the congregation of Chesterville, Presbytery of Brockville, and in due time took an honor course in Arts and Theology at Queen's University, Kingston, graduating in the spring of 1910 with the degrees of Bachelor of Arts and Bachelor of Divinity.

On August 2, 1910, he was ordained and inducted as minister of Picton in the Presbytery of Kingston. In 1914 he was inducted into St. Andrew's Church, Strathroy, where he remained until June 2, 1925, when he became the minister of Knox Church, Dundas, in the Presbytery of Hamilton. His scholarly habits, his earnest preaching and his faithful pastoral work endeared him to the people in all the parishes where he unstintingly labored.

In the various Presbyteries and Synods he gave of his wise and gracious counsel. The General Assembly chose him to serve on many committees during his ministry, and lately he had the responsibility of the convenership of the Board of Missions entrusted to him, a position which he was eminently qualified to undertake.

Throughout all he remained a humble follower of his Lord. His gentlemanly demeanor in Church courts, in pastoral relations and in civil life ever commended the Master from whom his inspiration came. His brethren unhesitatingly testify that 'John Shaver walked with God.'

We would commend Mrs. Shaver and family to the loving care of Almighty God and to the word of His grace."

MRS. HERBERT SELLERS

A few weeks ago at her home in Winnipeg Mrs. Sellers passed from this earthly scene, to the great grief of her family who were unexpectedly plunged into this deep sorrow, and sorely lamented by the congregation of First Presbyterian Church in which she was a devoted member and zealous worker, whose radiant personality won admiration and love, and by the city throughout which her beautiful character and beneficent labors were known. Her interest in the well-being and progress of the Presbyterian Church for which she had a deep affection was manifest in sustained self-sacrificing endeavor with a humility that sought no place but was content with service. To this devotion her minister, Rev.

W. G. Maclean, bore witness saying that she was one of the most loved women not merely in our Church but in the city of Winnipeg.

MR. AND MRS. EDWARD OUDERKIRK

These were two of the oldest and most highly respected members of the Presbyterian Church, Dunbar, Ont., and their loss is consequently keenly felt. Death's call came to each within a short interval. Mr. Ouderkirk passing away first, and Mrs. Ouderkirk three weeks later. The former was senior elder and the latter took a deep interest in the Ladies' Aid Society, her membership dating from organization. Their loyalty to the Church, manifest in regular attendance and earnest service, constituted a notable example.

HIRAM BATES

At the ripe age of seventy-five years Mr. Bates, a pioneer of Macleod, Alta., passed away at his home on December 12th. He was a native of Dundas County, Ontario, and came to Macleod district in 1879 as an officer of the Northwest Mounted Police. After five years' service he entered business and later conducted farming operations. He and Mrs. Bates were the first on the communion roll when the congregation was organized in 1890, and for forty-three years Mr. Bates served on the Session. He was a man of sterling qualities, which won him the respect of a large circle.

HENRY G. MUNRO

Mr. Munro for many years was one of the foremost workers in the Presbyterian Church in the city of Montreal, and was an elder of Knox-Crescent Church. He was Superintendent of the Sunday School in his own congregation, but gave his services to the extension of work among the young wherever opportunity presented. He was also a devoted temperance worker. The funeral service on December 23rd was conducted by his minister, Rev. David Scott, assisted by Rev. Dr. I. A. Montgomery.

MR. JOHN HUTTON

Mr. Hutton, who passed away at the age of seventy-six years at his home in Bluevale, Ont., filled a large place in the congregation there. In earlier years he had served as a missionary in the Rainy River district and latterly was senior elder in the Bluevale Church, Superintendent of the Sunday School, and teacher of the Bible Class. He was an earnest student of the Bible, a man of exemplary character, and a devoted Christian worker whose influence will abide. His illness extended over a long period and was borne with courage and resignation.

BOOKS

The Finality of Jesus for Faith

Alexander Martin, D.D., LL.D., Principal of New College, Edinburgh, Scotland. T. & T. Clark, 38 George St., Edinburgh, Scotland. Upper Canada Tract Society, Toronto. Price $1.75.

The title attracts immediate attention by its alliterative form, but more so because it confronts us with what is central and final in Christianity. In it we see Jesus only. The book is an "apologetic essay" and one aspect of its great merit is the liberal concessions it makes to other faiths and other men brought into comparison with Christianity and with Jesus, while with acute discernment and loyal adherence to fact it demonstrates that Jesus stands alone and above all, and worthily and securely engages our confidence in Himself as the Saviour of mankind.

The Communion Table

Lauchlan Maclean Watt, D.D., Allenson & Co., Ltd., 7 Racquet Court, 114 Fleet St., London E.C. 4. Price 3/6.

The foreword of this book declares that it is not controversial but a "book for the intimate shelf and the intimate moment." This is obviously the fact. In a word it is such a book as one would expect from the author of The Tryst, which we reviewed in the December number, a man of spiritual discernment, of passion and sympathy. It will prove very helpful not merely for the communion table and the hour of devotion, public or private, but for the fuller development of the spiritual life.

The Quiet Place

Rev. Wm. Allan, minister of Dovercourt Presbyterian Church, Toronto, published by Thomas Nelson & Sons Limited, Toronto. Price $1.00.

This book is a compilation of Mr. Allan's radio addresses at the morning hour. The publication of these has been at the urgent request of "listeners-in." Of these addresses the author says "the things of which they speak have been tested in the crucible of my own life." There are thirty-three chapters indicating that the addresses are in such compass, in addition to their merit, as to lend themselves readily to help in the devotional hour.

The Church Anthem Book

Edited by Sir Walford Davies, C.V.O., O.B.E., Mus. Doc.; and Henry G. Ley, Mus. Doc., Oxford University Press, Amen House, Warwick Square, London E.C. 4. Price 5s. net.

The selection of suitable anthems to be rendered by the choir must be a difficult task for one who wishes to have the anthem take its proper place in church service as an aid to worship. In this volume is a collection of 100 anthems which should be welcomed by every choir leader, bearing as

they do the approval of men so eminent in the musical world.

The Liberal Way

J. M. Dent & Sons Limited, Toronto. Price $1.00.

This is a volume of addresses and papers constituting the program of the first Liberal Summer Conference, which was held in September last year at Port Hope, Ont. This title at once suggests a "party publication," but the foreword points out that whilst the committee were of the Liberal party the prospectus called for "The discussion of present-day problems by liberal-minded men and women of all parties," and the members of the conference, numbering 300, answered to that description. There were thirty speakers, lecturers, or leaders in discussions, seven of whom were from Canadian Universities, and others were distinguished men from Great Britain, the United States, and the Orient. Regardless of auspices, the volume is certainly a comprehensive and seemingly dispassionate and competent review of conditions in the economic and political realm, and merits careful study by all who desire to be informed.

The Epistles of Paul to the Colossians and to Philemon

Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Presbyterian Board of Christian Education, Philadelphia, Pa. Price $1.00.

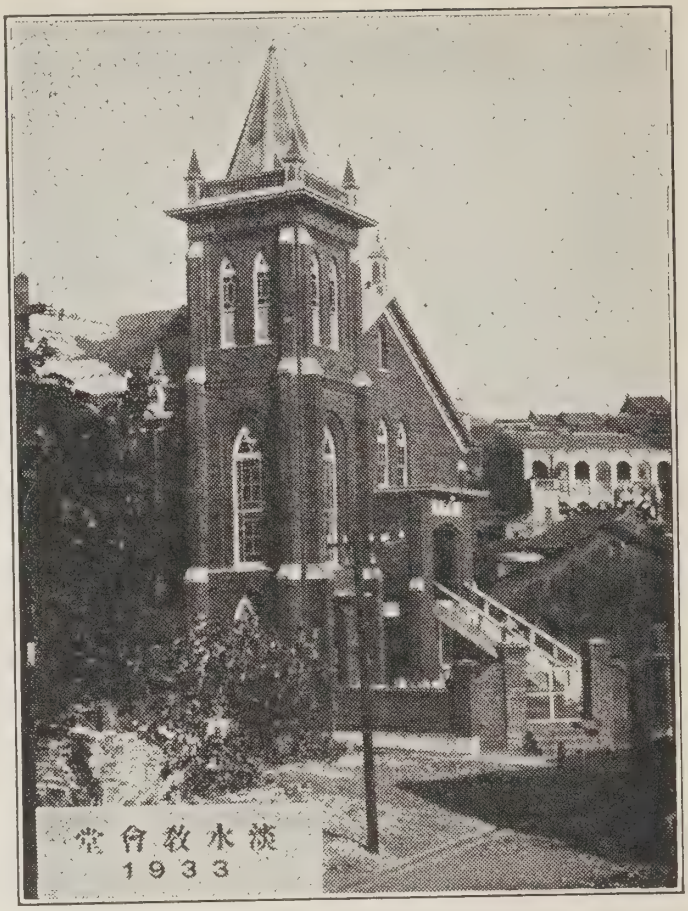
The merit in treatment accorded to Dr. Erdman in our review of his Epistle of Paul to the Philippians is equally in evidence in this later expository work from his pen. The delineation of the setting, a most important preliminary, and the diction, are all that could be desired; we have a sympathetic and just interpretation of two letters, "one embodying the very essence of the Christian faith and the other showing how belief transforms and transfigures human life."

THE RECORD

A correspondent says, "I always look forward to receiving my copy of the Record, but many times it has made me sad to see what other congregations have suffered compared with our own, whilst rejoicing over the splendid work now being done to build up the Presbyterian Church throughout the Dominion. When secretary of the congregation during a former period, the Record was placed in every home, distribution being made by a band of eight boys and girls who made their rounds regularly.

A CHURCH LOSS

As we go to press we have just heard of the death of one of the earnest, devoted, and capable laymen of our Church, Mr. Thos. Humphries, Victoria, B.C. Further reference to this sad event must be deferred to the March Record.



TAMSUI JUBILEE CHURCH.

This fine building was dedicated on November 28th, 1933. The low building to the right of the picture is the old Mackay hospital, built in 1880 by Mrs. Mackay of Detroit in memory of her husband, Capt. Mackay.

The white building above the old hospital was the home of A-hoa, Rev. Geo. Leslie Mackay's first convert in North Formosa.

FROM BANDIT TO ELDER

Mr. Chang is one of our elders at Szepingkai. He is a tall, heavy man with a powerful physique. He is honest, faithful, reliable, kind, and even tender. He is spiritually-minded, zealous for souls and constantly studies the Bible. His wife is intelligent and capable, a fine Christian woman. They have four children, one son, Peter, and three daughters, Martha, Mary, and Spiritual. Mr. Chang's mother, a happy and contented old lady, lives with them.

The reason they are so happy in surroundings of sin, sorrow, and suffering is due to the fact that they have been Christians now for five years. Previously they were living in darkness and superstition. Although they were poor, enough money was found to buy a big brass idol which occupied a prominent place in their one-roomed house. Besides this, there were the usual paper idols such as the ancestral tablet, and the kitchen god. Mrs. Chang

burned incense before them daily in the hope that evil spirits would be appeased and protection against sickness granted. But in spite of her faithfulness in worshiping her idols, her mother-in-law became ill and her condition did not improve. Friends said her mother-in-law's sickness was due to her sins and that she should become a vegetarian in order to placate the gods.

Finally, Mrs. Chang decided to see a fortune-teller as things were going from bad to worse. Mr. Chang and their only son also became ill. Seeing her distress, and having listened sympathetically to her tale of woe, the villainous fortune-teller said that their little daughter was the cause of all the trouble and that they would have to get rid of her. Mrs. Chang was to keep on a vegetable diet, burn twice as much incense daily, and finally give him a liberal contribution for his advice.

For the next few days Mrs. Chang could be seen walking up and down the streets of Szepingkai, carrying her daughter in her arms. The child (later named Martha) was all dressed up in her best clothes with a piece of straw sticking in a buttonhole. That was a sign the girl was for sale. Much as they hated to part with their little daughter, it was felt necessary to take the advice of the fortune-teller. But nobody wanted to buy the girl, and wouldn't take her even for nothing as every family had enough to do to make ends meet.

One day while walking around looking for a buyer, Mrs. Chang stopped at the market-place where a theatrical was in progress. The Church had also put up a tent there and, taking advantage of the large numbers present, preached daily to those who cared to listen. Mrs. Chang heard the Gospel for the first time and was so impressed that she went home and told her husband. The next day they both went to listen. He was even more impressed than his wife with what they heard, that Jesus had died on the cross as an atonement for sin. Then it was not necessary to sell their daughter. Their hearts filled with joy. They decided to become followers of Jesus. When they went home, the big brass idol was smashed and from that time on they worshiped the only living and true God and old Mrs. Chang began to recover.

Another sidelight on their life before becoming Christians was given during a prayer of confession made by Mr. Chang last spring. He said his load of sin was so heavy that he hadn't slept the night before and asked God to forgive him for being a bandit in his earlier days. He said he was only seventeen years old when he killed the first of a number who had been slain by his hands. But to see him now, no one would ever suppose he had been a bandit and a murderer. "But where sin abounded, grace did much more abound."

A CHRISTIAN FARM IN JHANSI

United Church Review, United Church of Northern India

By A. Hawtin, Superintendent, Agricultural Settlement, Canadian Presbyterian Mission, Jhansi, U.P.

(This article was forwarded by Rev. A. Lowther, Jhansi.)

WE realize that if we do our part as a mission to make possible the abundant life which our Lord came to bring to His people, we must minister not only to the spiritual and mental needs of the people, but aim to meet as well their social, physical, and economic needs. The Canadian Presbyterian Mission of Jhansi, has five main lines of work:

1. Evangelistic, first, among our Christian people for their inspiration and uplift, and second, proclaiming the Gospel to non-Christians;

2. Educational, with a view to giving all the children of the Christians a fair education;

3. Medical, to save the lives of the Christians and, as well, to minister to the surrounding villages;

4. Industrial, to prepare the boys for their future work; and

5. Agricultural, with which this article deals.

The mission has a farm of about 1,200 acres in British territory. The Christian community on the farm consists of 25 families. Some maintain that converts to Christianity should remain and witness in their own villages, but experience has taught us that Christian teaching and environment are necessary for the development of Christian character.

Our aim is to make the farm settlement serve several purposes:

1. It affords a permanent home with Christian training and environment.

2. The farmers may have their own fields which provide healthful employment, and a degree of independence.

3. It is a demonstration and inspiration to non-Christians.

The spiritual need is fundamental, for not until the inner man is changed will the people have a desire for the better way of life, nor be persuaded to help themselves. The church is the centre and ruling force in the community. The Christians themselves built a good brick church capable of seating 300 people. This year it has become self-supporting. Church members appoint all officials including a panchayat which is responsible for the good conduct of all the community. It settles disputes and punishes offenders, and its decisions are final. No Christian goes to law with his brother Christian.

The next most pressing need is for mental

training. In the primary farm school it will be convenient to supplement book teaching with practical education which we believe will overcome the evil of educating the pupils away from the farm. All desirous of higher education attend the well-equipped mission school in Jhansi. Adults are further trained to think and express their thoughts in meetings and in our Debating Society. During the less busy season they will have lectures and meetings in which they discuss the problems that confront them.

The medical work is indispensable, as weak, sickly people are handicapped. A trained Canadian nurse visits the community weekly, attends the sick, inspects the homes and lectures on hygiene and on how to observe the rules of health. We also have a dispensary to meet the urgent needs of the community and the surrounding villages. During the last fifteen years our farm community has lost none from cholera, plague, or smallpox.

The industrial work planned by the mission is only beginning, but our farmers have learned to do the metal, wood, brick and stone work needed on the farm. Some of their achievements are the erecting of pacca buildings, brick wells, and the making of ox-carts, a Persian wheel, water tanks, wheelbarrows, forks, etc.

The Indian people love the soil, and our aim has been to teach them to help themselves, by using the best available implements, strong oxen, selected seed, and by adopting the best methods. Each farmer is rented as much land as he can cultivate well. Those who are considered trustworthy are given small loans at the start. The best farmers have steel ploughs and strong oxen. A man with one plough can cultivate about ten acres of land. Our experience has been that good oxen are a cheaper source of power than the tractor. Besides the steel ploughs, the only other modern implements they use are the mowing machine for green grass, iron harrows and a disc seed-drill which the mission shares with them.

The Indian farmer is tempted to appropriate as much land as possible but experience has taught that a small acreage well tilled, sufficiently fertilized and sown with good seed is the main factor in determining success.

Our farmers experimented with ten varieties of wheat and selected Pusa No. 54 as the variety best adapted to our irrigated area. An improved variety of gram supplied by the Government has been successfully grown, as there is a ready market for the crop while still green.

One of our farmers has received encouragement from the Government to supply pure milk to the city of Jhansi. This business has grown until now the customers take about 1,000 pounds a day. Many farmers supply small quantities of milk and have a share in the profits. This is one of the few industries that are paying at the present time.

During the years of plenty the farmers employed their spare time profitably in improving their land and buildings, but the need now is for subsidiary industries that will enable them to make money. Enlightened Christians are not satisfied to live like their non-Christian neighbors. They want better homes, better clothes, better food and education. Hand in hand with evangelism and training must be a way of meeting these new requirements. Our model farmer has solved the problem for himself and is an example and inspiration for all who know him. His success is due to constant and honest work. His work is as good as his character.

Hirisingh, a boy of twelve, started in debt. His father being a partially reformed Ahir helped him with advice only. He was given a plot of land which he gradually cleared of thorns and stones. By hard work he paid for his oxen and cart. During spare time he learned wood-work and was soon making wooden ploughs. He started to repair ox-carts and soon learned to make them. He was always learning and soon was our blacksmith. He then gradually became a reliable builder. He then bought a Singer sewing machine and made clothes for his family. He progressed and added hair-cutting to his trades. He now owns a farm of twenty-five acres, banked and levelled. On the well he built a steel Persian wheel, and a tank which supplies his modern brick house with water. His workshop is well furnished, and few tasks are too difficult for him.

Our problems are many and progress is slow. Our great aim is to develop Christian character. If this is accomplished other problems can be solved.

GANGJI PADRE

Our mission among the Bhils in India mourns the loss of one of its leading and devoted workers, Gangji Padre, who died at Barwani on October 19th. This sad event was not reported to us until we had the privilege of seeing the minutes of the Vindhiya and Satpura Mountains Bhil Presbytery. At the November meeting the sympathy of Presbytery was expressed with the widow and children, and with the congregation of Barwani of which he was the minister. Gangji was the first ordained Bhil minister and the first Moderator of this Presbytery. He was an author of some merit as shown in the fact that the majority of the Bhili hymns in use in the mission are from his pen. In speaking of him Dr. Buchanan paid tribute both to his gifts and

character saying that he was an example to every one. That he was called away before the dedication of the church in Barwani, for which he had worked and to which he had looked forward with joy, was a circumstance which his fellow-workers lamented. It was resolved by Presbytery that the offering of one Sunday afternoon communion service be set aside with a sum from the Presbytery funds for the erection of a suitable memorial in the church. The Presbytery took action to make a collection of the Bhili hymns composed by the late Gangji Padre and this duty was assigned to Dr. Buchanan, Virio Master, and Tezlo Master, to be printed in suitable form.

OUR SUFFERING HUNGARIAN BRETHREN

A daily Hungarian paper furnishes the following account of inhuman treatment accorded a reformed minister in Europe. This minister was seated in the restaurant of the Korona Hotel of Nagyszalonta in company with some friends. He related how four years ago a large sum was stolen from his house but the gendarmes instead of finding the thief subjected the minister to a good deal of vexation. If under similar circumstances he should lose anything, he said, he would not even report to the police. A man immediately arose from a neighboring table and, coming to the table where the minister and his friends were seated, introduced himself as Farkasiu, state detective. He called on the minister to identify himself and requested him to accompany him to the police station. Upon arriving there the detective closed the door and with some hard instrument hit the minister on the head with such force that he fell unconscious. Upon recovering consciousness the detective beat him with a lead stick, shouting "You will die here, you dog. You will not leave the police station. We know who you are, you Hungarian dog. You dare criticize the honest Roumanian administration with this mouth?" Finally he hit the unfortunate minister in the mouth so that he lost seven teeth. Later the minister, so inhumanly and brutally treated, was freed by his friends who had followed him from the hotel. He was taken on a stretcher to a physician and on examination showed his whole body covered with bruises by some hard instrument. There were ninety-seven of these bruises. Both his ears were torn also. Basing his charges on the physician's report the minister instituted criminal proceedings against the detective.

Another report states that the Hungarian schools in Nagyvarad have been closed by order of the Minister of Education in Bucharest by telegraph. These schools were only nominally Hungarian, for instruction was chiefly in Roumanian. By this order the last sign that Nagyvarad is a Hungarian city has been blotted out notwithstanding that by treaty it is recognized as a Hungarian city and instruction required to be given in the Hungarian language.

The Educational Supervisor, Petru Chirca, of the county of Caik, has followed the example of the Minister of Education. Having no right to close the Hungarian schools he endeavored to exclude Hungarian children by issuing an order that denominational schools must not receive children of any public employees. It matters not what nationality the employee belongs to he can only send his child to the state school. A comment is made upon this that the state schools are herding their pupils into the Greek Orthodox Church as a step to oblitering their nation and making them Roumanian.

CUMHA SEANN MHINISTEIR

Se nise beagan laithean
Gus a leig mi slan le tim.
Gun teid mi dh'ionnsuidh m'aithrichean
A chaidil ann a sith.
Se m'iarrtus is mo ghuidhe,
Bhi air m'ullachadh 'a m'Rhigh.
'S E fhein a bhi dha m' ghlanadh,
Bho gach seachran tha na m' chridh.

Chan fhada ghrian gun eirich thu,
'S cha leir dhomh thu nas mo.
Cha bhi mi anns an t'shaoghal so,
Air aireamh dhaoine beo.
Ma bhuineas mi dha'n treud sin,
Dha'm bidh aop mhac Dhe na cheol?
Cha chuir mi tuilleadh feum ort,
Se E fhein mo reult 's mo ghloir.

Nuair thig na stoirmean uamhasach,
Sa dheireas suas a ghaoth.
Cha chluinn mi fuaim na fuar-fhrasan,
'S mo chluas fo ghlas an aoig.
Cha bhris iad sud mo shuaimhneas,
'S mi am shuain sa leabaidh chaol.
'S mo spiorad mealltuinn solas,
Ann an gloir ma bhios mi saorte.

Seadh fathast beagan thrioblaidean,
Is beagan sileadh dheoir.
Beagan crathaidh lamhan,
Ieigeadh slan le fuil is feoil.
Ann sin nuair ghuileas cairdean,
Cha ghabh mise pairt nam bron.
'S mo spiorad anns an Aros sin
Anns nach tig bas na choir.

Fathast beagan shabaidean,
A bhios mi craiteach fann.
Ag innsa cliu an t'Shlanuighear,
A bhasaich air a chrann.
Sin cruinnichidh an sluagh so,
'S cha bhidh buachaill air an ceann

Bidh esan far 'm bidh sabaid ac,
Nach tig gu brath gu ceann.

Chaneil ach beagan laithean,
Gun teid tamh air beul nam breug.
Tha 'g inna dhomh nach tearnar mi,
Bho n' tha mi graineil breun.
Is tric e dha mo sharuchadh,
's dham fhagail lag na m' ghreim.
Cuir teagamh anns an t'Shlanuighear
Sa meud a ghraidh dhomh fhein.

Chaneil ach beagan laithean
'S bidh na braithrean uile reidh.
Ni Satan sguir dha shainn searachd,
'S cha tog e foill na eud.
Bidh mhuinntir shaorte sabhailt bhuaith
'S e duint na aite fhein.
Sguiridh E dha fasachadh,
Gu brath bi clach na bheul.

'N sin failt air aoradh maireannach,
'S air aiseirigh na naoimh.
Seadh failt air gloir nam firean,
Dhe nach gabhar sgios a chaoidh.
Slan le corp a bhais so,
A bhiodh tric cho craiteach tinn.
Tha mi a nis dha d'fhagail,
Bidh mi slan air feadh gach linn.

Tha an t'am ri tarruing dluth,
Sam bidh gach run air thoirt gu crich.
Cluinnear guth nan trompaidean,
Is thig ar Prionns a rith'st.
Oh ulluich sinn a Shlanuighear,
A chionn gun phaigh thu phris,
Is glan sinn anns an fhuil,
Sam faigh do mhuinntir uile sith.

—G. M.

GOODWILL

We have had occasion several times to refer to the fraternal regard expressed for our Church by congregations and individuals in the Anglican communion. One of the stalwarts of that Church, Bishop Doull of Kootenay, whose interest in the work of preservation of the Lord's Day in Canada and effort in that behalf we recall with satisfaction, wrote recently in a communication to one of the leaders of our Church, as follows:

"May I be allowed to express through you and to you my earnest hope that the great Presbyterian Church in Canada may continue to grow and with ever increasing power play its part in and contribute its share towards the upbuilding of this part of the British Empire."

The last, best fruit which comes to late perfection even in the kindliest soul is tenderness to the hard, forbearance to the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.

THE TWENTY-THIRD PSALM

E. J. Mitchell

The Lord is my Shepherd, no want shall betide me;
Mid evergreen pastures my soul He doth guide;
Then when the shadows of night gather 'round me,
Beside the still waters He rest doth provide.*

My soul He restoreth, and me He still leadeth
In righteousness paths—to His name be the praise;
And, e'en though I walk through the vale of the shadow
His rod and His staff do me comfort always.

A table before me He spreads with abundance
In presence of those who oppress me most sore;
With oil of His mercies my head He anointeth—
So boundless His goodness my cup runneth o'er.

His goodness and mercy me surely shall follow
The days of my pilgrimage here, all the way;
Then in the mansions prepared for the ransomed
I'll dwell in His presence for ever and aye.

Toronto, Ont.

*This stanza conforms to Dr. MacLaren's translation of this Psalm as follows:

"Jehovah is my Shepherd; I do not want.
In pastures of fresh grass He leads me;
By waters of rest He makes me lie."

—E. J. M.

LEGACY

The Treasurer, Mr. E. W. McNeill, has received from the Treasurer of Kerrisdale Presbyterian Church, Vancouver, the sum of $200 in part payment of a bequest of $300 made by the late Mary McCallum Cairns, a valued member of the congregation and wife of Mr. R. S. Cairns, an esteemed elder in that church, to be used for "any missions in connection with The Presbyterian Church in Canada only."

It is a doctrine unspeakably precious that every trial, every burden, every bereavement, every sorrow has been foreseen and foreappointed by a wisdom that cannot err and by a love that cannot change,

That every cloud that spreads above
And veileth love, itself is love.

Children and Youth

THE SPIRIT OF THE COVENANTERS

One of the centenary services in St. Paul's Church, Hamilton, was devoted to the Sunday School and was in the form observed by the Covenanters. A precentor lead the singing, psalms only being used, during which the worshipers remained seated. At prayer however the congregation stood. The precentor was Mr. W. Alexander Clapperton, and he sat in the chair formerly occupied by the precentor in the early days. Rev. A. L. Budge of Hagersville, who on Monday ably undertook the precentor's duties, also sat in that chair. Mr. W. J. Shaw, Superintendent of the Sunday School, presided at this Sunday afternoon service, and the minister, Mr. Dunn, spoke on "The Spirit of the Covenanter." Upon our request he readily consented to give this message to the wider circle of young people reached by the Record.

AS you walk along a certain street in Edinburgh you come to the end of the pavement where a street on your right joins the main thoroughfare. In the angle formed by the junction of the two streets there is a monument. It takes the form of a drinking fountain. If you look to the top of the monument you will see that it is crowned with the figure of a shaggy little dog. The name of the dog is Greyfriars' Bobby to whose honor the monument was raised. The little dog deserved to be honored because when his master died he followed the remains to the grave and for fourteen years lay there night and day, in fair weather and in foul. No one could drive him away. He was faithful and loyal to his master.

Now if you face round and look across the street to your right you will see a broad gateway between houses and shops. Cross over, enter the gate, and you will see the church of Greyfriars, and you will find yourself in a large graveyard. It is full of many interesting monuments but there is one which claims our special attention. It marks the Martyrs' Grave and was erected in 1771. The inscription on the monument tells its own story.

> "From May 27th, 1661, when the most noble the Marquis of Argyle was beheaded, to the 17th February, 1688, when Mr. James Renwick suffered, were one way and another murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh about one hundred noblemen, gentlemen, and ministers, and others, noble martyrs for Jesus Christ. Most of them lie here."

This inscription and the monument of Greyfriars' Bobby will serve to illustrate the spirit of the Covenanter. But you may ask, what is a covenanter? A covenant is an agreement drawn up between two or more persons or parties. A covenant implies two

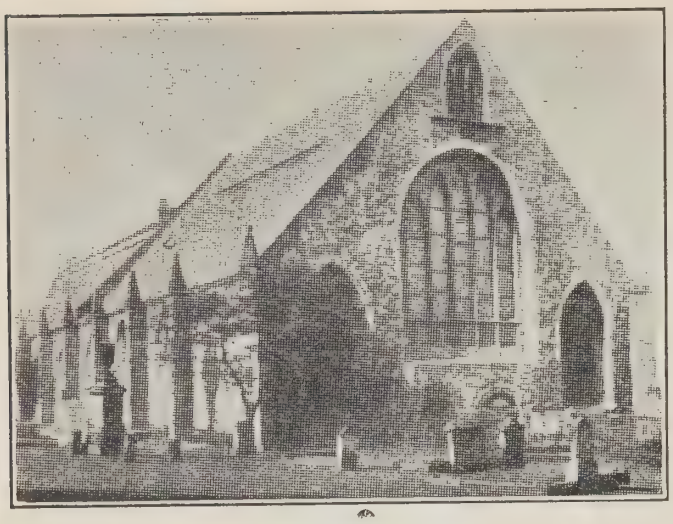


Greyfriars' Bobby

persons at least. No person can draw up an agreement with himself. A covenanter then is a person who makes an agreement with some other person or party. Often the terms of the agreement are written down. Each person or party puts his signature to it and promises to be faithful and true to the terms of the agreement.

The covenanter of whom I am speaking was a person who made an agreement with Jesus Christ and who promised to be faithful and loyal to his Master, the King of Kings and Lord of Lords. Then another king stepped in and he wanted these men to break their agreement with the King of Kings and to do things in a different way. These men and women were, like Greyfriars' Bobby, faithful and loyal to the King of Kings. They stood true to their agreement and would not break it.

If we go to the south-west corner of this graveyard in Edinburgh, there you will see an oblong enclosure. Hundreds of these Covenanters who were taken prisoners in battle were confined for five months in the open air. Night and day they were guarded



THE KIRK OF THE GREYFRIARS.

by soldiers who had to answer with their lives if any escaped. Whenever a prisoner rose from the ground at night he was shot at. The only food that these men had was four ounces of bread which they washed down with a mouthful of water. Fortunately there were kind-hearted women who gave them more food and some clothes.

The king sent to them and said that they could regain their liberty if they would break their bond with the King of Kings. Some did so but four hundred refused. Two hundred and fifty of them were shipped away to the Barbadoes but their ship was wrecked off Orkney and only forty survived.

These men were Covenanters and they were Presbyterians. They refused to be anything else. They were true and faithful unto death and that is why we honor them. For this same reason we honor Greyfriars' Bobby. He was only a dog but he was faithful to his kind master. These men were faithful to their Master, the King of Kings.

I said that often a covenanter drew up his agreement and wrote it on parchment, a paper, or some other material. These Covenanters did that and some of the copies of the National Covenant of 1638 are still preserved in a library called The Advocates Library, about fifteen minutes' walk from Greyfriars' Bobby. They are very valuable documents and the signatures of the Covenanters can be seen. It is said that some of the most enthusiastic Covenanters opened their veins, dipped the point of the pen in their blood and so signed the agreement.

It is well for us to remember that we Presbyterians have that story in our Church's history. All men and women who have been baptized and who have taken communion are covenanters. They have made an agreement to serve, obey, and worship their Master, the King of Kings. We need to-day the spirit of the Covenanter, the spirit of fidelity and loyalty.

A MISSIONARY TREASURE SHIP

Mrs. F. H. McKerihen

The high ideal of Chalmer's Church, Toronto, in the Sabbath School department is the training of boys and girls from quite early years to maturing manhood and maidenhood in public speaking and in activity in various public exercises. An impressive example of this was presented at the Sabbath School anniversary.

The usual setting of the church service was modified somewhat by the placing of two Boy Scouts on either side of the platform, standing at attention, and with their colors, and with the body of the church filled with the members of the school. The ship complete was the work of Mr. Cowan, an elder of the church, but it was not in view of the congregation. All its parts were in the hands of the children and at the proper time they came forward and built the ship. Thirty boys and girls with eighteen speaking parts constructed the vessel. Two little tots came first with blocks, then others followed in succession with the slip, the keel, the prow, the stern, the sides, the deck, the bowsprit, the rudder, the masts, the sails, the flags, then the Christian flag, the anchor of hope, and lastly, but most important of all, Christ as pilot and the Bible as chart and compass. When the ship was complete sixty boys and girls representing as many classes each brought forward a bag of money as cargo for the vessel about to sail for foreign lands. This feature was accompanied by the singing "Giving, Giving, Day by Day" by forty-five girls of the C.G.I.T. trained by their leader Mrs. Hodgson and Mr. McMaster, the choir organist. Behind curtains were lights which when uncovered flashed back and forth as lighthouses when the ship was entering the port bearing its precious cargo and carrying a doctor and nurse to represent healing of both body and soul as the work of Christ, and the offering. At this point the C.G.I.T. choir sang "Signal Lights."

The climax of this beautiful picture-story was the reception of the ship and its cargo by seven children of Rev. D. E. McDonald, missionary on furlough from India, dressed in Hindu costume, and the singing of "From Greenland's Icy Mountains." In this vivid fashion was conveyed both to children and adults the impressive missionary lesson.

The evening service was in charge of the young people with Mr. Norman Fraser, Sunday School Superintendent, presiding, and the minister, Rev. A. C. Stewart, assisting. Addresses were given on the general theme "Purposeful Living," each speaker taking a special period of life: Margaret McWhinney, Childhood; Victor Coxworth, Youth; Wilfred Cook, Maturity.

The missionary purpose was furthered by an address given the following Sunday by Mr. McDonald on Romans 10: 8. He referred to the treasure ship by way of explaining what was done with the cargo after reaching its destination. It was spent in the support of eighty missionaries in foreign fields and their work.

As a congregation Chalmer's Church has accepted particular responsibility in the field opened by Dr. Buchanan, thirty-five years ago, assisting in presenting the Gospel, training the young, ministering through hospitals, and building up churches for Christ, endeavoring to answer the appeal voiced by many natives:

"Please tell us again the story you told in the market-place yesterday."

AUTUMN RALLY

The Young People's Union of Pictou Presbytery assembles twice in the year, in the spring, and in the autumn. The autumn rally this year was held in St. Andrew's Church, Westville, N.S., and notwithstanding the inclement weather the attendance exceeded 400. At the spring rally held in Thorburn Church 535 attended, a large delegation coming by bus from the border of the Presbytery ninety miles away. Where are the gloomy prophets who said that after 1925 there would be "no young people left in the Presbyterian Church?"

The special speaker on this occasion was Dr. Norman McLeod, acting for the Moderator of the General Assembly. He was happily introduced by Dr. Hugh Munroe, New Glasgow, and delivered an appropriate and impressive message. The song service was led by Rev. S. T. Nicholls, Convener of the Presbytery's Committee on S.S. and Y.P.S., and special music was rendered by the Westville Junior Choir. Mr. Stewart Proudfoot, President of the Union, occupied the chair. Silver cups were presented by Rev. Wm. Verwolf, chairman of the Sports Committee, to the victorious Pictou Kirk's tennis and girl's softball teams. The sum of $25.00 was voted by the Union to the budget fund of the Church.

NEW YEAR'S RALLIES

Twenty-seven Sabbath Schools, including Tyndale House and the Italian Mission, assembled in Knox Crescent Church for the New Year's annual program. The meeting was under the auspices of the Presbytery's Committee on Sabbath Schools and the Presbyterian Sunday School Association, Montreal district. Mr. C. M. Oulton, president of the latter organization, occupied the chair. The service of song, led by St. Matthew's Junior Choir, was under the direction of Mr. S. F. Robbins, with Mr. Geo. Brooke as organist. The address was given by one of the recently inducted ministers, Rev. D. O. Lavis, Fairmount-Taylor. The theme for essays for which prizes were given was, Samuel. The ceremony of saluting the flag, a usual feature, was carried through by the Boy Scout Troop of St. Andrew's and St. Paul and the 46th Company of Girl Guides, Outremont.

* * *

St. Paul's, Hamilton, Ont., was the place of meeting for the Hamilton Presbyterian Sunday School New Year's Rally. Those specially interested had the satisfaction of seeing this year's rally exceed in attendance that of last year by seventy-one, the numbers for the two years being respectively 1,079 and 1,150. For some years past Chalmer's Church has carried off the shield given for the highest average attendance at Sunday School. Though this year it had the high figure of 95.6% St. David's pressed to the front with 97%. The latter was therefore the recipient of the shield presented by Mr. W. J. Shaw. The banners for the largest attendance at the rally was won by Erskine Church in the larger group, and in the smaller group the Hungarian Sunday School and the Italian Mission tied with 100% attendance. As the Hungarian school led in the number of visitors it was awarded the banner for the first six months of the year, and for the balance of the year the Italian Mission will hold the award. Rev. W. G. Blake, St. Enoch's, presided, and the address was given by Rev. Dr. E. Pugh Thomas, Ancaster, who spoke on Faith, Hope, and Charity.

MR. WU TEUNG YOO

The latest report from the Presbyterian Young People's Association with respect to Mr. Wu, whose photo appeared in the Record November, 1933, is that he is at present in Kailu, the most westerly outstation in the province of Jehol, Manchuria. His purpose is to go to Cheng Chia T'ien for the instruction and strengthening of the church there, He is a specialist in the teaching of the Bible. Mr. Reoch tells of Mr. Wu's sufferings at the hands of bandits. He was attending special meetings at T'ungliao when attacked by bandits who took all his best clothing. This loss interfered with his contemplated marriage, for to replace his clothing he had to use the money set apart to meet the expenditures of that happy event. Meanwhile the marriage has been postponed for three years, as the young lady has just entered the Newchwang Bible School. This will be of great advantage to both, for in many instances the wives of native workers are not on a level with their husbands in the matter of education.

Among the precious things to be held fast are gentleness, humility, and the mind of him who, conscious of strength, is content to be weak.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—FEBRUARY 11

Timely Warnings (Temperance Lesson)

Matthew 7:1-29

GOLDEN TEXT.—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 7.19.

TIME.—Midsummer of A.D. 28, the second year of Christ's ministry.

PLACE.—The Horns of Hattîn, a hill west of the Sea of Galilee.

PARALLEL PASSAGE.—The "Sermon on the Plain," Luke 6:20-49.

SUBJECT.—THE TRUTH ABOUT ALCOHOLIC BEVERAGES.

I. THE WAYS OF RUIN AND OF LIFE, vs. 1-14.
- God's good gifts (vs. 1-11).
- The Golden Rule of temperance (v. 12).
- The broad way and the narrow (vs. 13, 14).

II. CUT DOWN THE EVIL TREE! vs. 15-23.
- False teachers (v. 15).
- Total abstinence known by its results vs. 16-20).
- God's will and the temperance law vs. 21-23).

III. SOUND FOUNDATIONS OF LIFE, vs. 24-29.
- The wise builder (vs. 24, 25).
- The foolish builder (vs. 26, 27).
- A nation built on total abstinence.

LESSON—FEBRUARY 18

Jesus Power to Help

Matthew 8:1—9:34

GOLDEN TEXT.—I desire mercy, and not sacrifice; for I came not to call the righteous, but sinners.—Matt. 9:13.

TIME.—Midsummer and autumn of A.D. 28, the second year of Christ's ministry.

PLACE.—Capernaum.

PARALLEL PASSAGES.—Matthew's call, Mark 2:13, 14; Luke 5:27, 28. Matthew's feast, later in the year, Mark 2:15-22; Luke 5:29-39. The other incidents, Mark 4:35-41; 5:1-43; Luke 7:36-50; 8:22-56.

SUBJECT:—JESUS MEETING HUMAN NEEDS.

I. THE NEED OF FORGIVENESS, Matt. 8:1—9:8.
1. The leper's need.
2. The centurion's need.
3. Peter's mother-in-law's need.
4. The inquirers' need.
5. The disciples' need.
6. The demoniacs' need.
7. The paralytic's need.

II. THE NEED OF CHRISTIAN WORK, Matt. 9:9
8. Matthew's need.

III. THE NEED OF CHRISTIAN COMPANIONSHIP, Matt. 9:10-34.
9. The publicans' need.
10. John's disciples' need.
11. The ruler's need.
12. The sick woman's need.
13. The blind men's need.
14. The dumb man's need.

Christ the Helper of all men.

LESSON—FEBRUARY 25

The Twelve Sent Forth

Matthew 9:35—11:1

GOLDEN TEXT—The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9:37, 38.

TIME.—Winter of A.D. 29, the beginning of the third year of Christ's ministry.

PLACE.—Galilee.

PARALLEL PASSAGES.—Mark 6:6-13; Luke 9:1-6.

SUBJECT.—WINNING OTHERS TO CHRIST.

I. THE GREAT NEED OF CHRIST, Matt. 9:35-38.

II. THE DISCIPLES AND THEIR TASK, Matt. 10:1-8.
- The Twelve.
- The lost sheep.
- The kingdom at hand.

III. THE GLORIOUS CONFESSION, Matt. 10:9—11:1.
- Simple service (Matt. 10:9-15).
- Trusting service (Matt. 10:16-23).
- The servants example (Matt. 10:24-31.)
- Confessing Christ (Matt. 10:32, 33).
- Cross bearers (Matt. 10:34-39).
- The servants reward (Matt. 10: 40—11:1).

LESSON—MARCH 4

Jesus' Testimony Concerning Himself

Matthew 11:2—12:50

GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

TIME.—Midsummer and (chapter 12) autumn of A.D. 28, the second year of Christ's ministry.

PLACE.—Galilee.

PARALLEL PASSAGE.—John sends to Jesus, Luke 7:18-35.

SUBJECT:—WHO JESUS WAS.

I. THE TESTIMONY OF CHRIST'S DEEDS, Matt. 11:2-15.
- John's question.
- Christ's conclusive reply.
- Christ's testimony to John.

II. THE TESTIMONY OF CHRIST'S WISDOM, Matt. 11:16-24.
- Christ's independence and originality.
- Christ's condemnation of unbelief.

III. THE TESTIMONY OF CHRIST'S CHARACTER, Matt. 11:25—12:50.
- Christ's union with the Father.
- Christ's helpfulness and meekness.
- Christ's authority and power.

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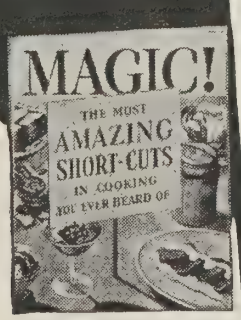
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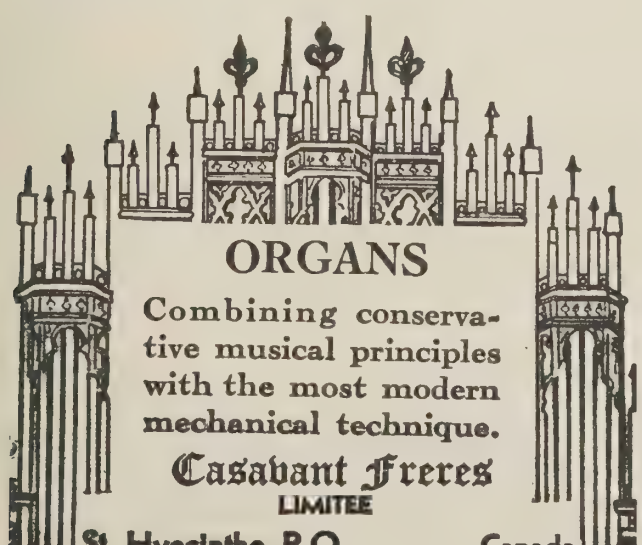
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For heaven and earth, Lord, care I not,
If I may have but Thee.



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Who does his "maist" will whiles do "mair."

Who fears to suffer does already suffer.

Sublime living stamps beauty upon the face .

One may always begin again who keeps his enthusiasm.

No life is easy that is not under some firm control.

One ruddy drop of manly blood the surging sea outweighs.

The high desire that others may be blessed savors of heaven.

Heart-life, soul-life, hope, joy, and love are true riches.

There is no duty we so much underrate as the duty of being happy.

There is much we know with certainty but do not know with clarity.

When Christ said, "Your Father knows," He meant, "Your Father cares."

"Consider the lilies." They will preach to you if you will but hear.

Censorious people are like the bees that kill themselves in stinging others.

Nature is methodical, and doeth her work well. Time is never to be hurried.

I hardly know so true a mark of a little mind as the servile imitation of others.

There is nothing against which our Lord warns us so terribly as hypocrisy.

Love makes all gifts equal, and the King values love above all gifts.

He who cannot give a penny may yet flood another's life with sunshine.

Happy he who through all the vicissitudes of life holds fast his faith.

Two main features of gentility are propriety and consideration for others.

One must be able to compel the trivial to the expression of the sublime.

If self the varying balance shake,
It's rarely right adjusted.

Of all the beautiful things, the most beautiful is a complete human life.

The mind's sweetness has its operation on the body, clothes, and habitation.

By constant contemplation of excellence we clear ourselves of all impurities.

One act of charity will teach us more of the love of God than a thousand sermons.

Let each strive to yield oftenest to the other's wishes in absolute unselfishness.

This world is given as the prize of men in earnest, and this is truer of the world to come.

Character must stand behind and support everything, the sermon, poem, picture, play.

We should not fret about things essential because God knows we have need of these things.

An absolute surrender to all that is better, purer, truer is the secret of character-building.

By being happy we sow anonymous benefits upon the world which remain unknown even to ourselves.

The blossom cannot tell what becomes of its odor; and no man can tell what becomes of his influence.

There is but one pursuit in life within the power of all to follow and attain, the pursuit of virtue.

One reason why Jesus was a man of sorrows was that He saw as none other the pain and sin and woe of the world.

There is dew in one flower and not in another because one opens its cup and takes it in while the other closes and the drop runs off.

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VOL. LIX. TORONTO, MARCH, 1934 No. 3

Easter

Say not that death is king, that night is lord,
That loveliness is passing, beauty dies;
Nor tell me hope's a vain, deceptive dream
Fate lends to life, a pleasing, luring gleam
To light awhile the earth's despondent skies,
Till death brings swift and sure its dread reward.
Say not that youth deceives, but age is true,
That roses quickly pass, while cypress bides,
That happiness is foolish, grief is wise,
That stubborn dust shall choke our human cries.
Death tells new worlds, and life immortal hides
Beyond the veil, which shall all wrongs undo.
This was the tale God breathed to me at dawn
When flooding sunrise told the night was gone.

—Thomas Curtis Clark.

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The Presbyterian Record

VOL. LIX. TORONTO, MARCH, 1934 No. 3

BY THE EDITOR

AT A GREAT PRICE

IN the April Record last year is to be found the story of the Gutenberg Bible. We then reported some large sums paid respectively for copies of this famous book, $106,000, $120,000, $305,000. A much larger figure startled the world a few weeks ago when it was announced that the British Government had purchased from the Government of Russia a copy of the Bible in manuscript for £100,000, or about half a million dollars at the present rate of exchange. It was an actual purchase for the much prized manuscript is now in the British Museum, London. The precious document was brought by courier who arrived in England on Christmas eve and made the formal transfer to the British officials on the 27th of December. Thus was concluded a business transaction that extended over a period of about three years. The price was high but it is regarded as a good bargain for Russia had originally demanded £250,000 or $1,250,000. This original demand exceeds what an eminent authority some time ago said would soon be a reasonable price for a copy of the Gutenberg Bible, namely, $1,000,000. The subject of this transaction and the parties to it called forth the following from Rev. T. B. Stewart Thomson in The Record of the Church of Scotland:

> "There is something ironical in the spectacle of an anti-Christian Government raising money by the sale of one of the treasures of Christendom. Fortunately there is no fear of such money being used directly or indirectly for Soviet propaganda against religion. An undertaking has been given that the £100,000 will be spent in Great Britain for the purchase of machinery and other goods."

Tischendorf, the discoverer of this manuscript in the Monastery of St. Catherine on Mount Sinai, by order of the Czar, Alexander II., in celebration of the millenium of the Russian Empire, printed three hundred facsimile copies, beautifully bound, of which one hundred were at Tischendorf's disposal and the remainder distributed among the crowned heads of Europe and large libraries. One copy is now in the Presbyterian College, Montreal, as stated in Mr. Beare's article in another column. This recalls an incident.

Rev. Robt. Hughes a minister at Osgoode in the Presbytery of Ottawa informed us that a library of rare books had come into possession of a family residing some miles out from Ottawa. These were from the estate of Baron D'Everton of the Isle of Corfu in the Mediterranian. We called at this home and examined these literary treasures. Being then in college we at once informed Dr. MacVicar, then Principal of the Presbyterian College, Montreal, suggesting the possibility of his securing them. Dr. MacVicar without delay came to Ottawa, called upon the family, and obtained for the college the precious books, among them a copy of a codex.

We had material at hand for an extended article upon the Codex but having written to Dr. MacKenzie, Principal of Montreal College, requesting some particulars about the copy in the library there, he referred our request to Rev. Frank W. Beare, lecturer in the college, who had made these matters a special study. He very kindly forwarded the paper which appears on another page and that is the substitute for our intended article.

Mr. R. Flower, Deputy Keeper of Manuscripts at the British Museum, says that the price is the largest the Museum has ever paid for a manuscript and also that the purchase is the most important the Museum has ever made. The size adds to the value of this and other manuscripts.

It is said that the new infra-red rays will reveal letters on the manuscript which seem to have disappeared. As the change of a letter or two may make a vast difference in interpretation there may be, as one says, interesting developments for Biblical scholars.

A SCHOLAR AND ADMINISTRATOR

WHILST we were seated in the delegate section of the Assembly Hall of the Church of Scotland in 1931, we gave space to an elderly gentleman who had just entered, a short and rather stout man, heavily bearded and with strong face and bright eyes. Naught in his appearance however suggested his eminence. This man was Sir Donald MacAlister, one of Scotland's most distinguished sons, who died on January 15th, at his home, Barrmore, Cambridge, England, at the age of seventy-nine

years. He was equally distinguished for learning and for administrative ability, two qualifications that are not usually found in one man. One says of him, he mastered mathematics, he mastered medicine, he mastered languages, and he mastered the science of complex administration.

The following indicates his extraordinary scholastic record; "Sir Donald was educated at Aberdeen and at the Liverpool Institute. His achievements at school were probably unique in that he took the highest place in successive years in Oxford Senior, Cambridge Senior, and London Matriculation; five gold and silver medals in the Science and Art examinations; the gold medal of the Royal Geographical Society, and five scholarships at Oxford and Cambridge. Entering St. John's College, Cambridge, in 1873, he had a uniformly successful career and secured all the honors open to him, including the Herschel prize for astronomy. He was Senior Wrangler of his year, was Smith's Prizeman in 1877, and took the London B.Sc." Similar success marked his course in medicine. In all surely an exceptional school and college record.

As an administrator he found scope for his talent as head of Glasgow University, as the "guiding brain" of the General Medical Council, and in the medical services of the Allies in the Great War.

In 1907 he was appointed by King Edward VII. as Principal of Glasgow University, a post which he held until 1929. During that period expansion took place in the University in the establishing of over twenty new chairs, doubling the lecturing staff, and in promulgating in practically every Faculty new or revised ordinances.

From 1929 to his death he was Chancellor of the University, and his last public appearance in Glasgow was on October 13th, 1932, when as Chancellor he conferred the honorary degree of LL.D. upon the Duke and Duchess of York.

For much of this information we are indebted to the Scot's Observer.

A MISSIONARY SECRETARY

MR. KENNETH McLENNAN, a Scotchman, who rendered valuable service to the British Government during the Great War, was a recent visitor to Toronto, not now in a military capacity, but as Secretary of the Conference of British Missionary Societies. He is on his way to China, there to study the missionary situation in the light of the present economic distress, and to explore the possibilities of still fuller co-operation of Missionary Boards on the field. In visiting Canada and the United States by the way, he aimed to inform himself about the effect of the financial stress upon the missionary organizations and the action taken in the premises.

In his address to the representatives of the Mission Boards in Toronto and others assembled, in answer to a question, he took occasion to observe that the distinction between unity and union is too generally ignored, and that in this work his chief concern was unity, which he regarded as the paramount consideration. To him unity was a much larger idea than union.

The fuller co-ordination sought in missionary work is to be international and to become effective by the initiative of Church Boards and missionaries. The age of isolation is past and every missionary organization should be aware of the plans and activities of all others, and the policy of each should be part of a co-ordinate whole to which all respectively should make their contributions.

Closer fellowship too is sought between the Church at home and the Church abroad, which would develop more fully the consciousness of membership in the Church Universal. Instead of one way traffic out-going, there should be incoming traffic as well, enriching the Church at home.

Mr. McLennan is Secretary also of the United Council of Missionary Education. He was also Organizing Secretary of the World's Missionary Conference held in Edinburgh in 1910 and was made Joint Secretary of the Continuation Committee of that conference.

By profession he is a solicitor and was at one time an associate in a legal firm of great prominence in Edinburgh. A necessity arising out of the difference between English and Scottish law opened for him a temporary position in the Ministry of Munitions. His valuable service in this connection led to a permanent appointment, and he was put in charge by the Government of all gun contracts. The enormous expenditure involved made this a post of very heavy responsibility.

After the Armistice he was offered the position of Liquidator-General of the Ministry of Munitions but declined. For a time he was a member of, and Secretary to, various trusts to administer the missionary property of Germany sequestrated during the War.

It is well-known that he refused high decorations which the Government was eager to bestow for his eminent services, and when his special tasks were accomplished he turned both from law and the civil service to resume his duties in the sphere of missions.

Mr. McLennan expects to visit Toronto on his return from China.

DR. ROBERT MORTON

IN the youth section of this number is to be found a photograph of a man of worth whose sphere lay in one of the smaller branches of The Presbyterian Church of Scotland, Dr. Robert Morton, distinguished in his own Church, and highly honored outside that communion. His death took place but a few months ago.

By correspondence we learned that some in Canada were acquainted with this great and good man and for this reason we give both his picture and a brief outline of his career.

He was born in 1849, the son of a humble crofter but a man of strong character. One potent influence in his early life in addition to home and school was his Covenanting environment, for near his home were Bothwell Brig, Drumclog, and Priesthill Heights, the last the memorable place where John Brown was killed before his wife's and children's eyes by the ruthless Claverhouse.

His course in school and college was marked by steady, unwavering resolution, and close application, all the more needed because he was without hands. As a result he went forth from college to his calling well equipped for the service of his Church.

He was minister at Kilmarnock, Perth, and Mains' St., Glasgow. He was Editor of the Church's magazine and ultimately was appointed Professor of Systematic Theology in the Theological College housed in his own church. He was indefatigable in his parochial work, a "spiritual teacher of rare quality and efficiency," and active to an extraordinary degree in social reform and benevolent work. Indeed those are regarded as the crowning labors of his life which were in behalf of the fallen and the destitute. He was devoted also to children, sought them for his church, and strove to engage and maintain their interest. He saw that they were recognized in public worship frequently prepared for them special messages in which he was a pioneer sixty years ago.

We remember the man and his address following our delivery of the fraternal message from our own Church to the Synod of the United Original Secession, and have carried ever since the memory of a man, sturdy in body, strong in mind, seemingly capable, a quiet forceful speaker, and withal, humble and, as portrayed by another, while ready to contend, if the cause required it, yet gentle and generous. Whilst intensely loyal to his own Church he was most catholic in spirit. To sum up, as another says, "His strength lay in his strong belief, in God, in his Church, and in his calling as a minister of the Gospel."

The quiet resolute testimony of a good life can neither be estimated nor gainsaid.

CODEX SINAITICUS

Rev. F. W. Beare, B.A.

A FEW months ago, it was announced that the British Government had arranged to purchase from the Soviet Government of Russia an ancient manuscript of the Greek Bible known to scholars as the Codex Sinaiticus. This manuscript is one of the most precious treasures of the Christian Church. Its acquisition by the British Museum will mean that it will become available for study to many students of the New Testament who could never have hoped to lay eyes upon it so long as it reposed in the Imperial Library at Leningrad.

To understand the value of this manuscript, it is necessary to remember that our New Testament was written in Greek between the years 50 and 150 A.D. The documents which go to form it were written originally on papyrus, a very fragile material made of reeds, and none of these original papyrus rolls have survived. More than that, printing was not invented until the fifteenth century, and so for nearly fifteen hundred years nearly every Bible, every New Testament, had to be laboriously copied by hand, letter by letter and page by page. No two of these copies are the same. Sometimes the copyist leaves out a word here, and inserts one there; sometimes he makes a mistake in spelling; sometimes he tries to correct the grammar, and sometimes he inserts a line or two of commentary which a later copyist incorporates into the text. As a consequence, when we wish to determine exactly what St. Paul or St. James wrote, we have to compare ever so many of these hand-written copies, and try to eliminate the errors that each contains.

The Codex Sinaiticus is of very great value for this purpose, because it was written in the fourth century, and was copied from a still older manuscript which no longer exists. Only one other manuscript is equally old and equally valuable, the Codex Vaticanus, which is lodged in the library of the Vatican. These two manuscripts together carry us back very close to the original books written by the Apostles. They undoubtedly contain some errors, for the men who copied them were not machines, and even the older manuscripts which they themselves copied, were not perfect. But by comparing these two codices and getting a little help here and there from other old manuscripts, from ancient translations, and from Scriptural quotations in the writings of the early Fathers, we can to-day print a Greek text that represents very accurately the words written by the authors of the New Testament eighteen centuries ago and more.

The Codex Sinaiticus was found in a monastery on Mt. Sinai in the year 1844. The finder was Constantine Tischendorf, a

young New Testament scholar from Leipzig, Germany. It may be said that at that time New Testament scholars had to get along without either the Sinaiticus or the Vaticanus, for the one had not been discovered and the other was lying unused on the shelves of the Vatican library. Fifteen years later, Tischendorf returned to Sinai and induced the monks to present their magnificent manuscript to the Czar of Russia.

Tischendorf spent the next three years in preparing the publication of his Codex. No book has ever been published with half as much care, and it is safe to say that none ever will be. He tried to reproduce the Codex in printed form so accurately that the shape and size of every letter and even the spaces between the letters should be shown. Only three hundred sets of this edition were printed. It appeared in 1862, and one of them is now in the Library of the Presbyterian College, Montreal.

This magificent publication consists of four huge volumes. The first contains Tischendorf's introduction and a number of photographic plates. The second and third contain the Greek Old Testament, in the translation made from the Hebrew by the Jews of Egypt in the second century B.C. The fourth volume contains all the books of our New Testament and two others, which the Church no longer recognizes as canonical. One of these is an Epistle ascribed to Barnabas, and one is a sort of Apocalypse called "The Shepherd," which was written by Hermas, a deacon of the Roman Church, about 150 A.D. The order of the books is not the same as that of our printed Testaments. The fourteen Epistles ascribed to St. Paul follow immediately after the fourth Gospel; then comes Acts, then the Catholic Epistles, then the Apocalypse, Barnabas, and the Shepherd.

It is not a mere accident that none of the great manuscripts of the Greek Bible go back earlier than the fourth century. It is a reflection of a great change which took place in the situation of the Church just after the year 300. Before that time, it was against the law for a subject of Rome to be a Christian, and the persecutors of the Church frequently obliged Christians to burn their sacred books. Many suffered martyrdom rather than surrender their precious treasures to the flames. But while they were living under the shadow of persecution, it would have been impracticable for them to possess any of these extremely costly vellum codices. Imagine the cost even to-day of having the whole Bible from cover to cover copied out by hand in beautiful capital letters on fine parchment, and then ask yourself how many churches would purchase such a volume at a time when the first policeman to see it would throw it into the fire. Naturally, the early Christians preferred to use the less costly and more convenient papyrus.

But early in the fourth century Constantine the Great became Emperor of the Romans, and he decreed that there should be no more persecution of Christians. He sought rather to favor the Church, and in the year 331 he ordered no less than fifty great Bibles to be made, that he might present them to different churches of his Empire. It is quite possible that the Sinaiticus is one of these fifty.

Quite recently, some papyrus manuscripts of the New Testament were found in Egypt. These are a hundred years earlier than the great codices and carry us back to the early years of the third century. These are now being published as "The Chester Beatty Papyri" and in a later Record I shall perhaps be able to tell you something about them.

THE THREEPENNY APPEAL

A Wonderful Story of Giving

By the Right Rev. Lauchlan Maclean Watt, D.D., LL.D., Moderator.

(Life and Work, Church of Scotland.)

I AWAKE every morning at four o'clock. It is a fine time for some quiet thinking. And recently in connection with the crisis in our Foreign Mission finance it struck me then how terrible it would be if we were compelled to pluck Christ back from His widely flung frontier: and I wondered who would be so bold as break the news of our failure to Him. It seemed to me that there must be still some line of appeal untouched. I remember when the world-crisis broke across the nations and the cry was, "Who's for the flag?" how we had almost to keep back the blind and the lame. The general mass of our people are not stirred by mention of Thousands of Pounds. It simply passes them by; and naturally so, for few can give what they feel would be of any use in such a big appeal. At the present moment, in the conditions of trade and industry, and in our ordinary poor parishes, nobody can give a pound. The question is, "What can they give?" And there is not one of them that would not like to give, but is shy to offer what he can.

I have seen, regularly, in slum streets, men reading evening papers, before the lighted windows of shops, just for a minute, to see probably what football club or what horse had won, and then they fling the paper in the streets. And I thought, "What is the value of that waste product?" So I got out of bed and looked up the Year-Book. Communicants of the Church of Scotland numbered 1,287,438. One shilling each would mean £50,000. But that would still make many pause. A million three-pennies

(Continued on page 72)

THE STILL SMALL VOICE

A Lenten Message

Rev. J. Keir Fraser, D.D.,
Alberton, P. E. Island

The Lord was not in the wind.
The Lord was not in the earthquake.
The Lord was not in the fire.
And after the fire a still small voice.
—1 Kings 19:11-12.

ELIJAH was surprised. I doubt if in all his life-time he ever was so surprised. God was not in the earthquake, nor in the storm, nor in the fire; but He was in the still small voice.

So often we look for God in the wrong place. God is all powerful, all mighty, and yet He doesn't make as much noise in the world as some people do. Sometimes He speaks in the mighty forces of nature, but oftener in her silent manifestations.

The stars, the moon, the sun, the growing crops, the flowers, the pull of gravity, the falling of the snow, the building of character, these are noiseless movements. God is in them all, but man does not hear.

Man is impressed by the big, the spectacular, the noisy; he has more faith in the whirlwind than in the still small voice. God values most the things that man prizes least. What looks little to man is often large in God's sight, and what seems big to man is often small to Him. The big corporations, the big cities, the big churches, the big colleges, the big factories; these dazzle most people and keep them from seeing straight and thinking straight. In God's sight a thing is not big unless it is good. What does He care for size? When He wants to see mere size there are the mountains lifted up, the oceans stretched out, the distant stars moving in their majesty through infinite space.

The still small voice stands for the silent, the tender, unpretentious, but abiding realities of life. It was the modest, unassuming, quiet aspects of nature that appealed to Wordsworth; it was the massive, spectacular, noisy, that attracted Byron; and Wordsworth was one of God's elect, while Byron was not. And think of Christ —He loved most the quiet lake, the gentle lily, the tender lamb, the silently-growing grain, the quiet mystery of night. He used the aggressive, impetuous, stormy Peter as the leader of His little band; but for His dearest friend He chose John with his tender touch, his gentle affection, his unassuming sincerity.

The world to-day is fearfully in need of learning this lesson. We are swept off our feet by mere size. We lose our head in the presence of power, external power. The spectacular dazzles us. If a thing is not big it is not worth bothering about. We are in danger of believing with the Germans that might makes right. After all, however, what does mere noise amount to? The prophets of Baal made a tremendous noise in their effort to induce their God to hear and aid them, but nothing stirred or started. How different it was with Elijah and his God. It is not the loudest preaching that saves the most souls.

"Not by might, nor by power, but by My spirit, saith the Lord." For a little while Moses dwelt amid the awful splendors of the lightnings and thunders of Sinai, but it was not a pleasant dwelling place. A storm at sea is a grand sight, and an experience worth having, but we wouldn't want to live in one always.

The good and gentle women in our homes to-day are doing more to bring peace and righteousness on earth than all the noisy, busy, bustling, hustling men. The men seem to be doing it because everything they do, being on the outside, is seen; but the women are the silent sources of all that is grand and majestic in men.

We make much of Niagara. We forget the silent lakes without which there would be no Niagara. Anybody can see the seen, but only the elect can see the unseen.

We need to-day a new vision of God. We need to see Him in the common, ordinary, every-day affairs of life. We need to revise our estimates, to have a revaluation of the silent and unassuming forces of life. If we have ears only for the earthquake, the storm, and the fire, we shall fail to hear the still small voice; we shall lose the very presence of God because He will hide His face from us.

"The Kingdom of Heaven," we read, "cometh without observation." The mustard seed, the leaves, the growing grain—these are its symbols. God sometimes acts

A PRAYER

Lord, grant unto us that ours may be the stillness, the vision, and the love which Thou givest to those who seek Thee truly, believing that the world's unrest, and the passions that distract us, shall pass to silence overcome by Thee.

Lord, may that grace be given us to find Thee out of our seeking, to know Thee when Thou comest with healing quiet into our lives; and to be Thine for ever, when the way of shadows ends at the door of the Father's house, where love and peace are given our hearts again for evermore.—Dr. Lauchlan McLean Watt.

with astounding suddenness and in the most spectacular and dramatic fashion. We must not forget that; but as a rule He is symbolized more accurately by the still small voice, than by the earthquake; and it is well that it is so. It is a kind provision of God. Were it otherwise we would be kept in a state of constant alarm and dread of Him, but as it is we hide ourselves under the shadow of His wing when the storms of life beat against us. We rest in the everlasting arms when the earthquakes of life would swallow us up.

My friends, the tragic thing in the world to-day is the absence of quietness. One of the blessings of the old-time Sabbath, as I remember it as a boy, was its calm, its restfulness, its peace, but we have lost all that. We have heard so much about the art of being strenuous that we have lost the art of being still. Ours is an age of fuss and shouting. I saw some time ago that in New York someone made a list of the needless noises on the streets with the results that between dawn and midnight there is an unnecessary noise every five minutes; and the lamentable thing is, this babel and clatter have crept into the Church. We are getting to be very fond of a religious activity that has a noise in it. We think that unless it cries aloud on the streets and advertises in the newspapers in glaring head-lines it is of no account. We have a strange idea that nothing is being done unless somebody is talking. You remember the conversation in "Pilgrim's Progress" between "Christian" and "Talkative"—"I thought we should have had a great deal of talk by this time." Don't you see? The time he was pursuing his journey in silence seemed wasted.

Is there not a fresh lesson here for us? So many of us are living in the sphere of the visible that we are forgetting that our real power is hidden from the public gaze, that it is secret. To-day, I understand, they have the noiseless gun. I don't know exactly how they do it, but they eliminate the noise by a muffler. The power is not in the noise. There is never any real power in noise. Strength is not in bluster and noise; it is in quietness.

John Burroughs says that the first lesson a naturalist must learn is to be quiet. Let a man go shouting and laughing through the forest and every bird and beast within a mile will scurry away from him. "Be still and know that I am God." For remember Mrs. Browning's verse on the unchanging Christ:

"Speak low to me my Saviour, low and sweet,
From out the Hallelujahs, sweet and low,
Lest I should fear and fall and miss Thee so,
Who art not missed by any who entreat."

In reading biography I notice that the great men of action were also men who were great in prayer. They all had their seasons of retirement, when they got apart and were alone with God. During the recent world-war Marshal Foch had an hour every day that he spent in prayer. The same was true of Stonewall Jackson during the war between the States. It has been true of all great men.

Let us learn the lesson. Let us get off occasionally into the quiet and find out where we stand with the Infinite. Let us climb the heights and be alone for a little while with the Lord. How haggard and worn most of us look! The shining face comes from the mountain-top where Moses got his.

When I get to the other world and meet Whittier, if I have that privilege, there are a lot of things I want to thank him for. But there is nothing I wish to thank him more for than his beautiful hymn:

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm!"

THE THREEPENNY APPEAL

(Continued from page 70)

would mean £12,000, and it would never be missed by anybody.

So in the morning I wrote to eighty newspapers in Scotland, making through them an appeal to each communicant of the Church for one threepenny piece, to keep the flag of Christ flying right up to the furthest line. I owe a great debt of gratitude to the Press for their kindness in giving me the courtesy of their columns. The first big three-penny—and it was a handsome one—came from an Editor.

Some kind folk wrote giving suggestions. One said I "was too modest" — a charge never hitherto made against me. He said I "should have aimed at a star, and I might have hit a tree." But I wanted not only the tree — I wished the poorest little bush to have a chance to have its every leaf stirred by the breath of God. I might have missed the star and the tree together, and got only a cloud about me. I got some stars and some trees; and a lot of leaves, of very blessed fragrance, were moved for Christ's sake.

Many ministers sent their contributions direct to Edinburgh, so that I could not tell, meanwhile, how many threepennies these represented. Many did not respond at all.

THE BUDGET

Send in your Budget money every month.

The Church must have funds to do its work.

"You need not worry about our Budget money. Our share will be sent forward each month. If we do not have it on hand we will go out and raise it or secure it in the Bank." This assurance was recently given the Budget Secretary by a minister in one of our larger churches.

The General Assembly's program of Budget organization and missionary education:

1. A Budget Committee in each congregation.
2. The congregations in each Presbytery arranged in groups so that those in each group can conveniently meet together. A convener for each group.
3. One Sabbath in the year to be set aside by each Presbytery for the promotion of missionary education. A suggested program:
   A. A general exchange of pulpits among the ministers of the Presbytery for the morning service.
   B. A meeting in the evening in one church within each group with a special speaker in which the congregations of the group will unite.
4. Three additional Sabbaths in the year when all ministers are asked to speak at one service on some phase of the Church's work.

All ministers have been asked to speak on "The Task of Our Church at Home," (Home Missions) on March 4th.

The percentages of their allocations raised in each Presbytery for the 1933 Budget will be given in the next Record.

ALLAN S. REID, Budget Secretary.

Some deliberately refused. One contributor sent her gift to me because her minister had declined to take it. Others did the same because their ministers declined to take any notice of the appeal. In some such cases a generous member of the Church sent a sum to represent the congregation he belonged to. Every minister is himself a communicant, and that means that he is a partaker in the Sacrament of the Body and Blood of Christ, and a soldier, servant, and witness of the Lord. There is a campaign going on, and such a thing as the Marching Orders of the Redeemer. Of course, some may have felt that they had excuses for abstention owing to circumstances of their Parishes. But it is amazing how frequently, even in circumstances of stress, the people desired to respond. The threepenny meant an answer to the mean man's excuse, and it was also the opportunity of the poorest to realize their heart's desire.

Following the very generous example of one gentleman, some sent what covered the whole communicants in a Presbytery.

I have been moved to the depth of my heart by the response. The letters I received, with contributions, are frequently real documents of the Kingdom of God. One minister wrote, "I am sorry I cannot do more, but there are so many of my people idle." Another said, "My people are having a stiff time and industry is heavily hit." Another, "Notwithstanding bad times we have given nearly £20 more this year than last for Foreign Missions — not so bad for a depressed area." Another said, "This was given mostly in coppers and small silver." Fishing places and agricultural districts gave, as many said, "absolutely spontaneously." And while the amounts were forwarded often with apologies, not one was ungenerous.

The people themselves were wonderful. One working woman, who said her husband and sons had been unemployed for four years, sent her gift, "in token of her remembrance of God's goodness to her."

Some calculated on remarkable lines. One lady sent me a threepenny piece for each year of the ages of all her children—a levy on the record of the Family Bible—and it made a fine contribution.

Another sent a threepenny for every Christmas present and card she had received at this season. One old lady sent 101 threepennies she had kept by her, some of them belonging to the reign of Queen Victoria. An old gentleman gave sixty that had been lying idle for twenty years. And another brought a bottleful of threepennies, which helped the bulk of the congregation's handsome contribution.

The anonymous givers were as anxious as the Good Samaritan not to let their names be known. One, in memory of a meeting, where I had felt my mission somewhat futile, sent me £50. One day a gentleman walked in and laid down a Bank of England five-pound note, on condition he was not mentioned.

The spontaneity of the people has been most remarkable. One working-class congregation sent a handsome sum, having already given over £200 to Foreign Mission Funds, and reduced a large debt, and this not through depending on a little coterie of rich folk — which was not theirs to fall back upon — but by every individual, by prayer and effort, doing what was felt to be highest duty.

Young and old shared. In one remote Parish the Girls' Association went through the hamlets on Christmas Eve, singing carols, and, without difficulty, realized for the cause quite a helpful sum. One business gentleman, travelling by train, happened to talk about the scheme, and his fellow-travellers gave a generous subscription. In one church the smallest girl and the smallest boy, without arrangement with the minister, walked up to the Communion Table as they had seen their fathers do, and laid the offering they had gathered, there, before the Lord.

As one minister wrote, "To our people it is unthinkable that the Church of Scotland should ever admit defeat in her Foreign Missions." One gift was "a spontaneous offering from a class of girls, mostly unemployed, in a purely mission district." I agree entirely with a clergyman who wrote me that the response was a revelation that the interest in spiritual things is not a decreasing but an increasing asset in the Church, if the people have opened to them a door wide enough for all.

No minister was passed over in the appeal. I sent out over 2,000 lithographed cards, directly asking for attention to the matter. And some ministers showed nobly what could be done. I must mention Ayr, which tops the record with 17,124 threepennies, for which I heartily thank Mr. Phin Gillieson and his helpers; and next comes Wellington, Glasgow, with 11,440. But if I thanked by name all who stood in gladly and proudly in this I should exceed all space permissible. Yet to them all, gratitude, and may God bless their work always.

* * *

(Up to the closing of the 1933 accounts a sum of over £6,000 was received as a result of the Moderator's appeal. Over fourteen hundred congregations responded, or about half the number in the Church.—Ed.)

* * *

We too have our small-sum campaign and so far as reports go it promises to be successful. The children of the Sunday School have been asked to contribute one cent a month for each pupil and the members of the Young People's Societies ten cents a month toward the deficit fund. From the former nearly $3,000 has been reported, but no returns have yet come from the latter. The Women's Missionary Society (W.D.) have accepted an allocation of $25,000 and the Eastern Division $5,000 for the same purpose, covering a period of two years, auxiliaries being asked to give one cent a week for each member and Mission Bands and C.G.I.T. groups one cent a month. Returns so far assure obtaining the full amount expected.—Ed.

THE MODERATOR RESIGNS

The physical condition of the Moderator of the General Assembly, Dr. H. R. Grant, has moved him to relinquish his post as minister of St. Andrew's Church, Fort William. Accordingly he tendered his resignation. This was considered by the Presbytery of Superior and, when the congregation expressed its regretful concurrence, the resignation was accepted.

Thus closes in that congregation a ministry of eight years with happy relationships and a record of substantial success. The pulpit was declared vacant Sunday, February 4th.

This is one of our most important charges by virtue of the situation and the size of the congregation. The membership has now passed the 1,000 mark and the income last year was over $13,000.

The congregation provided a retiring allowance for Dr. Grant of $1,200 a year.

Rev. G. C. Shearer is supplying the pulpit meanwhile and the interim moderator is Rev. Percival Cundy, of West Fort William.

The resignation from the congregation does not affect Dr. Grant's position as Moderator of the General Assembly and it is confidently hoped that his health will permit his appearing for the opening of the Assembly in June next.

The following is the minute of Presbytery recording acceptance of Dr. Grant's resignation:

"While yielding to the necessity of ac-

cepting the resignation of the Rev. Hugh R. Grant, D.D. from the charge of St. Andrew's Church, Fort William, because of his continued ill health, this Presbytery records its unqualified regret and its sympathy with him and the congregation of St. Andrew's Church in the termination of so happy and successful a pastorate. We desire to pay tribute to Dr. Grant's ability and faithfulness as a minister of Jesus Christ and as a fellow-presbyter during the eight years and twelve weeks that he has labored in our midst, and to express the respect and affection in which he is held by his brethren. We rejoice that his outstanding service to The Presbyterian Church in Canada and to the cause of our Lord Jesus Christ through nearly forty years, most of which were given sacrificially in home mission effort, was recognized by his election last June to the Moderatorship of the General Assembly. It is our prayer and hope that God will restore his health, so that for years to come he may enjoy his well-earned rest, and continue to place at the service of the Church his rich store of gathered wisdom."

AMONG THE CHURCHES

North Vancouver, B.C.

On Sunday, January 28th, the congregation of St. Andrew's Church met for worship for the first time in their new edifice. At the morning service Rev. J. M. Macgillivray, Moderator of the Synod, and Interim-Moderator of the congregation, conducted the ceremony of dedication. He was assisted by Rev. Leonard Webster who has recently come from Carstairs, Alta., to take charge of this congregation as stated-supply. The evening service was conducted by Rev. John MacTurk of Chilliwack. On both occasions the church was completely filled.

This congregation, a minority group, has been without a church since 1925 and has been worshiping in the Oddfellows Hall. In spite of many inconveniences and vicissitudes they struggled bravely working to the utmost for a place of worship of their own. Now their patient efforts have been crowned with success. They have a fine building, finished in stucco, capable of seating more than 200, with a small room at the back suitable for Sunday School work and social purposes. At the front there is a large vestibule over which is set a small steeple. The cost of building has been covered wholly by subscriptions. This faithful group is to be congratulated upon their energy and enterprise in this particular in these difficult times. A splendid spirit pervades the congregation and there is every prospect of it becoming a self-sustaining charge in the near future.

Hamilton, Ont.

Westminster Church is an example of success in hard times, the congregation manifesting those qualities which enable individuals or churches to overcome difficulties, enthusiasm, courage, and devotion. Whilst threatened with the foreclosure of the mortgage on the church property the managers have been able to pay off $500 of the principal in addition to meeting the interest. Another evidence of gain is the fact that the W.M.S., with the aid of two auxiliary organizations, has trebled the givings to missions, and a very large accession to the membership of the congregation has been made quite recently. Mr. Moynan is in charge.

Toronto, Ont.

Royce Ave. Church has a Bible Class that is worthy of the name for the members are seriously engaged in systematic study of the Bible under the direction of the minister, Rev. H. A. Berlis. That such a program engages interest is shown in the attendance. From an enrolment of eighty-one the number present on the last Sabbath reported, was sixty-four. In a congregation of this size this is most creditable.

The class not only studiously follows the course but the members show deep interest in each other and a spirit of true fellowship prevails.

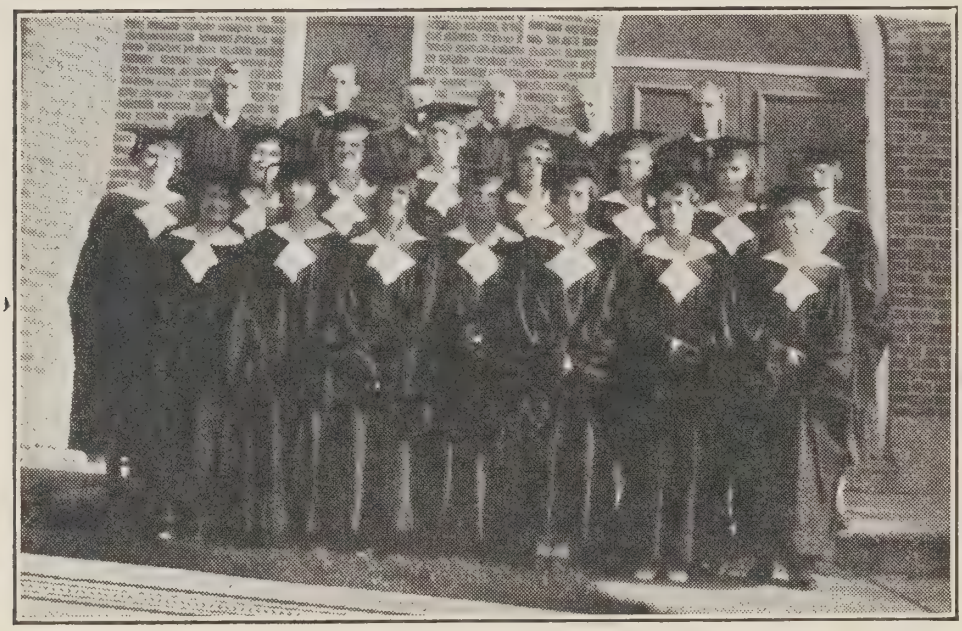
Their third annual banquet was marked by a large attendance in the attractive hall, by tastefully arranged and decorated tables, by skilful management, and by an excellent program of vocal and instrumental selections, toasts, and addresses.

The main feature was Travel Talks by Mr. and Mrs. L. B. Beath, the story in brief of their visit to the Panama Canal and the West Indies, replete with humor and information. Good messages, humorous and helpful, were the contribution of Rev. John McNab, Moderator of the Presbytery, and the minister, Mr. Berlis, and also Mr. W. Donnan, Vice-President and Roll-Secretary of the class. Mr. W. McLeod, President, occupied the chair, and the banquet was under the direction of Mrs. N. McClelland, Social Convener. Dr. Rochester of the Record was a guest and spoke briefly in response to the toast to the guests. The centre piece of the head table was a beautifully decorated cake with three candles the gift of Mrs. D. Colquhoun.

Vancouver, B.C.

Central Church has made improvements upon its plant by the painting of the woodwork and the installing of better heating facilities. The Y.P.S. has advanced in membership and a deeper interest in the organization has been created by holding the meeting on Sunday at the conclusion of the regular service. The congregation has the advantage also of a very excellent men's

organization, and new concern is manifest for progress in every department of the church's life and work. A recent event in connection with the W.M.S. was the presentation of a life-membership to the President of the local auxiliary, Mrs. John McPherson. The better financial condition of the congregation reflects in some measure improved business conditions but more distinctly shows the devotion of the members to the work of the Church.



St. Andrew's Choir, Warkworth, Ont.

Few congregations have greater reasons for rejoicing in the choir than St. Andrew's in view of the fidelity of all its members. The services on the part of all are a labor of love. The leader, Mrs. R. Walker, is on the extreme left and the organist, Mrs. Isaac, on the extreme right of the second row. Four of the men in the back row constitute a quartette known as St. Andrew's Quartette.

Seventy-five years have passed since the dedication of the first church occupied by the congregation situated on the site of the present building, and ninety-three years have elapsed since the organization of the congregation. Missionary interest was greatly stimulated by a visit recently from Rev. D. E. McDonald, missionary on furlough from India, who addressed the congregation. The minister is Rev. G. R. Duncan.

West Monkton, Ont.

The Sunday School of Knox Church was organized on August 22nd, 1874, by Rev. Robert Renwick and Mr. J. T. Gill. In this work Mr. Gill at the age of 75 is still active after sixty years of uninterrupted service. In the first class he organized, which numbered fifteen, there was one who has had a distinguished missionary career and still serves our Church in distant Manchuria, Rev. Dr. Jonathan Goforth. Mr. Gill is the sole survivor of the local members of this class. He recalls that the first lesson taught by Rev. R. Renwick, was the first Psalm. The school has now an enrolment of 100 and an average winter attendance of seventy-five. Dr. Woodside, formerly of Calgary, and now serving as stated supply, is the leader of the Bible Class.

MODERATOR'S MESSAGE

At the Annual Meeting of the British and Foreign Bible Society in Toronto, the Secretary read the following message from Dr. H. R. Grant. After expressing his deep regret at his inability to attend the meeting he gave the following message:

"The Bible Society in its long history has done a great work, without which it would have been impossible to carry on Christian Missions. I am firmly convinced that the Bible must again take its place in our Canadian homes if we are to retain the prestige of Canadian strength and Canadian advancement. I am quite sure that I am voicing the sentiment of The Presbyterian Church in Canada when I on their behalf wish you every success."

Erin, Ont.

The Women's Missionary Society of Burn's Church has a paid membership of fourteen with an average attendance of nine at the regular meetings. The Provincial Day of Prayer was observed by those of our own church apart, the program consisting of prayer and readings while the World's Day of Prayer was observed in fellowship with the other denominations. The Society follows the prescribed course of study and takes its part in the one-cent-per-week fund. Mrs. (Rev. J. A.) Grant was our delegate to the Provincial at Stratford and at the Presbyterial at Grand Valley Mrs. McKelvie was made an honorary life-member. Through the generosity of friends our auxiliary was able to issue three life-membership certificates and one In Memoriam during the past year. The society shared in the contribution to relief in the West by sending a bale of clothing of two hundred and thirty pounds to Regina. This was the gift of the entire congregation. Other material to the value of $14 was sent as part of the Society's allocation.

Lethbridge, Alta.

St. Andrew's Church observed on January 21st the sixth anniversary of the opening of the present building, the minister, Rev. J. N. Hepburn, preaching at both ser-

vices to large congregations. On the Monday evening following, the anniversary dinner was served which provided the opportunity for a social reunion of the congregation. The church, a fine building, is well situated in the centre of the city and the manse is located close to the church. It was purchased by the Ladies' Aid a few years ago and the congregation now has a splendid residence, free of debt. Among the numerous organizations St. Andrew's Men's Club is a very active body of business men, and the Boy Scout Troop is the largest in the city. The Young People's organization is worthy of mention for the interest and activity of its members.

Paisley, Ont.

Notwithstanding the loss in 1925 of one hundred and forty members, and a church free of debt carrying $25,000 insurance, the membership of Knox Church now is two hundred and seventy-five and the congregation possesses a beautiful building with splendid Sunday School accommodation, a comfortable manse, both buildings being free of debt. During the past three years three bequests have been received from the following loyal friends and members, Miss Matilda Brown of Toronto, sister of Mr. Robert Brown, the oldest member of Session, now in his ninety-first year and still active; Mrs. A. McGillivray, long a resident in the vicinaty, and Mrs. A. Campbell, mother of Rev. Dr. Malcolm Campbell of First Church, Montreal.

Alliston, Ont.

An advance has been made in the Mansfield congregation of this charge, Rev. G. C. Little, minister, by the adoption of the duplex-envelope system. The contributions of both congregations have been most encouraging. Nevertheless, both local support and missionary returns should profit by this change.

Bobcaygeon, Ont.

Knox Church, Rev. D. Munro, minister, under very trying financial conditions has succeeded, without reducing the revenue for work of the local church or interfering with the missionary contributions, in erecting a commodious church shed for the convenience of those who require to drive to the services.

Port Arthur, Ont.

First Church, Rev. J. A. McMahon, minister, which in 1925 was a minority group, has increased its membership in the eight-year period from three hundred and sixty to five hundred and forty and whilst steadily reducing the debt upon the new building contributes over $1,000 annually to the Budget.

New Westminster, B.C.

The twenty-first anniversary of the opening of Gordon Church coincided with the date of the annual meeting of this congregation. A large company therefore made the occasion one of joyful celebration in which three former ministers took part, Rev. Dr. R. J. Douglas, Rev. Thomas Oswald, and Rev. Thos. Wilson. The anniversary services on the Sunday previous were conducted by Rev. R. T. Acheson in the morning, and Rev. Dr. Lister in the evening.

Vancouver, B.C.

There was a large gathering in the city recently of Sutherlandshire Scots who have a strong association on the Pacific Coast. The assembly was presided over by Rev. Ian MacKenzie, M.P., a native of Sutherland. At the opening of the program Mr. McKenzie read a letter from Dr. R. G. McBeth whose forebears came from the Kildonan Strath in Sutherland with Lord Selkirk and settled in Kildonan on the Red River. Dr. MacBeth drew attention to the fact that the first actual settlers in what is now Western Canada were these Sutherlandshire folks who took up narrow farms running back on the plain from the Red River. In this way they enjoyed church and school facilities, social life, and mutual protection in a new country. When, some fifty or sixty years later, immigration set in from the East many of the newcomers came into touch with this homogeneous colony on the Red River with their church and schools then under the care of the Rev. John Black. Many of these early immigrants came under the influence of his ministry as they crowded the old stone church and met with the hospitable people of Kildonan. As these immigrants went westward and homesteaded here and there on the Prairie they were followed by the influence and missionary effort of these Sutherlandshire people in the Red River parish.

When the chairman read at the close of Dr. MacBeth's letter, a reference to the saying of seamen in sailing vessels:

" 'Tis the set of the sail and not the
gale that determines the way we go,"

the meeting gave hearty assent to the sentiments that the attitude of those early settlers from Sutherlandshire, who kept alive their devotion to religion and education, did much to give right direction to the life of Western Canada.

Moosomin, Sask.

Notwithstanding the experience of rather sore trial through which St. Andrew's Church has passed since 1925, as set forth in the columns of the Record some time ago, there is evidence of developing interest and of marked progress in every branch of the church's activities. At a recent congre-

gational gathering the congregation's appreciation of the services of two worthy members, Mr. and Mrs. A. Wilson, was expressed by the gift of a beautiful mantel clock, on the eve of their departure for North Battleford. Mr. Wilson was manager of the Canadian Bank of Commerce, and served the congregation both on the Session and as Chairman of the Board of Governors.

The former Presbyterian Church, over which there was such serious contention and which, for some time after the sale by the United Church, was used as a gasoline station, is now unoccupied.

Toronto, Ont.

Parkdale Church observed its fifty-fifth anniversary by special services on Sunday, February 4th, and on Monday, the 5th, by a Grand Festival of Sacred Music. Blended with the celebration of the anniversary was the dedication of the rebuilt organ with its newly installed set of chimes. To Dr. Eakin of Knox College were assigned the act of dedication and the special message in the morning. His theme was the Special Place of the Church in the World. This message by its plain presentation of facts exalted the Church in his hearers' thought to a much higher plane. In the evening Rev. Wm. Barclay, of Central Church, Hamilton, brought courage and resolution to the members of the congregation, whether now or about to be in the experience of severe trial, by repeating in its setting, and amplifying it, the command to Ezekial, "Son of man, stand upon thy feet."

On Monday evening the Metropolitan Church Choir assisted by the choir of the church under the direction of that most capable, well-known, and highly-esteemed organist - conductor, Dr. H. A. Fricker, raised the congregation to heights of adoration, prayer, and praise, in the rendering of the various selections in this sacred program.

A JUBILEE

This is not of a church but of a person, not of age, but of service, and not of general service, but of special. Col. Chisholm of Macnab Street Presbyterian Church, Hamilton, has for fifty years been a member of the Board of Management of that congregation. He has been the recipient of well-merited congratulations upon this unusual record.

Regina, Sask.

First Presbyterian Church, Regina, Sask., Rev. S. Farley, minister, since the day the separation took place which resulted in the establishing of this cause has made very gratifying progress. The Sunday School now has an enrolment of 600 and the Church membership is near the 1,000 mark, being 960.



Knox Church, Strasbourg, Sask.

The division over union in 1925 left a mere handful of Presbyterians at Arlington Beach and Strasbourg. During the long hard struggle following, the people were greatly indebted to Dr. Winchester of Toronto for the unity that prevailed and the courage and perseverance that ultimately led to success. A succession of students for five years solved the problem of supply until Mr. A. A. Downey, now in charge, took up the work. In April, 1932, by the help of Knox Church, Toronto, Dr. Winchester, and other friends, the congregation purchased the church shown above. This building is in the centre of the Arlington Beach Mission and here on one Sunday in the month the people from all the stations assemble. Many leading ministers have preached here, Dr. A. B. Winchester of Toronto, Dr. Inkster of Knox Church, Toronto, Rev. H. R. Horne, Synodical Missionary, Rev. S. Farley, Regina, Rev. Alex. Davidson, Moose Jaw, and Rev. W. G. Brown, Saskatoon, who visited Strasbourg when he was Moderator of the General Assembly. The membership is now 200. The largest accession at one time being fifty-three, on the occasion of Mr. Brown's visit.

Sault Ste. Marie, Ont.

St. Paul's Church recently observed its forty-third anniversary by special Sunday services conducted in the morning by Rev. J. C. MacAuley of First Baptist Church, and in the evening, by the minister, Rev. C. G. Boyd. The annual supper and congregational reunion followed on Monday evening.

Evangel Hall, Toronto.

On Sunday, February 4th, the twenty-first anniversary of the founding of the mission was celebrated by special services conducted by Rev. R. J. Koffend, who has been in charge of the work since its inception, Rev. Jos. Koffend, St. Andrew's Church, Sterling, formerly of Manchuria, and son of Mr. R. J. Koffend, preached in the evening. Mr. Koffend, Sr., with elders from Knox Church assisting, conducted a communion service in the morning. There was a large attendance at the morning and in the evening the hall was crowded.

A surprise awaited Mr. and Mrs. Koffend on Tuesday when an entertainment was given under the auspices of the Ladies' Auxiliary. The surprise was the presentation of a beautiful tea wagon to Mr. and Mrs. Koffend by the Ladies' Auxiliary through Mrs. Ellen Anderson, President, and a silver tea service from the people of the Hall and their friends. The presentation was made by Mr. Fred Miller and Mrs. Jos. Carr, among the very oldest of the members. Mr. Koffend, Jr. remained over for this occasion and addressed the company.





The Presbyterian Church, Ninga, Man.

This comfortable place of worship was opened in March 1906, Rev. Mr. Sinclair conducting the services of dedication. By the vote on union the congregation unanimously decided to remain in the Presbyterian Church. Rev. J. J. Cowan is the minister. He was inducted in December 1930.

A MEMORIAL

Bearing a simple inscription which expresses so much more than is written, a bronze tablet in memory of a former minister was recently unveiled in Westminster Church, Sault Ste. Marie, Ont.

"To the Glory of God, and in loving memory of the Rev. George Kyle Bamford, B.D., Minister of this Church 1928-1932; Born December 25, 1885, Died December 23, 1932; 'A good Minister of Jesus Christ.' "

For the occasion the neighboring Presbyterian congregation, St. Paul's, united with Westminster. The service was conducted by the minister, Rev. Dr. E. B. Horne, and the sermon was preached by his Presbyterian neighbor across the river, Rev. John Ver Straate, First Presbyterian Church.

Dr. Horne, giving the history of the memorial, spoke of the early purpose to erect this and of the efforts of the Ladies' Aid and the generosity of Mr. J. Neil. The veil was drawn by Mrs. Bamford who came from Toronto for the special service. Then the congregation sang the late minister's favorite hymn, "Dear Lord and Father of Mankind."

In receiving the tablet on behalf of the church, the Clerk of Session, Mr. A. R. Flockhart, spoke in generous tribute to the deceased for his character and his unselfish and tireless labors.

NOT SO DISAPPOINTING

"It is impossible to increase our subscription list - . - - as all our members take the Record." So writes a correspondent.

Montreal, Que.

Since the induction of Rev. Geo. Rowland, the successor of the late Rev. G. C. Taylor in Maisonneuve Presbyterian Church, the membership has been increased by eighty-three. The prompt response to an appeal recently made to the congregation indicates the spirit prevailing. An addition to the communion set was required and the want was made known. At once the various organizations, beginning with the Ladies' Aid, individuals, and families, responded, with the result that the sum of $150 was raised.

PRESBYTERIAN HOME FOR GIRLS

Miss Myrtle McKinnon, Superintendent

It is with a feeling of deep gratitude that we present this report of the Home for 1933. During the year many difficult problems have come before us, but, trusting in God's guidance, a solution in every case has been found. We are truly thankful too, to the many churches and individual members who have shown a very practical sympathy with our work.

The progress of the girls has been very encouraging. They have responded splendidly to Bible lessons and devotional exercises. Their conduct has been all that could be desired, and they have shown a cheerful willingness in performing the domestic tasks assigned to them.

Placing the babies in suitable homes is, we feel, also a valuable part of the work. These children are thus given the opportunity of sharing good home-life and becoming God-fearing citizens.

The Home cared for forty-two girls and twenty-eight babies during 1933.

Of the girls: fifteen were in the Home at the beginning of the year; twenty-seven were admitted; twenty-eight were discharged; and fourteen were in the Home at the end of the year.

Denominations: Presbyterians, fifteen; United, seven; Anglican, one; Baptist three; Jewish, one.

Former employment: Domestic, nine; lived at home, twelve; clerk, one; nurses, two; school teachers, two; school girls, one.

Of the babies: Two were in the Home at the beginning of the year; twenty-five were born during the year; one was admitted. Of these, fourteen were adopted; seven placed in foster homes, and seven still in the Home.

MYRTLE McKINNON,
Superintendent.

It takes courage to begin again, but begin we must and the sooner the better.

Henceforth the Majesty of God revere:
Fear Him and you have nothing else to fear.

THE BURNING BUSH AND CANADA

This is the well-known book from the pen of Dr. R. G. MacBeth, of Vancouver and has been recognized throughout our Church as of great merit as a study book for our young people. Action in this connection was taken by the Synod of Alberta when the report of the Sunday School and Y.P.S. Committee was under consideration. It was unanimously agreed that this book be recommended as a study book for our young people's organizations. Speaking of this Rev. James McNeill, of Grace Church, Calgary, declared:

> "Personally I am convinced that there is greater need now than ever for clear, concise, and definite teaching of our Church's distinctive principles. I know of no better text book that could be put into the hands of our youth for this purpose than this excelent work, The Burning Bush and Canada.

CLERK OF PRESBYTERY

Mr. E. Rooney of Grande Prairie, Alta, is now Clerk of Peace River Presbytery in place of Rev. J. F. Minor Simpson, formerly of Fort St. John, B.C. All communications intended for the Presbytery should be addressed to Mr. Rooney.

AN OPEN DOOR

A minister writing from the West states, "General conditions here are not their best these days. In this town of between five and six thousand people there are about two hundred families on relief. These conditions have their effect on the funds of the church. But there are some bright things too; one of these is that north-east of here is a large district where the Presbyterian Church has a great opportunity, provided the funds can be found."

If some one is anxious to know about the Budget its importance is illustrated here. It is for the members of the Church throughout the Dominion to make it possible to enter this new and promising field and care for our own people.

LANTERN SLIDES

"From Ocean to Ocean" is the new set of slides on the work in Canada carried on under the direction of the Board of Missions, the Board of Sabbath Schools and Young People's Societies, and the W.M.S. (E.D. and W.D.) There are fifty slides. There is no expense for these except the express. The boxes are sent out "collect" and returned "prepaid." There are also two short sets, one on the work of Dr. Jessie MacBean in Hackett Medical College, and the other on the late Miss Mildred Soutar's work in Amkhut, India. For information, write the Provincial Lantern Slide Secretaries of the W.M.S.

UNITED STEWARDSHIP COUNCIL STATISTICS, 1932

A blank was sent to the officials of the communions named below and the statistics are from their replies. These statistics are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either from non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
	PER CAPITA GIFTS						TOTAL GIFTS							
Communion	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Interdenominational Benevolences	Congregational Expenses	All Purposes	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Interdenominational Benevolences	Congregational Expenses	All Purposes	Membership in United States and Canada	End of Year
1 American Lutheran Conference	.....	.....	(16) $3.08	.....	(18) $12.94	(19) $16.02	.....	.....	$2,911,823.00	.....	$12,203,275.00	$15,115,098.00	943,063	Dec. 31, 1931
2 Baptist Convention of Ontario and Quebec	(6) $3.83	(2) $2.04	(3) 5.87	.....	(2) 21.94	(3) 27.81	$214,267.44	$114,487.97	328,755.41	.....	1,228,682.10	1,557,437.51	56,000	Sept. 30, 1932
3 Baptist, North	(11) 2.60	(16) .20	(17) 2.80	.....	(10) 16.81	(14) 19.61	3,759,707.00	286,997.00	4,046,704.00	.....	24,313,734.00	28,360,438.00	1,445,615	April 30, 1932
4 Baptist, South	(19) 1.47	.....	(25) 1.47	.....	(24) 6.80	(25) 8.27	5,819,374.93	.....	5,819,374.93	.....	26,798,753.63	32,618,125.56	3,944,566	April 30, 1932
5 Brethren	(18) 1.62	(4) 1.52	(14) 3.15	(8) $0.35	(25) 5.96	(23) 9.46	233,380.00	217,554.00	450,934.00	$50,000.00	855,543.00	1,356,477.00	143,425	Feb. 28, 1932
6 Congregational-Christian	(12) 2.51	.....	(21) 2.51	(2) .79	(6) 18.31	(8) 21.61	2,632,375.00	.....	2,632,375.00	825,058.00	19,195,468.00	22,652,901.00	1,048,205	Dec. 31, 1931
7 Disciples of Christ	(20) 1.31	(11) .54	(24) 1.85	(13) .03	(22) 7.13	(24) 8.99	2,065,166.14	851,851.09	2,917,017.23	50,000.00	11,217,168.93	14,134,186.16	1,572,732	June 30, 1932
8 Evangelical Church	(17) 1.94	(7) 1.17	(15) 3.12	(3) .77	(5) 18.66	(7) 22.75	442,079.00	266,167.00	708,246.00	176,285.00	4,245,640.00	5,129,171.00	227,472	Sept. 30, 1932
9 Evangelical Lutheran Augustana Synod of N. A.	(7) 3.69	.....	(10) 3.69	.....	(13) 15.83	(15) 19.52	879,403.67	.....	879,403.67	.....	3,774,171.27	4,653,574.94	239,611	Dec. 31, 1931
10 Evangelical Synod of N. A.	(15) 2.08	(13) .40	(22) 2.48	(9) .28	(9) 16.86	(13) 19.62	542,439.11	103,229.52	645,668.63	72,168.13	4,381,634.78	5,099,461.84	259,896	Jan. 31, 1932
11 Lutheran, Other Synods	.....	.....	(23) 1.89	.....	(21) 7.66	(22) 9.56	.....	.....	166,286.00	.....	670,862.00	837,148.00	87,523	Dec. 31, 1931
12 Lutheran Synodical Conference	.....	.....	(9) 3.87	.....	(17) 13.42	(18) 17.29	.....	.....	3,520,910.00	.....	12,207,358.00	15,728,268.00	909,307	Dec. 31, 1931
13 Methodist Episcopal	(10) 2.98	(15) .30	(13) 3.28	(5) .52	(8) 17.33	(10) 21.13	11,655,605.00	1,194,339.00	12,849,944.00	2,044,615.00	67,863,940.00	82,758,499.00	3,915,755	May 31, 1931
14 Methodist Episcopal S.	(14) 2.10	(10) .61	(19) 2.71	(11) .20	(20) 9.23	(21) 12.14	5,474,652.00	1,589,717.00	7,064,369.00	523,192.00	24,028,455.00	31,616,016.00	2,603,095	Dec. 31, 1931
15 Moravian, North	(3) 4.61	.....	(7) 4.61	(7) .37	(14) 15.55	(11) 20.53	84,758.46	.....	84,758.46	6,871.85	353,739.22	445,369.83	18,378	Dec. 31, 1931
16 Presbyterian in Canada	(9) 3.56	(8) .90	(8) 4.46	.....	(11) 16.70	(9) 21.60	644,645.00	179,533.00	824,178.00	.....	3,020,939.00	3,909,209.00	180,956	Jan. 31, 1932
17 Presbyterian, U. S. A.	(5) 3.96	(5) 1.38	(5) 5.35	.....	(3) 20.45	(4) 25.75	7,766,165.00	2,709,789.00	10,475,954.00	.....	39,950,927.00	50,426,881.00	1,957,999	Mar. 31, 1932
18 Presbyterian, U. S. (S)	(8) 3.57	(1) 3.36	(2) 6.93	.....	(12) 16.68	(5) 23.61	1,671,883.00	1,575,281.00	3,247,164.00	.....	7,816,420.00	11,063,584.00	468,532	Mar. 31, 1932
19 Protestant Episcopal	(16) 1.99	(9) .69	(20) 2.68	.....	(23) 6.96	(12) 20.15	3,695,033.04	1,284,617.83	4,979,650.87	.....	32,520,350.00	37,500,000.00	1,860,903	Dec. 31, 1931
20 Reformed in America	(4) 4.47	(12) .50	(6) 4.97	(1) 1.00	(1) 22.55	(2) 28.52	715,955.00	79,473.00	795,428.00	160,909.00	3,613,083.00	4,569,420.00	160,198	April 30, 1932
21 Reformed, United States	(17) 1.94	(6) 1.35	(12) 3.29	(10) .25	(16) 13.87	(17) 17.41	672,776.00	468,744.00	1,141,523.00	88,211.00	4,812,035.00	6,041,769.00	346,945	Dec. 31, 1931
22 United Brethren in Christ	(13) 2.39	(14) .34	(18) 2.72	(12) .16	(19) 11.05	(20) 13.93	947,210.00	133,000.00	1,080,210.00	62,149.00	4,383,171.00	5,525,530.00	396,687	Oct. 1, 1931
23 United Church of Canada	(2) 5.27	(17) .15	(4) 5.42	(6) .42	(7) 17.44	(6) 23.27	3,243,693.00	91,081.00	3,334,774.00	255,785.00	10,735,812.00	14,326,371.00	615,751	Dec. 31, 1931
24 United Lutheran Church	.....	.....	(11) 3.32	.....	(15) 14.68	(16) 18.00	.....	.....	3,334,045.00	.....	14,702,601.00	18,036,646.00	1,001,520	Dec. 31, 1931
25 United Presbyterian	(1) 7.60	(3) 1.62	(1) 9.24	(4) .59	(4) 19.13	(1) 28.96	1,355,803.00	290,060.00	1,645,863.00	105,571.00	3,408,516.00	5,159,950.00	178,177	Mar. 31, 1932
	$3.12	$1.00	$3.79	$0.44	$14.56	$19.02	$54,516,370.79	$11,435,921.41	$75,885,359.20	$4,420,814.98	$338,302,278.93	$418,621,531.84	24,582,311	.....

Compiled for the United Stewardship Council,
HARRY S. MYERS, *Secretary*,
152 Madison Avenue, New York City.

Our Church's relations with this Council, so far, have not been very intimate. However we have sustained connection with this body by correspondence and by delegates to its meetings. In 1928, in Glasgow, Scotland, Mr. G. L. Sutherland was our representative and the Editor of the Record at the meeting held in Edinburgh in 1931. The object of the Council is indicated in the name, to promote stewardship in the broadest sense, not merely with respect to money, but with respect to all else that we hold in trust from God. The purpose in view is to impress the people everywhere with their responsibility to God in the use of time, talents, and possessions. The justification however for the existence of the organization seems to us to lie chiefly in promoting Christian liberality. The Church in its ministry to the world, whether through the offices of those ordained to teach and to preach, or through its membership, may be regarded as a steward of the mysteries of God. Contributions of God's people however constitute a specific expression of their devotion to Him and of their desire to extend the kingdom of the Lord Jesus. That institution or organization does well that awakens the conscience of God's people everywhere to the duty and opportunity of setting apart a generous proportion of their substance for the missionary and benevolent work carried on by the Church. This the Stewardship Council aims to do by its public meetings and by the literature which it publishes. Every congregation in the Church would be benefitted by the circulation of their literature, whether procured from this source or some other, among its members and adherents. Annually the Council publishes comparative statistics as shown in the accompanying table. We could have secured this in leaflet form but preferred to obtain an electro so that the material could be presented to all the readers of the Record.

NEW ZEALAND

The following is from a letter which came to hand quite recently:

"There is a restful and thankful spirit abroad induced by the fact that in spite of our fears our budget for foreign missions for the year ending October 31st, 1933, has been fully met. The Church had decided that should there be a five percent reduction in receipts, retrenchment would take place. Now we thank God and take courage. The Methodists have been obliged to recall some of their missionaries. We have reason therefore for thankfulness."

Then he adds, "New Zealand has enjoyed three successive wool sales at 100% increase in price. So we hope the cloud of the size of a man's hand is beginning to grow. Perhaps after the gruelling we have had we shall be less inclined to forget what we owe to our God when better times come."

* * *

A paragraph in the Australian Christian World reminded us of correspondence which brought us into contact with a man of eminence and robust character in that far off colony.

THE GOVERNOR READS THE LESSON

St. John's Presbyterian Church, Wellington, is always a centre of interest on the occasion of the opening of Parliament. Here on a recent Sunday the service was attended by his Excellency the Governor General (Lord Bledisloe) and Lady Bledisloe, and by the Prime Minister and members of Parliament and also the Chief Justice, Sir Michael Myers, who by the way is a leading Jew. The service was conducted by Rev. J. R. Blanchard, B.A., and the Governor-General stepped into the pulpit and read the lessons.

Lord Bledisloe, Governor of New Zealand is the gentleman to whom we refer. A little more than a year ago we had seen a report of an address by Lord Bledisloe at the opening of a Presbyterian Church at a place called Remuera. In this he referred to Church Union in Canada in 1925 in such a way as to lead us to communicate with him as follows:

"Your Excellency:

My attention has been drawn to the report of your address on Christian Unity at the official opening recently of St. Luke's Presbyterian Church at Remuera. From this report I would gather that full information about Church Union in Canada has not reached you and I therefore take the liberty, respectfully, to present a few facts in this regard. . . .

Then followed a statement in some detail giving the facts about Church Union. To this communication we had a very gracious reply from His Excellency in his own hand as follows:

"Dear Dr. Rochester:

Time does not permit me to write at the length that I should like on the subject that you deal with so interestingly in your letter of the 27th August and that Dr. Scott describes in further detail in the little book that you have kindly sent me. This is just to thank you for your letter and to say that I will study more closely the past policy of the Presbyterian Church on the problem of Christian unity. . . ."

The concluding part of his letter expressed his desire for closer co-operation of the various religious bodies in confronting the evils of our times. This letter indicates, as well as any that might be chosen, the character of our correspondence throughout the world in the effort to give accurate information with respect to Church Union in Canada.

AUSTRALIA

Rev. Joseph Lundie, of Hamilton, New South Wales, Australia, has been chosen Moderator of the General Assembly. He is a brother of Rev. Samuel Lundie of Port Credit, Ont., one of our ministers.

SOUTH AFRICA

We have had several correspondents in South Africa in connection with the Presbyterian Church. Communication has been quite irregular, but there is one correspondent from whom we hear annually, Mrs. James Gray, whose official position is International Corresponding Secretary of the Women's Association of The Presbyterian Church of South Africa. This year Mrs. Gray, as before, has forwarded the report of the Women's Association. This is a very interesting document. The address of the President, Mrs. E. A. Welsh, with which the report opens, is a most interesting and helpful message. The society reports this year a slight reduction in receipts and a falling off in membership, the latter being smaller than last year by sixty-four. This is attributed to the industrial depression. Real distress prevails in a number of communities. Attention is drawn to the prolonged drought in the Free State and the closing of the mines at Kimberley and other places. However the report says that no branch has lapsed and there have been organized four new European branches, all amongst the young people. The President says that whilst finances are slightly lower and membership has decreased from 3,187 to 3,123, the test of progress being loyalty and loving sacrifice in the service of Christ, real progress has been made.

OBITUARIES

These have been the occasion of deep concern to the Editor for some time. He has endeavored to cope with them by notifying correspondents that, should he publish them, reference to the deceased must be limited to the virtues exemplified and to the place occupied in the Church. Even with this limitation we have found more than once all reasonable bounds transgressed. This month we were assured of relief but before we were ready for press the number received exceeded those for any previous issue in our recollection. Compulsion was therefore upon us to take action. The requirements of space forbidding the insertion of all, we felt we could not make a selection and therefore, regretfully, having respect to our correspondents, we have withheld all except one prominent in the Church at large as active on Assembly committees and on the Board of Administration, and one other, a minister.

We shall seek a ruling by our Record Committee and it will probably be that Record reference to the departed must be confined to officials, those prominent in the work of the whole Church, ministers and missionaries.

It is obvious that we cannot find a place for the obituary of every worthy person in every congregation, as in the case of reporting annual meetings from which we desisted some two or three years ago.

Embarrassment in this direction has arisen from the obligation imposed by the General Assembly that we endeavor, in the absence of a weekly paper, to make the Record serve both the purpose of the weekly and its own.

TRAGEDY

Just as we were going to press we learned of the tragic death of Rev. Dr. J. A. Seymour of St. Andrew's Church, Belleville, who while in attendance upon a meeting in Toronto was struck by a street car. This sad event will evoke sympathy both for the family and the congregation of which he was the beloved minister.

THOMAS HUMPHRIES

Mr. Humphries who died at his home in Victoria early in January in his sixty-fourth year was a man of strong conviction, of fine character, devoted to the Church, and active in every movement for public welfare. Born in Armagh, Ireland, he came to Canada in 1887 and in 1891 entered the service of the Post Office in Toronto. Later he was appointed an inspector in the West with headquarters in Calgary. In this sphere he was a faithful and capable servant of the public. In 1922 health required his removal to Victoria. Throughout his busy life the Church engaged the full measure of his sympathy and energy. For forty years, almost continuously, he was a superintendent of Sunday Schools, first in Cooke's Church, Toronto, then Grace Church, Calgary, and finally in St. Paul's Church, Victoria, where he was also an elder.

He was prominent in the Assembly, served on many committees, and was a member of the Board of Administration. In British Columbia he served as Secretary of The Presbyterian Association and on the Provincial Commission for the distribution of property following the Union, and later as Clerk of the newly organized Presbytery of Victoria. His energy found still wider scope as Treasurer of the British and Foreign Bible Society, President of the Leper Mission, Chairman of the Citizens' Temperance League, and member of the Board of Management of the Protestant Orphans' Home.

The funeral services were held in St. Andrew's Church under the auspices of the Presbytery of Victoria. Mr. Humphries is survived by Mrs. Humphries, two sons, and three daughters.

REV. S. O. NIXON

Once again we are called upon to record a loss in the ranks of the ministry. After a protracted period of ill-health Mr. Nixon passed away at his home in Winnipeg on January 27th. He was a graduate of Knox College, Toronto, and entered upon the work of the ministry at Ayr, Ont. Later he served for a number of years Knox Presbyterian Church, Kenora, Ont. The condition of his health there interrupted his ministerial labors and for a considerable time he was unable to undertake regular work. Recently, however, he was minister of Knox Church, Banff, and later of Knox Church, Halifax, but his feeble health again required the surrender of these posts.

Mr. Nixon was a man of attractive personality, an able speaker, and energetic to the limit of his strength. He is survived by Mrs. Nixon and a daughter Margaret.



MISS GO, Left, and MISS BURDICK, Right.

Miss Go has been connected with the Girls' School either as a pupil or teacher ever since the founding of the school six years ago. At the present time she is a teacher both in the Women's School and in the Girls' School. The flowers and vase were a gift to Miss Burdick on the eve of her departure from Formosa.

Miss Alma M. Burdick is Principal of the Women's School, Tamsui, Formosa. The school is situated in the northwestern section of the city within the beautiful mission compound on an eminence overlooking the town, and within range of the eye is a splendid view of the river, the mountains and the sea. The site was selected by the pioneer missionary, Dr. Geo. Leslie Mackay, and is regarded as one of the most attractive in the neighborhood. The school is but one of the educational institutions in the mission compound, the others being the Boys' School, the Girls' School, and the Theological College. Here also are the homes of the missionaries.

Attendance at the Women's School ranges from twenty to thirty. The instruction is given by teachers from the Girls' School in addition to the work done by Miss Burdick. Teaching is chiefly concerned with the Bible, knowledge of which is imparted in Chinese, although Japanese is taught as well. The ages of the women range from fifteen to over fifty. There are five different classes. 1. Young girls who are placed in the school by their fathers who wish to make a better bargain at the time of their marriage. 2. Those who are already engaged to students who wish to have their brides educated and who are willing to pay the fee that is necessary for the girl to study in our schools. 3. Those women who have had trouble in their homes and are seeking another place to live. 4. Married women who have heard the Gospel and are anxious for further instruction. 5. Baptized Christians, the most important class, who are in training for Bible teaching among their own people. They live in the school. The day opens with worship at eight and classes are continued through the day.

Evangelistic work is carried on by pupils visiting the rural districts near Tamsui who come into contact with the heathen women of the villages. They go out usually in twos for this service, Miss Burdick frequently forming one of the party. Interesting members of those in attendance are women from the Aboriginal tribes both from the Ami and the Tairoko tribes.

Miss Burdick entered upon her duties in the autumn of 1928 and is now on her first furlough. She left Formosa in April, 1933, and spent a few months visiting relatives in the state of Oregon. Then, beginning at Vancouver, she has toured the western provinces and is now meeting engagements in the province of Ontario.

JUBILEE CHURCH

Tamsui, Formosa

When we gave space in the last number of the Record to the picture of the Jubilee Church in Tamsui, we were without particulars of the opening. These have come to hand in a letter from Mr. G. W. Mackay. The church was built to commemorate the 60th anniversary of the founding of the mission. On the wall is a marble tablet telling that on March 9th, 1872, George Leslie Mackay landed in Tamsui. In February 1873 five men were baptized, Giam Chheng—hoa, Go Ek-ju, Lim Giat, Lim Poe, Ong Tiong-sui; and that this church is erected by The Presbyterian Church in Canada and the Christians in North Formosa.

At the opening Rev. Sia An-Ki reviewed the history of the church, stating that in early days the founder of the mission faced all the hardships and persecution incidental to such a task. The first meeting place was in his residence near the sea and only a stone's throw from the present church. It was later moved to another house. Next,

services were held in the Mission Hospital, and later a residence adjacent to the Mission Hospital was converted into a small church. Seventeen years ago this building was enlarged but it had long been too small. Moreover its roof was badly eaten by white ants and it had at last to be torn down.

The present church is the seventh. It is now large enough to accommodate the congregation and the large body of students from our own mission schools. It is not only spacious, having a basement for the use of the Sunday School, but is regarded by many as the most beautiful church in all Formosa.

Following the opening a series of evangelistic services was held for ten days. These meetings were well attended and deep interest was evinced.

MEDICAL WORK — JOBAT, INDIA

Dr. John Howie

THE end of the year witnesses the practical completion of the new F. M. B. bungalow. It is the smallest of the three bungalows in Jobat, which is all to the good, for the smaller the houses the less they appear like palaces, in comparison with Bhil huts, and the less difficult becomes the propagation of Christianity in the Bhil country. The bungalow consists of two bedrooms, a fitted bathroom, a dining room, a sitting room, a kitchen and an office.

In 1930, it was prophesied that India would witness a severe smallpox epidemic in 1933, and, as I write this report, the forecast appears to be more than justified. Bombay and Calcutta are bearing the brunt at the moment. We hope it may not extend into the Bhil country, for, though all Christian children have been vaccinated against the disease, there are hundreds of others who have not been so treated.

Two years ago, the whole countryside was in the grip of an epidemic of tropical ulcer. Last year, we had very few cases to treat. Measles was our bugbear. In epidemic form, it swept through this section of the Bhil country and many are the families depleted by its ravages. Measles is far more serious in India than at home. We were fortunate, indeed, in Jobat that we had no deaths among our Christian community from the disease, and but one baby from its sequelæ. The epidemic commenced in January and had practically burned itself out in April. During that time, I made a few trips to Amkhut where many of the school children were attacked by the disease and Miss Soutar did a valuable piece of work in combatting it.

In spring and fall, we had the usual increase in influenza and pneumonia cases, and, throughout the year, malaria remained endemic.

During the year, we treated four hundred and thirty-seven in-patients in the hospital, about one-third of them requiring operative treatment, the majority, however, of a minor nature. Not only did we admit more patients last year but, what is a very significant fact, more of them were carried to the stage of recovery than in the previous year.

In spite of the fact that we treated 3,830 patients in the out-door, with an additional 4,406 "repeats," I am convinced that we do not begin to touch the immense field of medical work in Jobat and the surrounding states. In the last two months of the year, one or another of my assistants was out on tour with the evangelistic staff and the reports they gave me showed that an average of one in five of the population of the villages required medical treatment or minor operations. Many of them could be brought to the hospital but, through economic distress, through carelessness, through fear of caste, burwa, (the native counterpart of the medical profession), or of our converting them to Christianity, they remain and suffer at home. Very slowly indeed do we overcome their fears.

One other fact is more and more apparent to me every day and that is the prevalence of lung disease in the Bhil country. Many of the Bhils have asthma, which is bad enough, but the saddest commentary I can make on the purdah system is that tuberculosis is rampant among Hindus and Mohammedans in this State. In quite a number of cases, the purdah has been drawn aside that I might examine some sick woman only to find that, in the early twenties, she has developed the disease incurably. In season and out of season, I have used every opportunity to speak against the custom which makes such a calamity possible.

Among the missionaries, the year has not been a good one from the health point of view. Not one has escaped sickness altogether, although most of us have been fortunate to have had only illnesses of short duration.

Again, I would like to record my appreciation of the good work done in the hospital throughout the year by Miss McConnell and her staff. Mangtiya, Herbert and Jaiwant also deserve special commendation.

And thanks to Mrs. Jos. Henderson, of Toronto ,the "cheerier story" we forecasted for 1932 has come to pass. We are now installing light and running water in the hospital.

In evangelistic work, before the advent of near-famine conditions in the hot weather of March drove many of the Bhils into the jungle in search of roots and seeds for food, we managed to cover about two-thirds of the objective of reaching every home in Jobat State with the Gospel mes-

sage and medical help. Since March, the evangelistic work has been under the jurisdiction of Dr. Draper as well as dispensary work in the district and other mission stations.

As to hospital work, we have space, apart from the appended statistics, for but a few remarks. Although Bombay, a little more than three hundred and fifty miles distant, had a considerable number of cases of smallpox, and many deaths, we were not affected to any extent. Nor has 1933, so far, troubled us with any other epidemic. I could cite many interesting hospital cases but must be content with a reference to three only. From the one, we removed a tumor the size of a small orange and which had completely replaced his right eye. After such a serious operation, in one so obviously weak, we were amazed to find him up and about in two days. The other boy showed evident ascitis, in this case a sequel to measles. We had already removed two buckets of fluid from his abdomen. His waist measure on admission was 42 inches. Think of it! Both boys left the hospital well. So did the third case I have in mind, after a month's treatment. The latter case was a woman of about forty, with ulcers and necrosis of the right arm. I mention her particularly because of a remark of the late Lord Northcliffe that "If a dog bites a man, that's not news, but, if a man bites a dog, that's news." In this case, a burwa bit the woman in the upper arm to cure an ulcer in the lower. If not news that is at least unique treatment.

Jobat Hospital Statistical Report

(From Jan. 1st, 1932 to July 31st, 1933)

Month	In-patients Admitted		New Cases in Out-patient Department	
	1932	1933	1932	1933
January	32	40	324	516
February	52	45	363	380
March	47	34	316	480
April	45	22	328	414
May (Vacation)	11	34	178	380
June (months)	17	25	202	350
July	24	34	264	405
Sub-totals	228	234	1,975	2,925
			Add (1)	303
				3,228
August	35			389
September	44			382
October	42			337
November	58			416
December	30			331
Totals	437			3,830
			Add (2)	690
				4,520

Notes (1) and (2). — These are new cases treated by hospital staff from November to February, in their own villages, during evangelistic tours in Jobat, Delhi, and neighboring States. The 690 were encountered in thirty-six villages. The evangelists spoke to 3,515 people during that time and to 2,499 in January and February in fourteen villages. (A village in the Bhil country is not a hamlet but consists of separate houses in what we would consider a district.)

In 1932, there were 4,406 repeats in the out-patient department. In 1931, there were 4,563 new cases and 3,936 repeats. The repeats represent mainly surgical cases returning for treatment, as the policy of the hospital, unlike that of our dispensaries at Barwani, etc., is to give medical cases sufficient medicine to cure the disease if possible, i.e., to prescribe by the bottle and not the teaspoon. The reason for the difference is apparent.

The following analysis of the new patients treated in the out-door department in 1932, may interest some of our readers:—

Male	2,617
Female	1,213
(In villages) Not recorded	690
	4,520
Bhils	2,045
Hindus	1,022
Musselmans	989
Christians	464
	4,520

Re. In-patients, the following comparison is interesting: In 1930 335 patients stayed 6,073 days, an average of 18.1 each; in 1931 316 patients stayed 4,535 days, an average of 14.4 each; in 1932 437 patients stayed 6,417 days, an average of 14.7 each.

If the hospital's twenty beds were continually occupied throughout 365 days, the possible hospital days would be 7,300. This figure, however, is misleading as, when the beds are all occupied, some patients are accommodated on the floor, and, if Christians, in the houses on the compound.

CALLED HOME

Miss Jean McLean who for five years has served under the W.M.S. (W.D.) among the Koreans in Japan, on account of the serious illness of her mother was under the necessity of returning to Canada at the close of last year. Her home is in Almonte, Ont., where she will be for some time.

FACT AND FANCY IN MISSIONS

Rev. A. A. Lowther, M.A., B.D.

There are many at home who reveal a cheery optimism in regard to mission work that we who are here do not feel at all times. Principalities and powers, darkness and wickedness, are not mere names in India. They are the foes with which we daily come to grips. Often I am overwhelmed with the stark impossibility of our task. In Hinduism and Mahommedanism we have a dual force composed of perhaps the most solidly compacted religions Christianity ever was called upon to confront. In India especially religion is inextricably bound up with politics and social customs and the complexities of the problem in this land of over two hundred languages are enormous. Jhansi is a city which has resisted every effort at evangelization for over forty years. Mission after mission has tried and given up. Work is established here but the city proper remains untouched. The more I learn of the situation the more I feel that the Church has treated mission problems in far too cavalier a fashion. The flush of initial success should not blind us to the actual facts. India's religions will not give up their death grip on this land without a tremendous struggle and the struggle is already being waged if we have eyes to see it. You cannot conceive of the terrific downward pull of heathendom. I never believed that a Christian could be affected by it but to live alone among thousands and thousands whose god is their own desire, whose prayers are made before idols of stone, whose minds have turned good to evil and whose hearts say "evil be thou my good" makes one feel that the Kingdom must be a militant force or it never can be established in India.

But there is another side to it all too. Daily one learns more of the riches of His grace who said "Lo, I am with you alway." In the face of His teaching the finest of the religions of the East are tawdry things and on the very faces of those whose faith is pinned to Mahommed or Ramkrishna there is written the peace Christ came to give. If only the Church at home which is sacrificing so much in these difficult days that our work may not be lessened would furnish us with all the resources of prayer at her disposal, I believe the message would be irresistible.

CHURCH FURNISHINGS

Parkdale Church, Toronto, Rev. F. G. Vesey, minister, has for disposal at small cost, four large pews and forty choir seats in sets of three and four, and also two hymn boards with numbers. Application may be made to the minister.

FLOOD AND LOSS

Disaster has swooped down upon British Guiana as graphically portrayed in a brief letter from Rev. David Marshall to Dr. Grant, Secretary of the General Mission Board, and as set forth in the press. "With the heavy rain and the breaking of the dams everything was under or surrounded by water. The flood covered practically the whole colony and boats have taken the place of motor cars. The farmers have been ruined for not only are the crops destroyed but thousands of cattle, sheep, and other livestock have been drowned. The public road, the railway line, and in fact the whole country is strewn with dead animals. The schools have been closed and it is impossible to get to our churches as the water is four and five feet deep in places. I have been trying to get through to Essequibo for nearly a week but find it impossible as the bridges are washed away and the main road is under several feet of water. I have given the Government authority to use our school building for sleeping accommodation for the homeless. Dr. Cropper was fortunate to be on leave. The only means of entrance to the better homes is by boat. Our mission will suffer perhaps more than other churches as the majority of our members are farmers and this is the class who have suffered most. Some of our church buildings have been destroyed and others damaged, and for lack of funds it may be necessary to abandon them. The rain continues to fall and the situation is serious. We fear the aftermath which will mean not only the loss of property but sickness and death among the people."

The Government has acted promptly and energetically in the crisis, first, by a complete survey, and then by the adoption of emergency measures such as the operation of trains for the removal of people and livestock to safe areas, providing medical service and supplies together with feed for stock, placing money in the hands of district commissioners and other methods.

The extent of our Church's loss remains to be disclosed and it may be that a call will be made upon us for relief and for the restoration of buildings destroyed.

BOOKS

5,000 Facts About Canada

Compiled by Frank Yeigh, 588 Huron St., Toronto. Canadian Facts Publishing Co., 35 cents.

Information about Canada should be at one's command, if not actually in possession it should be within reach. Mr. Yeigh again makes the public his debtor by his 1934 edition of 5,000 Facts About Canada, and makes much valuable information accessible.

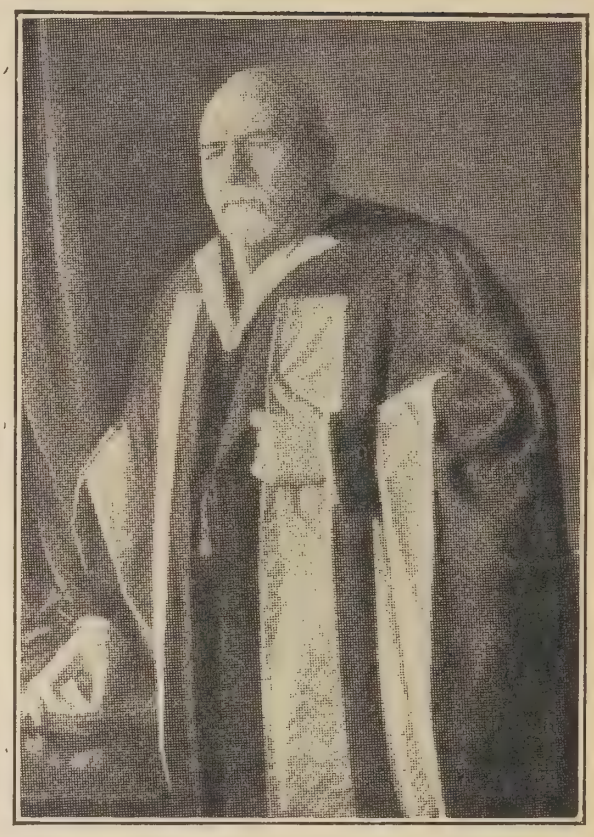
Children and Youth

THE MAN WITHOUT HANDS

He was a Scottish lad who lived to the great age of eighty-four years and spent the whole of his life within his native land. We had the pleasure of seeing him, but knew him no further than to see and hear him and merely make his acquaintance. After we had spoken at the Synod of the Church to which he belonged which met in Edinburgh, having conveyed the greetings of our Church, this man replied. We were greatly impressed by the character of his speech. We noticed however that he seemed to have black gloves on his hands. Later we learned that what seemed to be gloves were artificial hands. The great loss of these useful members was the result of an accident when he was a lad of eight years. He was sent on an errand to his father who worked in a brick and tile factory. With the curiosity of youth the lad was examining a machine and before he knew what had happened one hand was drawn between the rollers and crushed. Instantly he put out the other to save the first with the result that it suffered the same fate and with this handicap, the loss of both hands, he had to face life. However in time he became a minister not because he had lost his hands and could not very well take up other work, but because from very early days he had that calling in mind. Perhaps he was not brilliant but he was diligent and persevering and bye and bye he became not only a very successful minister but an able and honored professor.

Strange to say this man without hands was very able with his pen. For some years he was editor of a religious paper. Then he did much writing for his work in the pulpit and for his service in the college. This he did with his hands. With sturdiest purpose he set himself to make these artificial hands do for him what real hands did for others and by the use of his shoulder muscles he learned to write with great ease and speed, for it is said of him that he could write more in a week than many without his disadvantage could do in a month. Back of all this was a steady purpose, a strong will, and dogged perseverance. All the maimed who triumph in life rebuke us who possess all our faculties and all our members. This great and good man's success calls to every one of us to make the better use of what we have. It is reasonable to conclude that the better we are equipped for life the more should be expected of us. "Where much is given much shall be required."

His picture and name are given in the next column. The hands look real but are not.



Rev. Prof. Robert Morton, D.D.

When we thought of writing about this boy we did not know that before making the attempt we should meet a lad born in Glasgow, but now living in Canada, who wonderfully succeeded, not merely without hands, but without arms. A young doctor spending an evening in our home told us of this lad and next day we had the pleasure of a call from him in the office. A little book entitled My Desire gives the story of his life. We purchased this book and before he left the office he autographed it, holding in his mouth the pencil with which he wrote. A clear, firm, signature this is and as good as many who are able to hold the pen firmly in hand. This man has made his feet take the place of his hands. With the right foot he has become very dexterous. He will stand before an easel, balanced on his left foot, and with the pencil between the large toe and the next sketch for ten minutes. The right foot enables him not only to write and sketch but to handle his food whilst seated at the table, to reach to the dresser seize the comb and comb his hair, to sit before the mirror and shave his face as perfectly as anyone, and so many other things, such as, open a door, pick his teeth, blow his nose, open his razor and strop it, read a newspaper holding it straight before him, and if you wish to know how strong his first and second toes are let him pinch you and you will discover that he can produce as much pain as an ordinary person with finger and thumb. He too can dial the phone using his second toe. He engages also in sports

such as swimming, skiing, and skating. He is a graduate in Arts and Law of Alberta University, and was first-prize tenor soloist at the Alberta Musical Festival in 1932. Telling how he learned to write with his mouth, he said it seemed hopeless at first, but after months of effort he brought his muscles under control so that his writing became steady and very legible and in time speedy. Thus in the university he was able to follow the work and to write his examinations.

This is enough to teach the lesson that we all need in life, to make the most of ourselves, and, when troubles and losses come, to keep our courage, faith, and hope, and strive to the uttermost. For all his attainments he says, the credit really belongs to his brave and resourceful mother, of whom he says, in praise of her ability out of slender means to finance the family, that she can vie with the best wizards of finance. This young man's name is W. R. Watson.—R.

A GOOD RECORD

Two boys' organizations in St. Andrew's Church, Kamloops, B.C. report a ninety percent attendance throughout the year. This is as nearly perfect as one could reasonably expect and is a fine tribute to the leaders in the work. Major Philip is in charge of these boys and has associated with him as instructor Mr. G. W. Wardle. The boys are now supplied with uniforms and are looking forward to a camp in July.

The Young People's Society of this congregation recently placed in the church a beautifully carved walnut communion table, and through the generosity of two friends the gift was made complete by the addition of walnut collection plates.

LIGHT OUT EARLY

A sad event in the circle of our young people, and particularly in the congregation to which he belonged, is the death of one whom we reported some years ago as having at one sitting perfectly recited the Shorter Catechism, Douglas E. D. Cumming. His home was in Morewood, Ont., and his father, Mr. Douglas A. Cumming, is an elder in St. Andrew's Church, who with his mother, three brothers, and one sister mourn for their son and brother. He was but eight years old when he received the Assembly's diploma for memorizing the Catechism. The call to leave all here came to this good, bright lad when only fifteen years of age.

AWARDS PRESENTED

The Junior and Intermediate Christian Endeavor Societies of Chalmers' Church, Toronto, Rev. A. C. Stewart, minister, give awards for attendance at church on Sunday for at least forty-five Sundays of the year. Diplomas are given for the first year, after which seals are added for four years. In the sixth year a gold Burning Bush Pin is the prize, and for the seventh year, a Bible. Nine diplomas were given for the first year, for the second year, six seals, and for the third year, seven seals were given. Burning Bush pins were earned by six young people, and one Bible was bestowed. For a perfect record of eight years, a hymn book was presented to Grace Stewart, the daughter of the manse. These awards were given at the morning service on a recent Sunday, the minister officiating.

Early in February the Junior Christian Endeavor Society and the Junior Church Attendance Group, of this church, held their banquet with an attendance of ninety. The general theme of the toast was, The World for Christ We Bring. This provided opportunity for the youthful speakers to present in brief compass missionary endeavor in Asia, Africa, Europe, South America, North America, concluding with toasts to Christian Endeavor, the Guests, and the Ladies. Mr. G. Powrie and Miss A. Bryson lead the song service, and the toastmaster was the minister, Rev. A. C. Stewart.

THE LIZARD

Our young people, if they have not already thought of it, should know that the Record is regularly read in distant lands. Among these is India, where we have two mission fields. Mr. Lowther of the Jhansi mission was interested in the article which appeared in the June number last year entitled "The Lizard," because the lizard is a familiar sight in the homes of India. There he is welcomed as a friend and Mr. Lowther says:

"He is modest and unobtrusive, seen but little, and hardly ever heard, and is an eager devourer of insects. Sometimes in the rainy season a swarm of white ants will gather on a screen door attracted by a light inside the room. Then the Chhikkali, the Hindi name for lizard, enjoys a feast. Moths too are a favorite food, and when they appear there is a lizard dinner party. Sometimes the little fellow will tackle a beetle as strong as himself and then ensues a battle royal. Once only I saw one cautiously proceed to his prey, which was unusually large, but after longing hungry looks he retired. So whilst he is brave he is also prudent.

"He looks much like a tiny alligator, but on the walls his toes are conspicuous and appear just like hands. He is a useful creature, busy, helpful, quiet, and has therefore earned his place in palaces. We are glad the Bible refers to our friend. He is a good example to all."



MONGOLIAN MAIDENS

What attractive children these! How earnest and bright they are! The story we have of them assures us we are not mistaken in thus speaking of them. The picture was sent to us by Rev. Allan Reoch of Manchuria, and this is what he tells us about these two girls:

"One is ten years of age, the other twelve. Last autumn they memorized St. Matthew's Gospel, and since then, Mark, and Luke, and they are now busy memorizing St. John's Gospel.

"Their father was at one time a very bad man who had a few years ago became a Christian and is now a preacher of the Gospel.

"The change in this man is complete, else how could he so faithfully train and educate his children in the knowledge of God and of His Son, Jesus?"

A Beneficent Honeymoon

The Earl and Countess of Aberdeen, during their wedding journey on the Nile in 1877 adopted five native boys to prevent their being sold into slavery. Two of the boys have since become missionaries.—An Old Magazine.

Begin the day with prayer if you would have the night sink over you with song.

THE FISH WITH AN EYE IN ITS TAIL

By Rev. John McNab, M.A., B.D.

The Royal Winter Fair in Toronto has many features that are different from the numerous varied attractions of the great annual exhibition. Sportsmen from great distances journey to watch the horses of many nations in keen jumping competitions. Nothing in floral displays can surpass the beauty of the chrysanthemum show, except it be in the island empire of Japan. Various fur-bearing animals draw a fair proportion of visitors, but nothing attracts such interested groups of youth as the aquarium of gold and other tropical fish.

Passing through the section where the fish are on view one day we stopped beside a bowl that appeared to have no occupant. There was a beautiful green plant rising from the bottom, and the inscription in front informed us there should be within a "Channa" fish. There was also a notice, "Look for the eye in its tail." But we looked in vain.

Someone swinging a walking-cane had also paused to investigate the contents of this bowl. Up came his cane touching the bowl sharply from behind. A little of the fish could now be seen and after repeated urging from the cane, the entire fish was revealed in fugitive fashion. Quickly it disappeared behind its curtain of foliage, but not before we caught a glimpse of the strange eye in its tail.

It so happened that the attendant came along and he explained the habits of the fish. When placed in a new situation it is always nervous and irritable. If a stranger fed it or even a friend it would often snap at the hand that dropped its food. Why this extreme nervousness and irritability? Is it because this tiny denizen of the ocean can see both from its head and its tail?

Perhaps it is! At any rate it made some of us well satisfied with our own gift of sight. Dissatisfied people have been heard to say that they wish they had eyes in the back of their head. Such a gift might be a curse rather than a blessing if it caused nervousness and irritability in young people or in men and women. Foresight is always much better than hindsight.

Few of us use to the full our gift of sight. Ahead of us are many things of surpassing beauty that we have never seen. One early morning in Algonquin Park, Jack Miner, the great nature-lover, took a few of us into the woods; and as he revealed to us tracks of wild animals, the haunts of beaver, the nests of birds, everyone of us admitted we had never fully used our eyes. Simon Peter once began to sink in deep waters when he took his eyes from Jesus. Let us all open our eyes to their utmost and keep ever, "Looking unto Jesus the Author and Finisher of our faith.

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Sixty-third Annual Report—1933

ASSURANCES IN FORCE, December 31, 1933	$2,770,453,871

This large amount, the accumulating estates of nearly a million Sun Life policyholders, will become payable to them or their dependents during this generation—a stabilizing factor of great social and economic value.

NEW ASSURANCES PAID FOR	216,567,441
INCOME	152,235,821
DISBURSEMENTS	127,505,801
EXCESS OF INCOME OVER DISBURSEMENTS	24,730,020
PAYMENTS TO POLICYHOLDERS AND BENEFICIARIES	
During the year 1933	97,457,059
Since Organization	800,170,033
ASSETS	624,146,035

Bonds: government, municipal, public utility and others; stocks; preferred and common; loans on mortgages; real estate; loans on Company policies; cash in banks, and other assets.

LIABILITIES	609,965,832

Almost nine-tenths of this sum represents the policy reserve—the amount set aside to guarantee all policy payments as they become due.

PAID-UP CAPITAL ($2,000,000) and balance at credit of shareholders' account	$3,342,547	
RESERVE for depreciation—in mortgages and real estate	4,885,904	
SURPLUS	5,951,752	
		$14,180,203

The valuation of bonds and stocks has been made on the basis prescribed for all companies by the Insurance Department of the Dominion of Canada and in conformity with the basis authorized by the Departments of Insurance of the various provinces of Canada.

Policy liabilities have been valued by the full net level premium method, a standard more exacting than required under the stringent provisions of the Dominion Insurance Act.

Sun Life Assurance Company of Canada

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—MARCH 11
Parables of the Kingdom

Matthew 13:1—52.

GOLDEN TEXT.—Of the increase of his government and of peace there shall be no end.—Isa. 9:7.

TIME.—Autumn, A.D. 28, in the second year of Christ's ministry.

PLACE.—By the Sea of Galilee.

PARALLEL PASSAGES.—Mark 4:1-34; Luke 8:4-18.

SUBJECT.—PICTURES OF THE KINGDOM.

I. THE PARABLE OF THE SOWER, vs. 1-23. What a parable is.

II. THE PARABLE OF THE TARES, vs. 24-30, 34-43.

III. THE PARABLE OF THE MUSTARD SEED, vs. 31, 32.

IV. THE PARABLE OF THE LEAVEN, v. 33.

V. THE PARABLE OF THE HID TREASURE, v. 44.

VI. THE PARABLE OF THE PEARL OF GREAT PRICE, vs. 45, 46.

VII. THE PARABLE OF THE NET, vs. 47-50.

VIII. THE PARABLE OF THE HOUSEHOLDER, vs. 51, 52.

LESSON—MARCH 18
Jesus Responds to Faith

Matthew 13:53—16:12.

GOLDEN TEXT.—Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

TIME.—Spring and summer of A.D. 29, the third year of Christ's ministry.

PLACE.—The Sea of Galilee and its northern shores on both sides. The region of Tyre and Sidon in Phœnicia.

PARALLEL PASSAGE.—Mark 6:47—8:21.

SUBJECT.—FAITH TESTED AND TRIUMPHANT.

I. A MOTHER'S FAITH, Matt. 13:53—15:28.
- Unbelief in Nazareth.
- Peter's wavering faith.
- The Canaanitish woman.

II. THE FAITH OF THE MULTITUDE, Matt. 15:29-31.
- Many healed.

III. FAITH TAUGHT THE DISCIPLES, Matt. 15:32—16:12.
- The feeding of the four thousand.
- A sign required.
- "O ye of little faith."

LESSON—MARCH 25
Review

GOLDEN TEXT.—Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isa. 9:6.

A KINGDOM REVIEW

Matthew's is the Gospel of the Kingdom, and a good review will consist of the discussion of each lesson bringing out its special bearing on the kingdom of heaven, as it is to-day and as we expect its glorious future. Here are some topics which may prove suggestive.

Lesson I. —The Kingdom Promoted by Gifts to the King.
" *II.* —The Kingdom Triumphing over Evil.
" *III.* —The Kingdom Promoted by Evangelism.
" *IV.* —The Kingdom's Blessedness.
" *V.* —The Sole Authority of the Kingdom.
" *VI.* —The Kingdom's Firm Foundations.
" *VII.* —The Kingdom's Helpfulness.
" *VIII.* —The Great Kingdom Enterprise.
" *IX.* —The Yoke of the Kingdom.
" *X.* —The Kingdom's Small Beginnings.
" *XI.* —Faith in the Kingdom.

LESSON—APRIL 1
Confessing and Following Christ

Matthew 16:13—17:27.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

TIME.—Summer of A.D. 29, in the third year of Christ's ministry.

PLACE.—Near Cæsarea Philippi. On Mt. Hermon.

PARALLEL PASSAGES.—Mark 8:27—9:32; Luke 9:18-45.

SUBJECT.—PUTTING CHRIST FIRST.

I. PETER EXALTS CHRIST, Matt. 16:13-20.
- The vital question.
- Peter's glorious answer.
- Peter's reward.

II. PETER A STUMBLING-BLOCK TO CHRIST, Matt. 16:21-23.
- Christ's sad prophecy.
- Peter rebukes Christ.
- Christ rebukes Peter.

III. LOSING LIFE AND FINDING IT, Matt. 16:24—17:27.
- Cross-bearing.
- The judgment.
- The transfiguration.
- On the plain.
- The shekel.

CHILDREN

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses;
His glory still gleams in their eyes.
Oh, those truants from home and from heaven,
They have made me more manly and mild,
And I know now how Jesus could liken
The kingdom of God to a child.

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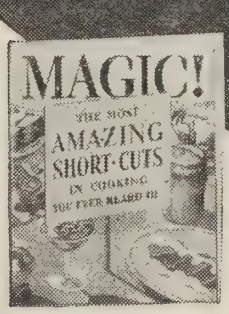
1-1/3 cups (1 can) Eagle Brand Sweetened Condensed Milk
Grated rind of 1 lemon or ¼ teaspoon lemon extract
½ cup lemon juice
½ cup whipping cream
2 tablespoons icing sugar
Unbaked Crumb Crust

Blend together Eagle Brand Sweetened Condensed Milk, lemon juice and grated lemon rind. (It thickens just as though you were cooking it, to a glorious creamy smoothness!) Pour into an eight-inch pie plate lined with Unbaked Crumb Crust. Cover with whipped cream sweetened with icing sugar. Chill before serving.

UNBAKED CRUMB CRUST—Roll enough vanilla wafers to make ¾ cup crumbs. Cut enough vanilla wafers in halves to stand around edge of pie plate. Cover bottom of plate with crumbs and fill in spaces between wafers. Pour in filling as usual.

Here's a lemon filling that's always perfect! Never runny. Never too thick. Try it, and you'll never make lemon pie filling the old way again!

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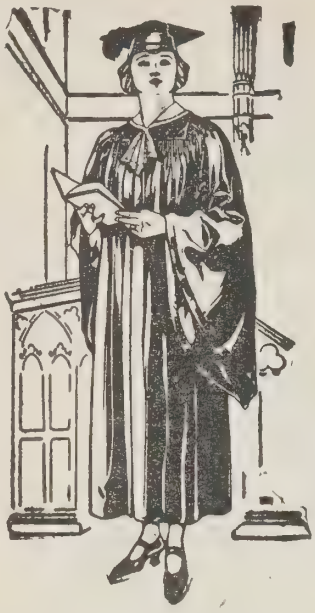
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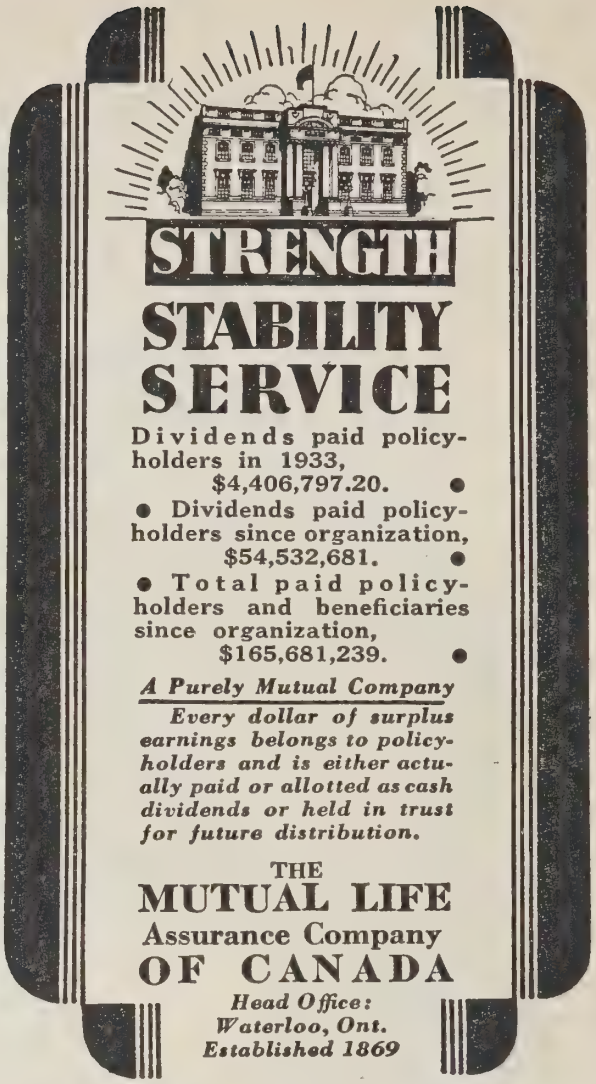
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Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

St. John, N.B., St. John and St. Stephen, Mod., Rev. S. J. Macarthur, Moncton, N.B.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Streetsville, Ont., Mod., Rev. H. M. Coulter, Brampton, Ont.

Carluke and Binbrook, Ont., Mod., Rev. W. I. McLean, 39 Cliff Ave., Hamilton, Ont.

Ottawa, Ont., Erskine Church, Mod., Rev. R. Good, 20 Front St., Hull, Que.

Marion Bridge, N.S., Mod., Rev. J. W. Smith, North Sydney, N.S.

Victoria, B.C., Gorge - Erskine Church, Mod., Rev. P. McNabb, Sub. P.O. 22, Victoria, B.C.

Toronto, Cooke's Church, Mod. Rev. Dr. J. G. Inkster, Knox Church, Toronto.

Toronto, Rosedale Church, Mod., Rev. Jos. Wasson, 22 Delisle Ave., Toronto.

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THE SINAI CODEX

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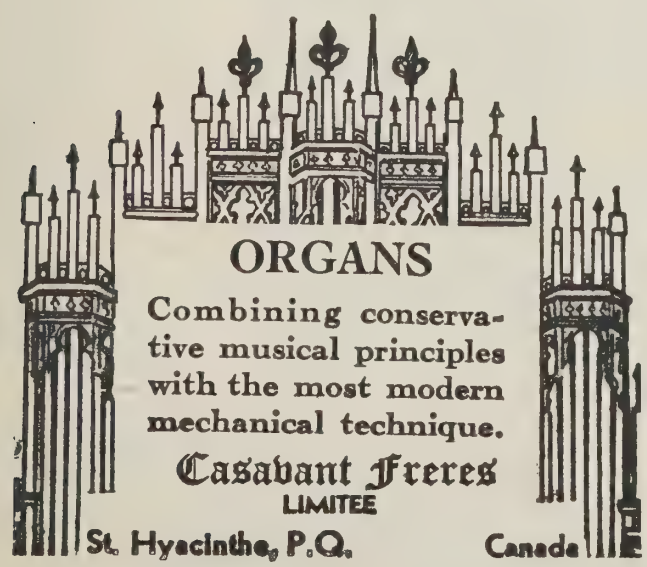
Dundas, Ont., to Rev. W. B. Mitchell, Brigden, Ont.

Inductions

Aylmer, Ont., Rev. Wm. Patterson, January 31st.

Resignations

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4	1	" 4 and 5 years old
5	2	" 5 and 6 years old
4	3	" 6 and 7 years old
9	1	" 7 and 8 years old
2	1	" 8 and 9 years old
5	2	" 9 and 10 years old
3	1	" 10 and 11 years old
3	0	" 11 and 12 years old
2	0	" 13 and 14 years old
73	40	Total of 113 Children.

Address all communications to:—

THE SECRETARY,
P.O. Box 796, Saint John, N.B.

ACKNOWLEDGEMENT

The Treasurer has received from the Presbyterian Group, North Rustico, P.E.I., the sum of $50.00, forwarded by Mr. A. J. Rollings.

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Who perseveres will be crowned.

You cannot win without sacrifice.

Chance favors those who are ready.

Keep conduct abreast of conscience.

Help thyself and God will help thee.

Truth crushed to earth will rise again.

They can conquer who believe they can.

Passion shortens life and poisons peace.

Thankfulness is a truly sweetening grace.

Let us have faith that right makes might.

We are to live **in** the world but not **for** it.

Be gentle, genteel, genuine, and generous.

It is better to be alone than in bad company.

With so many poor about it is a sin to hoard.

The man who scamps his work turns out a scamp.

The value of a good deed is past all reckoning.

He is below himself who is not above an injury.

Thoughtful we ought to be: anxious we **must** not be.

O Lord, I do most cheerfully commit all to Thee.

Let us not lie down in idle despair but persevere.

The habits of teachers are the teachers of habits.

It is ill to be a saint without and a devil within.

He who gives God a second place gives Him no place.

A man blind to his faults is blind to his interests.

Be not too slow in the breaking of a sinful custom.

Sunday Schools are a guarantee against vice and crime.

We cannot be at our best when under the spell of fear.

Let your ideal be to know Christ and to walk with Him.

Learn to live on what you **earn,** not on what you **borrow.**

He who gives God his heart will not deny Him his money.

Misfortunes cannot be avoided but they may be sweetened.

There is no gain in being niggardly with honest workers.

We cannot do without God; and God will not do without us.

One's game will not improve by practice with an inferior.

Don't leave a rod of ground for the devil to sow tares in.

Take rest, a field that has rested gives a bountiful crop.

As the weather has its changes, so the soul has its moods.

Right is the eternal sun; the world cannot delay its coming.

Truth pays in the long run because it only is sure of a long run.

Let mothers labor to make home the happiest place in the world.

The laborer cannot afford to keep both a public and a private house.

Do not starve the ploughman for without him there would be no bread.

We must stand upright even if the world should be turned upside down.

A child may be spoiled either by too much cuffing or too much kissing.

A drastic simplification of life would improve health, mind, and character.

Train trees when they are saplings and men and women when they are children.

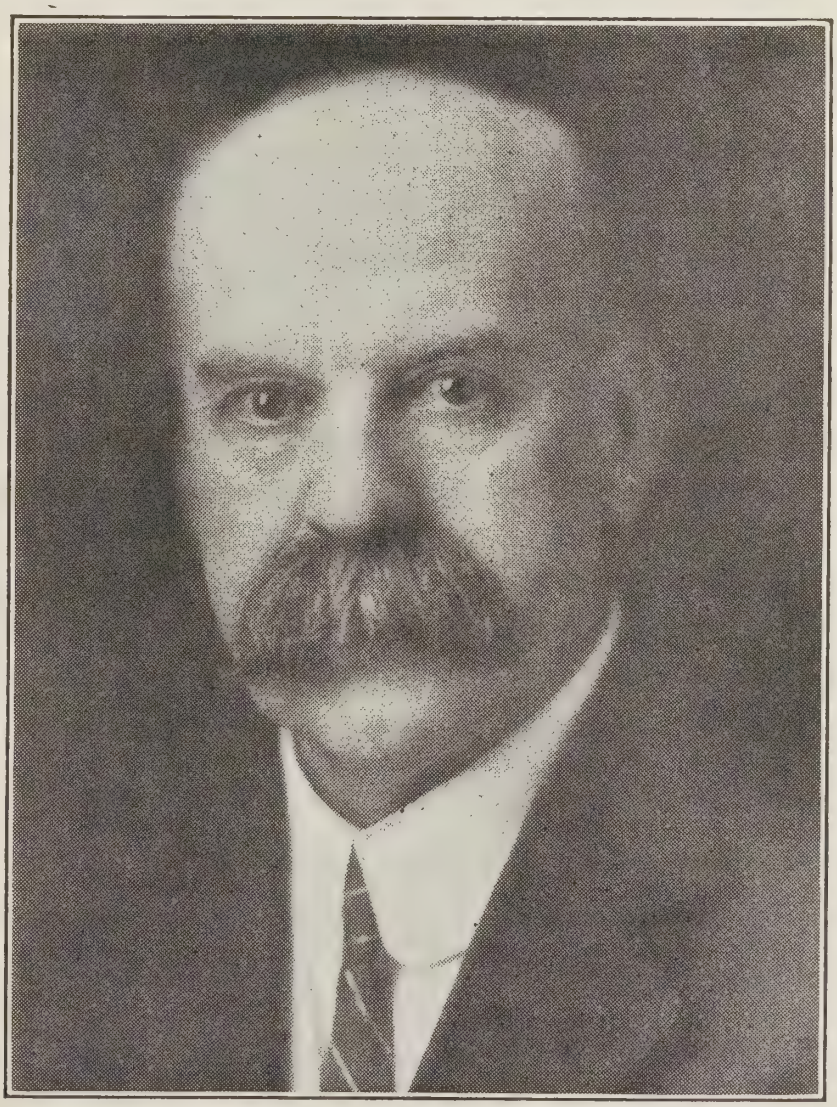
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NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX. TORONTO, APRIL, 1934 No. 4



Rev. R. G. MacBeth, D.D., LL.D.

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M. A. Sorsoleil, Deputy Minister

BIBLE STORIES

If any Sunday School has at its disposal back numbers of the Primary Bible Stories, good use of them could be made by sending them to Rev. George Gunn, R.R. 4, Winnipeg, Man. Mr. Gunn's former address was Fort McMurray, Alberta.

HOLIDAY EXCHANGE

A minister in northern Ontario would exchange manse and pulpit supply for July vacation with minister in Montreal, Ottawa, Toronto, or suburbs. Apply The Record.

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The Presbyterian Record

VOL. LIX. TORONTO, APRIL, 1934 No. 4

BY THE EDITOR

ANNUAL MEETINGS

IF impossible to report them all it is proper to comment upon them. This reference might have been made before but reports of these meetings are still coming in. It is trite to say that there is much that cannot be tabulated under membership or revenue. It is a great matter if the Church exerts a safe-guarding, steadying, comforting and stimulating influence upon life. That it does so is conceded generally. It is an imperfect agent but its purpose is high and its sincere efforts are assured of the blessing of God.

What if the number received into the Church is small. We must not despise the day of small things. What if there should be amongst the number of those who have been welcomed into the visible church, a Spurgeon, a Moody, a Whitfield, a Wesley, a Livingstone, a Chalmers, or a Phillips Brooks. It is easy to see that one might so be brought in who would be as good as a thousand others. Who may tell!

We must not disdain numbers, but the main consideration in the Church is faithful, evangelical, educational work, and discipline for service.

Where godliness prevails generally prosperity is in evidence, other things being equal. We may not therefore ignore contributions and we may the better promote liberality by giving attention to doctrine and spiritual development.

It is therefore gratifying to note that not a few congregations have in these difficult times met all obligations and report favorable balances, and report that the allocation for the Budget has been met and in not a few cases exceeded. On the other hand one Presbytery reports missionary contributions down a few hundred. This must be true of others for a survey of the general returns shows a very considerable reduction.

It is evident however that as a Church we can do better in contributing both to local work and to missions. The resources are there; we need but the will.

If nought else should bestir us the cry of needy places, small groups without church ministration, new fields in the north and west, and the vast areas beyond the confines of our own land, should rouse us to liberality and to self-sacrifice.

THE CODEX AGAIN

OUR reference to the incident of our having been instrumental in securing a certain library for the Presbyterian College, Montreal, has been misunderstood by some of our readers. We did not say that we had been the means of securing for the Montreal College library a copy of the Codex Sinaiticus. We thought we had because we believed it was one of the collection obtained through our instrumentality from the Baron d'Everton library. Had we been in error in this particular we might well be pardoned for imperfectly recalling an event more than forty years past. However we determined not to act upon recollection and sought by communicating with the college confirmation or contradiction of our belief. The reply we desired did not come in time for the March issue. We had therefore to adjust what we had written on the basis of knowledge, not recollection, and here is where the genius of the editor found scope. The "dummy" was completely set up. (For the uninitiated we would explain that a dummy is an old copy of the Record with the material for a new issue pasted in it in the order in which it is to appear for the guidance of the printer.) To take out a full paragraph and part of another requires readjustment of several pages involving time and expense. So we changed,

> "One copy is now in the Presbyterian College, Montreal, in obtaining which the Editor of the Record had a part."

to

> "One copy is now in the Presbyterian College, Montreal, as stated in Mr. Beare's article in another column. This recalls an incident."

At the bottom of the next paragraph we made another change, for

> "obtained for the College the precious books, among them a copy of the Codex Sinaiticus,"

we substituted,

> "obtained for the College the precious books, among them a copy of a codex."

This change was made because we were informed that there was a codex in the Baron d'Everton library, in securing which we had some part. We might have saved ourselves misunderstanding had we used the words

> "a copy of another codex".

And yet we are not sure. However our

desire was to avoid crediting ourselves with a part in securing the Codex Sinaiticus until we were better informed. In this way we saved our material and endeavored to conform absolutely to the truth.

Now we have the information which we sought. It has been furnished us by Dr. Mackenzie, Principal of Montreal College, and is as follows:

"The Codex which is bound in four beautiful volumes, carries on the cover of each volume the seal of the College and the following inscription,

" 'Alexandri Imperatoris Donum MDCCCLXXVIII'. (The gift of Emperor Alexander 1878.)

"There is also to be found in the records of the College Board for the same year (1878) the following entry,

" 'A most valuable addition to the library was made by the gift of the Codex Sinaiticus obtained through the influence of the Rev. Dr. MacVicar and the Rev. A. B. MacKay of Brighton, England, from the Emperor of Russia.' This seems to place the matter beyond all question.

"It may be that the set of volumes which you have in mind, are the five volumes of the extremely rare and valuable Complutensian Polyglot Bible of Cardinal Ximenes which did belong to the collection of Baron d'Everton and constitutes one of the most cherished additions to our library."

Thus we stand corrected with respect to our recollection of the incident by which the Codex Sinaiticus was obtained for the Presbyterian College, Montreal, but it is also clear that we had a part in obtaining a collection of books, one set of which is very much appreciated by the College.

We turn again to the Codex for we have had a letter from a lady whose father was instrumental in securing a copy of this much prized manuscript for the Montreal College. She is the daughter of Rev. A. B. MacKay of Brighton, later Rev. Dr. MacKay, the minister of Crescent Presbyterian Church, Montreal. This lady is now Mrs. Anderson, wife of Rev. Dr. J. D. Anderson, minister of St. Edward's Presbyterian Church, Beauharnois, Que. She writes:

"I also have a set, similar to the one in the library of the Presbyterian College, which was presented to my father in 1878 by authorization of Czar Alexander II of Russia. The Russian Ambassador, Count Schonvaloff, was a member of my father's congregation in Brighton, England, and I have no doubt whatever that when Dr. MacVicar came to Brighton to invite my father to visit Canada, he saw these volumes in his library and realized what an addition such would be to the Presbyterian College.

"Count Schonvaloff very graciously acceded to my father's request, and obtained a second set of the famous three hundred presentation copies from the Czar; which he took with him and gave to Dr. MacVicar on the occasion of his first visit to Canada in 1878.

"It seems strange to think that my own obscure life at one time, even remotely, touched the personnel of the Romanoff Dynasty!

"I can well remember the Count and Countess, with the beautiful although somewhat deformed daughter of the latter by a former marriage, the Princess Marie Orloff Denisoff.

"Their visits to our home, and particularly the interest they took in the nursery, confirms what one reads about the absolute naturalness and charming lack of 'swank' among the Russian aristocracy. My sister still treasures the little dolls we were given and the letters and photographs our parents received from them.

"With Lord Frederic Hamilton I can truly say 'How thankful we should be that the great majority of these fine people passed away before the Great Catastrophe overwhelmed the mighty Empire in which they took such deep pride.' . . . I am glad to be able to remember the many interesting personalities of the last century with whom we came in contact by virtue of having had Brighton as my childhood's home."

LORD ABERDEEN

CANADIANS grieved when they learned of the death of Lord Aberdeen, whose unaffected humility and democratic spirit and kindly bearing when Governor-General of Canada, rendered him accessible and endeared him to all. He occupied high stations under the British Government, twice as Lord Lieutenant of Ireland, in 1886, and in 1905. Canada welcomed him as the King's representative in 1893 and he served for five years. When a minister in Prince Albert, on the banks of the North Saskatchewan, we assisted in welcoming him to the town. Then we had the privilege of having him in our church to receive an address in which was given a brief recital of our Church's early work in the district.

On the morrow at the station, while waiting for his train, His Excellency chatted freely with all about, even with the laborers on the tracks. Then they said good-bye and passed out of our life, so far as Canada was concerned. Associations however were to be renewed in Scotland many years after. There in 1931 we saw them in attendance upon the General Assembly of The Church of Scotland. They were seated in the Throne Gallery close to the Lord High Commissioner. It was natural to see them there for the Presbyterian Church had among organizations the supreme place in their thought and regard. Two years later we met again in the same place on the great occasion of the Colonial Committee Centen-

ary celebration and then had the opportunity of brief conversation in which Canadian reminiscences had a place.

His son, Lord Haddo, who now succeeds to the title, was a commissioner last year to the General Assembly of the Church of Scotland and there we saw him for the first time. Later when in attendance upon public worship in St. Columba Church, London, of which Rev. Archibald Fleming is the minister, Lord Haddo's striking figure was in evidence for he was on duty taking up the offering. In that congregation, which is a congregation of The Church of Scotland, he is a member of the Session and a devoted worker, along with many other men of rank and worth.

Lady Aberdeen, who survives, cannot be forgotten by Canadians because of her splendid work in various realms. Her name will ever be associated with the Women's Council and the Victorian Order of Nurses. Her gracious personality also has won her affection everywhere.

ALBERT, KING OF THE BELGIANS

THIS brave monarch, beloved by his people, and esteemed by his fellow-rulers in Europe and by all to whom his name is known, after having passed through all the dangers of the terrible war in which he, in complete devotion to his cause, exposed himself to all its hazards, fell in consequence of an accident when engaged in his recreation of mountain-climbing. He was alone when the accident happened and it can only be conjectured that there befell him one of the accidents to which those who follow this strenuous pastime are exposed, either that he slipped or that the ledge upon which he stood broke and precipitated him to his death. There was deep mourning in Belgium, but there was also grief in every civilized land when the announcement of the King's tragic death was made known. He was a comparatively young man and there should have been many years of useful public service before him. The blow to the Queen was terrible and she appeared inconsolable in her grief, for she was sorely stricken, having lost a kingly husband and brave soldier with whom she had shared the anxiety of those dark years of 1914 to 1918.

He was kinglike in his person and bearing, tall and stately, a most commanding figure and his character was in keeping with his person. Both in peace and in war these kingly qualities won for him assured loyalty and profound respect.

His early part in the Great War will cause his name to live long in history. His oath of office to maintain national independence and integrity of territory made resistance to Germany in her advance upon France inevitable; and his exalted sense of duty would not allow him to yield his country as a highway for an assault upon a friendly neighbor. Hence the devastation of his fair realm and his banishment.

For that instant and heroic resistance what did the world and Belgium's neighbors in particular owe to King Albert! His memory will abide in perpetual honor, a kingly monarch and a brave man, and, paradoxically, though he lost he did not lose. It was Punch that vividly portrayed the king, an exile, and his country in the hands of the invader, when the enemy taunted him over the reward of his valor saying he had lost all, in proud dignity declaring, "Not my soul."

TORONTO'S CENTENARY

Many functions marked this occasion, but of them all, two stand out for us. One was the dinner under the auspices of the Independent Order of the Daughters of the Empire in the Royal York Hotel for which a company of about 700 or more guests assembled. At the head table, in addition to the officers of the order, there were His Worship the Mayor, and the other living Mayors of the city, the grand old man of Ontario, Sir William Mulock, and Right Hon. Mackenzie King, leader of His Majesty's Loyal Opposition, and a descendant also of the first Mayor of Toronto, William Lyon Mackenzie. There was much that was noteworthy about this gathering but interest centered chiefly upon the tribute paid by Mr. Mackenzie King to his grandfather, the great leader, William Lyon Mackenzie. Mr. King spoke evidently under the stress of strong emotion, but his message was one that will never be forgotten. Much about Mr. Mackenzie that should be known was obscured by the disastrous consequences of the Rebellion and the misfortune that fell upon himself. As Mr. King said, "nothing seemingly succeeds like success and nothing is so destructive as defeat. Blighted hopes and aspirations, imprisonment and exile, poverty, broken health, may prove the fiery crucible in which character is tested; they are not the kind of thing which lend immediate glory to their victims."

Mackenzie's movement was not against the Crown's authority but against the abuse and prostitution of it and in this lay the vindication of his independent action and in this connection is displayed his great courage and his stout resolution. The people had confidence in him. Four times between 1828 and 1832 he was elected, though expelled by the Assembly. Again when absent in Britain he was elected a fifth time and his constituency presented him with a gold medal in tribute to his political attitude and career.

When Toronto was incorporated in 1834

he was elected its first Mayor and was also sent to the Assembly in the general elections. He it was who designed the city's coat of arms and gave it the motto, "Industry, Intelligence, Integrity," each word of which had been an abiding principle of his own life.

In another realm Mackenzie's greatness was seen. When cholera swept the city taking every twentieth citizen, he remained at his post working to aid the afflicted. When none could be found to man the cholera-cart he took it upon himself with whatever assistance he could obtain to carry the victims to the pest-house for treatment. At last worn out by his work he fell ill, but the strength of his constitution brought him through.

His period of exile in the United States was one of great privation and suffering and at this time he was called upon to sacrifice the gift of his constituents the precious medal struck in his honor, in order to meet household requirements. While in prison in Rochester, N.Y., Mr. Mackenzie King's mother was born, the thirteenth child. During this period also three of Mackenzie's children and his mother died.

The place he held in public esteem was shown when in 1851 and again in 1858 he headed the polls in his contest in Haldimand.

Two testimonials to his grandfather were read by Mr. King, one by Charles Lindsay, grandfather of the chairman of the evening, and a Conservative, strongly opposed to Mackenzie's actions, yet a warm personal friend. The other was written by a Mrs. Sommerville, and had appeared in verse at the time of Mackenzie's death. Altogether this was a very impressive message by a descendant of a great and much misunderstood man.

The other function that we had the privilege of attending was the great assembly of 12,000 people in the Arena at the Coliseum on the Exhibition Grounds. A committee had prepared quite a time previous an order of service. His Excellency the Governor-General was in attendance, and the Right Hon. R. B. Bennett, Prime Minister, and the Right Hon. Mackenzie King, Leader of the Opposition. Various sections of the floor of the arena were set apart for the Mayor and the City Council, members of the Provincial Government, the clergymen, and others. A choir of 2,700 voices under the direction of Dr. Fricker led the service of song. Altogether the proceedings were most appropriate and worthy of the occasion. The message was delivered by the President of the University, Rev. Canon Cody, who turned the thoughts of the great audience back in a brief review of the 100 years of civic life. Just at the midnight hour Big Ben tolled and its voice was carried by radio to the great throng awaiting, and to the inspiring music of the great Hallelujah Chorus the city of Toronto, as represented in this great assembly, entered upon its second century.

It is not possible to review the one hundred years from the standpoint of Presbyterian history in Toronto. Suffice it to say that by providing at an early period its ministrations and maintaining and expanding its work and by the leaders, of whom William Lyon Mackenzie was one, it produced in Church and State, our Church worthily bore its share with all other religious bodies in civic progress.

A SECOND TERM

It will be welcome news to The Church of Scotland that Mr. John Buchan is again to occupy the post of Lord High Commissioner, a position which last year he filled with such a distinction. His early training, being a son of the manse, his close connection with the Church, his deep sympathy with its progress, his outstanding ability as a speaker and his genial personality are the admirable qualifications which insure his welcome for another term.

MONEY WANTED

The Church of Scotland finds itself in need of money for a special enterprise and has set out to obtain a very considerable sum, almost $1,000,000 in our money, and that despite the industrial situation. It is convinced that the money is needed and the Church is also persuaded that it is possible to obtain it. About three months have already passed since the venture was undertaken. The object is to raise a sum to meet the requirements of the National Fund Church Extension Scheme. Dr. John White of the Barony Church, Glasgow, is the leader in the enterprise.

"The new communities now rising everywhere have new homes, new schools, new cinemas, new recreation grounds, but of churches they have none."

In these words Dr. White commended the undertaking. He has been heartily supported by Mr. John Buchan, the Lord High Commissioner. The Moderator of the General Assembly, Dr. MacLean Watt, has essayed to take his part in the work with all his passion and enthusiasm. Other great leaders have joined in the campaign and success seems assured.

Before it was announced that the appeal would be launched the sum of $120,000 had been subscribed or definitely promised.

There always remains to us some duty we are aware of, some kind and loving thing we can do, and by doing which other duties become clearer.

UNITY

Neither pray I for these alone but for them also which shall believe on me through their word: That they all may be one.—John 17:20,21.

Rev. G. D. Henderson, L.Litt., Professor of Church History, University of Aberdeen, Scotland

A USEFUL study for anyone who is interested in the nature of prayer would be to investigate the cases of unanswered prayer which are to be found in the pages of the Old and New Testaments, and which bring one up against the fundamental question, What is an answer to prayer? Amongst these supposed unanswered prayers one is accustomed to find a special place given to that of Jesus in the Garden, "Let this cup pass from me," but the qualifying words which are immediately to this make it possible to suggest that a much better example of an unanswered prayer of our Lord might be found in the words of the text. When one looks at Church History one might well conclude that if ever a prayer was unanswered it was that of Jesus Christ when He asked on behalf of His followers, that they might be one.

The diversity is bewildering. Think of a simple meeting of the first Christians to hear Paul and to break bread in some upper room of a private house, and compare that with High Mass in some majestic Gothic cathedral, a forest of living stone, with the dim religious light through the stained glass, with the frescoes on the walls, the tapestries and pictures, the lights and the golden vessels of the altar, the gorgeous vestments, the elaborate ritual, the chanting! Compare a hermit's life, like that of Benedict in his cave, with the life of the proud Popes and Bishops who ruled Europe, Hildebrand or Cardinal de Retz! Compare the Scottish Covenanter and the Anglo-Catholic, the Anabaptist and the Jesuit, the Quaker and the Crusader, the Russian peasant and the negro Christian, the Salvation Army address and the comfortable West End sermon! Remember the religious wars, the reformations, and persecutions and secessions; our innumerable denominations and divisions.

Think of the difference between the Christianity of the little child and that of the business man, or the student, or the aged widow; between the Christianity of those born with silver spoons and that of the victims of disease or misfortune. Recollect also how our individual faith changes as we journey from experience to experience. Recall how utterly different is the theological outlook of our scientific and democratic age from that of a world full of miracles whose science and philosophy were an attempt to follow Aristotle and whose God was a typical feudal lord. Gregory the Great was not far mistaken when he made a list of thirty different classes of people who must always be in the mind of a preacher, and who all require to be dealt with differently!

There is obviously not much hope of uniformity amongst Christians. The exciting thing is rather the extraordinary variety of circumstances in which loyalty to Christ is possible; and we must note that there has never been a time in the history of the Church when there has been anything approaching uniformity.

At the very beginning those who followed Jesus were not all alike. Think of the Twelve Disciples! Peter, so very lovable because so very human, spirit willing and flesh weak. John, who if he wrote the fourth Gospel must have been an amazingly child-like philosopher. Matthew, who tried in vain to combine the business methods of the day with the peace of a good conscience, but was forced to choose and choose well. Thomas, whom we call the doubter, but whose real fault was that he would not doubt, would not doubt his own philosophy, his own infallibility, would not doubt whether things must always be just as they had always been in his small experience. Judas, who misunderstood Christ and has himself perhaps been misunderstood. Andrew, with such boundless faith in his Master that he had the audacity to call attention to five rolls and two small fishes when there was a multitude to be fed; and others who by their apparent unimportance console us with the thought that Christ may be able to save even us! How different they all were!

The oneness which our Lord seeks among His followers must then be something other than mere uniformity, shall we say at once, something richer than mere uniformity. This is apt to be forgotten by the modern devotee of Church Union. He is apt to want to crush everybody into precisely the same mould. But there is no virtue in exact similarity of ritual or church government, nor in exact similarity of theological outlook or expression. A Church which found early room for both St. Paul and St. John, and whose history has shown such marvellous power of adaptability to circumstance, should be able to hold all the decent folk of our time, hold them in the bonds of that wide liberty of which the Psalmist speaks when he says, "I will walk at liberty for I seek thy precepts."

Nor are sects an utterly unmixed evil as we have them to-day. They offer a very useful combination of a larger and a nar-

rower loyalty, a loyalty to Christ that is big enough to save, with loyalty to something smaller, small enough to appeal to the common man and keep him interested, the two loyalties being by no means inconsistent, any more than loyalty to the state need be inconsistent with loyalty to the family.

Sects are natural where the principle of individuality is strong as it is, and was intended to be, in Protestanism, where men think or are supposed to think. It is no fault in the Church that they exist. Specialization is the law of our time even within single sciences. People of similar type and class and experience and education group themselves naturally together, and are happy, and we may add, important, in the small group, when they might be miserable and lost in the crowd. Uniformity is out of the question and the variety is really a higher thing.

Sects, however, need not mean a spirit of sectarianism. That is something different. That is something we certainly do not want. The grave dangers of sectarianism are provincialism, jealousy, self-righteousness, and a failure to see the wood for the trees, or even to see very many of the trees! And this brings us to realize what is indeed the type of oneness which Christ really desires among his followers.

An Arab proverb says, "Keep your tents separate, and bring up your hearts together." Certainly charity is wider to-day than it used to be amongst Christians who differ. There is more keeping of the hearts together; and that is what is needed. There is to-day more stress upon what we hold in common, our unity in our private prayers, in our hymns which are the work of Romanist, Anglican, or Baptist, we care not which, many of us know not which: in our books of devotion, the Psalms, Thomas à Kempis, Jeremy Taylor, John Bunyan, our Aberdeen Henry Scougall whose Life of God in the Soul of Man was so dear to the Wesleys, the common property of all sects.

We work together too in the search for Truth, and in efforts for social regeneration. We are learning to bring our hearts together. We are learning to accept the rebuke of the Book of Malachi, that short book of prophecy which contains so much that is pertinent to our present social conditions. "Have we not all one Father? Has not one God created and made us all? Why therefore despises each man his brother?" We are learning to recognize those diversities of operations and differences of administrations of which St. Paul speaks, in which he yet finds the working of one and the self-same spirit.

It is Charity, more Charity, we need. Not just Toleration, which may be, and often is, the product, not of high principle, but of want of any principle at all, sheer indifference. Not just Tolerance, but Charity, which will bring us into and keep us in communion with those who differ from us, a charity, however, which can only be attained by those who are themselves truly in communion with God in Jesus Christ, understand Him as He has revealed Himself, feel themselves at one with His purposes, and so can see their fellows as they must appear in the eyes of God, and can in some measure feel towards them as God must.

Our oneness is to be, not that of similarity, but oneness of heart, through our common communion with a loving God, and Father of all, oneness of heart as being all possessed by the one Spirit, the Spirit of Him who loved us and in love gave Himself for us. Mutual understanding and sympathy and co-operation should be in every possible way encouraged, and need not involve a levelling of all differences, nor an abandonment of any one principle that has life and worth. And surely nothing but the expression of the spirit of charity will ever bring the world into the one family of Christ Jesus, and produce the oneness for which our Saviour prayed, "By this shall all men know that ye are my disciples, if ye have love one to another."

The above is the text of a sermon preached by Professor Henderson in Townsend Street Church, Belfast, whose minister is Rev. J. T. Hall. Dr. Henderson was a delegate to the Thirteenth General Council of the Alliance of the Reformed Churches at Boston in 1929 and contributed to the program by submitting the report on "Reformed Church History" and by a paper on "The Essentials of the Reformed Faith and System to Be Conserved in Church Union."

Dr. Henderson's message that morning in Townsend St. Church was not the only feature of interest. We were amazed to see the boys and girls in such large numbers hurrying into the church, taking care to have their attendance recorded before taking their seats. It appears that Mr. Hall gives special attention to the youth, never failing to bring them a message of their own. It is very clear that he has succeeded not only in interesting them in the address for their particular benefit, but in the whole service. It was remarkable the close attention given by all the children to Dr. Henderson's sermon. A generation is thus being trained in devotion to public worship and for the service of the Church.

REV. R. G. MacBETH, LL.D.

A STRIKING figure over six feet in height, erect and strong, and a picturesque personality passed from the earthly scene when on the 28th of February death called Dr. MacBeth at his home in Vancouver. He had passed his three score years and ten by four years. Just two years ago impaired health required his resignation as minister of St. Paul's Church, Vancouver, but in time he regained strength and sustained his general work in the Church and his literary activities. His spirit was buoyant and he was confident that

(Continued on page 106)

THE BUDGET

Please send in your Budget money every month.

The Church must have funds to do its work.

If each Congregation would divide its Budget Allocation for the year into twelve equal parts and send one-twelfth each month to the Church Treasurer:

1. It would avoid the rush which comes in many of our congregations at the end of the year to make up the Budget contributions when so many other accounts must be attended to.
2. It would make the Church independent of borrowing in the Bank and save a great amount of interest.
3. It would enable the Church toclose her books at the end of the year without a deficit.

A few congregations are adopting this system. Why could not all do so?

Widen the Basis of Support

The Annual Every Person Canvass together with the use of the Duplex Envelopes has been endorsed by the General Assembly for many years as the best system of church financing.

In some congregations other methods of raising the Budget are used.

In one an offering for the Budget is taken on each Communion Sabbath. Each elder, as he delivers his communion cards, gives to each member a Budget envelope. The minister speaks briefly on the missionary work of the Church on the Sabbath before Communion.

In another the entire offering on Communion Sabbath is given to the Budget.

In yet another, on the last Sabbath of each month, the entire offering is given to the Budget. This is well announced on the previous Sabbath.

The great thing is to get EVERYONE to give something.

It was announced in the March Record that the percentages of the revised allocations to the Presbyteries, as received by the Treasurer on the 1933 Budget, would be given in this number. Complete figures however are not yet available.

Foreign Mission Sabbath, May 27th

Under the resolution of the General Assembly all ministers are asked to speak on "Our Foreign Mission Task" on May 27th.

ALLAN S. REID, Budget Secretary.

(Continued from page 104)

a goodly period of active work lay before him. However the call came earlier than anticipated. Returning from a walk he felt weary and lying down he immediately and quietly passed away.

Though he had served in the ministry for a number of years in Paris, Ont., he truly belonged to the West. There he was born, there he entered upon and concluded his life work.

He had the distinction of being a descendant of those hardy pioneers sent out by Lord Selkirk who ended their long journey by sea and land when on August 30th, 1812, they disembarked from their boats where Winnipeg now stands and established the Red River Colony. In that district Dr. MacBeth was born on the 21st of December, 1860, the son of Hon. Robt. and Mrs. MacBeth (Mary MacLean).

He had the advantage of a well-rounded education, first in Kildonan and Winnipeg schools and then in the University of Manitoba from which he graduated in Arts and Law. Later he took theology in Princeton and graduated from Manitoba College. In the office of Sir Hugh John Macdonald, son of Sir John A. Macdonald, Canada's famous Prime Minister, he obtained his legal training and in 1888 was called to the Bar. He gave however but a year to practice before taking up Theology.

In his ministry he served in Carman, Manitoba, and Augustine Church, Winnipeg; First Church, Vancouver, and in the Presbyterian Church, Paris, Ont.

In the courts of the Church his legal training served him well and he was capable in debate. He was gifted as a preacher and lecturer and won special distinction as a writer to the press and magazines and as an author. In the latter capacity his Church and the Great West provided his themes. Among his books are, The Burning Bush, Western Memories and Portraits, The Selkirk Settlers in Real Life, The Making of the Canadian West, The Romance of Western Canada, Policing the Plains, and The Romance of the Canadian Pacific Railway.

He was several times nominated for the Moderatorship of The General Assembly and was honored by his native province, Manitoba, when chosen to preach at the Diamond Jubilee in 1930. In the year previous, his Alma Mater, the University of Manitoba, accorded him distinction by bestowing the degree of LL.D.

He is survived by Mrs. MacBeth, three daughters, Mrs. (Rev.) A. G. MacPherson of Listowel, Mrs. J. P. Carroll, New York, and Miss Jessie MacBeth at home.

His Church stood high in his regard and he early expressed his determination to maintain its integrity in the movement toward Union and remained a stalwart champion to the end. He was a sturdy defender of the Lord's Day, serving as an officer of The Lord's Day Alliance, and he rendered to other benevolent organizations capable service.

In our own ministry in the West, and while we were in the service of The Lord's Day Alliance, we had the privilege of intimate and grateful association with him, a friendship which was maintained throughout the years.

The funeral services at Vancouver and Winnipeg remind us of the final tribute paid to those other great leaders of our Church in the West who passed away recently, Dr. Clay of St. Andrew's Church, Victoria, and Dr. McQueen, First Church, Edmonton. At the service in Central Church, Vancouver,

> "Pipers of the Seaforth Highlanders played The Lament and a guard of honor composed of twelve red-coated Royal Canadian Mounted Police and City Police stood at attention throughout the funeral services."

The Moderator of Presbytery presided and Dr. Duncan Campbell of New Westminster paid tribute to the man and to the minister.

Interment was made in Kildonan Churchyard where lie the remains of his followers and of the early settlers whose history he has written and whose worth he has extolled, and where lies the body of the colossal figure of the West in the early days, our Church's greatest leader in mission enterprise, Dr. James Robertson.

On the Sunday previous in every Presbyterian Church in Winnipeg Dr. MacBeth's life and history was the theme of the pulpit message. In First Church a specially comprehensive review of his career and a high eulogy were given by Rev. A. Gordon Maclean which has been reported in part:

> "He was of those whose unerring courage and unflagging zeal made the survival of The Presbyterian Church in Canada in its original form a certainty."

Mr. Maclean read also the message of Archbishop Matheson, formerly Primate of all Canada and a cousin of Dr. MacBeth, as follows:

> "Roddy, as we relatives called him, was one of the most distinguished sons of the old Red River Settlement and one of whom we were all justly proud. His contribution to the preservation of the early history of this country was truly great. We owe him much for that."

Well known and honored men of Winnipeg and Kildonan acted as honorary pallbearers, Rev. Dean J. W. Matheson, representing the Church of England, Col. J. B. Mitchell, representing the Board of Admin-

istration of The Presbyterian Church in Canada and the North West Mounted Police in which he was a member of the original three hundred, Mr. Justice H. A. Robson, Sheriff Inkster, John MacBeth, A.M. Henderson, James Fraser, and David Murray.

Of this service, Rev. David Johnstone of Kildonan Church, Winnipeg, has written:

"On Monday afternoon, March 5th, Dr. MacBeth was laid to rest in the family plot in Kildonan churchyard. From the far away Pacific coast, loving hands brought him, that he might sleep with his kindred in the spot he loved so well.

"A great congregation gathered in the old historic church for the last rites of Kildonan's best-known son.

"Descendants of the Selkirk settlers in large numbers; old men and women, who had known him as boy and youth on the banks of the Red; members of his Winnipeg congregation of a bygone day; ministers of the United Church, and their Presbyterian brethren, divisions forgotten in the presence of Death, and in tender memories of a great man, and a true friend, with representatives from every Presbyterian Church in the city.

"The service was in charge of the Presbytery of Winnipeg, and the Moderator, Rev. E. L. Garvin, presided. It was simple but impressive, with 'no sadness of farewell,' but rather an undertone of triumph and thanksgiving for a great life, nobly lived, and for a peaceful end.

"Its opening note was the call to lift the eyes to the eternal hills of God, and its closing one, the expression of our faith in the abiding love of God.

"Miss Ruth Matheson, a daughter of pioneers, was the soloist and sang with expressive tenderness of 'The City Four-Square, Where There Is No Night and No Tears.'

"By invitation of the relatives and Presbytery, the funeral address was given by Dr. A. B. Baird of Manitoba College, the only survivor of those closely associated with Dr. MacBeth in the work of the Church in Winnipeg."

Dr. Baird's Address

"He was a student under my care at Manitoba College in his theological student days; in later years he was my minister and my spiritual teacher in Augustine Church. He was a vigorous and untiring worker. He had his associates of previous years in the Law Courts; he had his affiliation with many athletes and sports of his younger days; he had his writings and historical records to keep in mind; and besides his Church work he had his love for Old Kildonan, for the Red River people from whose stock he had sprung and in whose interests he was always a guide and counsellor. He was one of first students of Manitoba College; when the time came for him to receive higher education the college was brought to his very door.

"Dr. MacBeth was a warm, true friend to any cause he espoused. He wrote to help his friends, to record in history the good works that had been carried on in the interests of the great West; the Mounted Police, the Canadian Pacific Railway, the pioneer settlers, the Church and the State, all received his sympathetic touch, and when union of three churches was raised, he remained true to the continuing Presbyterian Church and was a strong advocate of it. Some memories are shortlived; others last. 'Roddy' MacBeth's name will not soon fade. for his work was unselfish and undefiled. The larger reward is his."

Rev. J. R. Wilson of Vancouver then spoke of the work and influence of Dr. MacBeth in that city, and of his own close association with him in recent years.

With prayer by Rev. Gordon Maclean, and the singing of 'O Love That Wilt Not Let Me Go,' the service in the church ended, and the congregation gathered around the open grave, just a few steps from the door. There his friend, Mr. Wilson, committed the body to the earth, and Rev. D. Johnstone engaged in prayer.

His warfare over, his pilgrimage ended, "Roddy" MacBeth lies in the sacred soil with his fathers, and all around him the graves of the stalwarts of the Presbyterian faith; he and they together do rest from their labors, "till the day break and the shadows flee away."

* * *

Some Notes

On February 26th, two days before his death, we had a letter from Dr. MacBeth enclosing his article on Charles Dickens which we give in this number. In that letter, lawyer-like, he expressed his interest in the appeal in which our Church is concerned, which is soon to be heard by the Supreme Court of Canada.

* * *

In the Rebellion of 1885 Dr. MacBeth served in the Winnipeg Light Infantry and with distinction, winning a medal and clasps. From this experience he gave us the story of the Boy Bugler of his company which appeared in the Record, October, 1932. The place was somewhere between Calgary and Edmonton. The transport was bogged, and the men on a rope in vain tried to pull the wagon free. The boy at a distance, to the great amusement of the men, called to them, "Hang on, I'm coming." He came and, boy though he was,

his weight and strength provided the additional force required to bring the animals and wagon to solid ground.

* * *

It was in the year 1894 or 1895 we think when the Synod of Manitoba and Saskatchewan, the two provinces then being combined in one Synod, was in session in Winnipeg. A certain minister who had come from another Church had been employed as an evangelist. After hearing reports of his work the Synod decided to discontinue his services. Immediately following this decision the evangelist rose and asked for letters of recommendation. To us it seemed preposterous to issue these, in the light of the man's work in his special field according to the great majority of reports, and we therefore declared our disapproval and opposition. The matter was referred to a committee and here we maintained our opposition, supported by another minister now in Toronto, and refused to yield. The convener of the committee said, "Is there not something good you can say about him?" We replied, "Certainly. We could commend him for his integrity, energy, etc." but to give the man merely a character recommendation would be to mislead for he was employed as an evangelist. There was a dead-lock and without arriving at any conclusion the convener reported the resolution commending him in character as we had specified. In the open court we still resisted, stating that the Synod would be regarded as recommending to others a worker with whose services it had dispensed for inefficiency. The debate went on but we held to our view. We had courage and steadfastness to oppose but not the wit to devise. Just then Dr. MacBeth leaped into the breach and presented a preamble to the resolution already before the Synod which was then put and though strenuously opposed, carried in this form:

> **"Whilst not pronouncing upon him as an evangelist,** we commend him for his integrity, industry, etc."

Thus the Synod maintained consistency and safeguarded its good name and influence. . . .

A book from the pen of Dr. MacBeth has been widely read and has admirably served to commend and develop Presbyterian ideals in Church and personal life. Of its influence we made this report in the November Record, 1928, as given by a missionary in the West.

"A meeting was called to consider the closing of religious services in a certain field. Stimulated by the message of The Burning Bush a gentleman and his wife presented such a strong plea that the congregation decided to maintain the services."—R.

REV. J. A. SEYMOUR, M.A., B.D., ST.D.

On the evening of Wednesday, February 14th, the victim of a street car accident in Toronto, Dr. Seymour, minister of St. Andrew's Church, Belleville, was called by death at the height of his usefulness and at the comparatively early age of fifty-two years.

A native of Canada, brought up in the neighborhood of Winchester, Ont., he left home when but fifteen years old. His early education was obtained in Stanstead College, Quebec, and his university course was taken in McGill. For some time he devoted himself to mission work in the West and then entered Yale in U.S.A. from which he graduated with the degrees of B.D. and ST.D. In 1912 he went to Australia where he ministered for three years to a congregation at Muriumbeena, where the progress of the work was such that it was necessary to enlarge the church three times. In 1915 he was called to Chalmers Church, Adelaide, where he served until 1928 when he returned to Canada. In this new sphere success attended his labors and he won for himself also distinction in the Church at large, having been elected Moderator of the General Assembly of the Church of South Australia.

He took a very active and distinguished part in educational work and as Convener of the Home Mission Committee did much for Church extension. He was the founder of the Scottish Boys' School and of the Presbyterian Girls' College and was lecturer in Church History in Parkham Theological College.

Returning to Canada he was called to St. Andrew's Church, Belleville, where his ministry of nearly five years has left its mark on the congregation and community. The church building was remodelled during his ministry and is now a very beautiful and well-equipped edifice.

Of a retiring disposition he was beginning to find a place in our Church having been appointed to the Board of Administration and to the Budget Committee.

In character and temperament, learning and training, he was admirably fitted for service and this was borne out by the tribute of the congregation, his fellow ministers of all denominations, and leaders in the community.

The funeral service with a congregation that crowded the church was conducted by the Presbytery, Rev. S. M. Scott, presiding, and delivering the address. Rev. J. W. MacNamara, Clerk of the General Assembly and Dr. Rochester were in attendance representing the Church.

Mrs. Seymour and one son, a student in medicine in McGill, survive.

NOBLESSE OBLIGE — MOTTO OF SONS OF CHARLES DICKENS

Dr. R. G. MacBeth

THE French have a wise and inspirational saying in the words, "Noblesse Oblige." This expression, freely translated, signifies that men should feel themselves under a kindly compulsion to be worthy of their family name, and should be anxious to continue the good influence of those from whom they have descended. Occupations and opportunities may be widely different, but amongst rightly constituted men the spirit and the tradition will abide and quality will be transmitted down the line.

Just now we are contemplating the birthday anniversary of Charles Dickens, the famous novelist, essayist and lecturer of England. It is more than three score years since he passed away, but his fame has grown steadily and Dickensian enthusiasts are an ever-increasing host in every English-speaking nation of the world.

Dickens' characters as they move through his books or across the stage still move people to laughter and tears whose deep springs are never far apart. Here and there, because his great heart always bled for those who suffered at the hands of mean or insincere or cruel people, Dickens portrayed such people in so scathing a way that no one wants to be considered as resembling creatures like Pecksniff, Uriah Heep, or others that come to mind.

A Softener of Hearts

One of the most comprehensive literary tributes to Charles Dickens that I have ever read appeared in the press in London at the time of the great novelist's death. It was from the pen of an unknown writer who said truly and beautifully, — "Charles Dickens has not only pleased us; he has softened the hearts of the whole generation. He made charity fashionable. He awakened pity in the hearts of sixty millions of people. He made a whole generation keep Christmas with acts of helpfulness to the poor. And every barefooted boy and girl in the streets of England and America to-day fares a little better, gets fewer cuffs and more pudding because Charles Dickens wrote."

This present article will not attempt any detailed mention of Dickens' published works. But this much has been here stated to show what manner of man the great novelist was in himself. And it is by way of preface to a few paragraphs that may indicate how two of his sons of whom we have some knowledge strove to live up to the record and example their father had set before them.

In the days of the Northwest Rebellion in Canada, Francis Dickens, a son of the famous novelist, was an Inspector in the Northwest Mounted Police, with his headquarters at an old Hudson's Bay Company post, Fort Pitt, on the north branch of the Saskatchewan River. It was in the country of Big Bear, a well known Cree Indian chief, who had joined the rebels. He had 490 well-armed men under his control. Inspector Dickens had only twenty men at Fort Pitt and five more men at Frog Lake, forty miles away. Frog Lake was the centre of Big Bear's Indian reserve as granted him by the Dominion Government. To assist the Indians, the Government had a farm instructor and interpreter there. All implements for farming were provided by the Government and a grist mill was built on the reserve. There were two priests on the reserve, with a school and a church building. It was a beautiful spot. "Fair as a garden of the Lord" with fertile plains, shady groves and sparkling lakes. As I beheld it in those troubled times a place of natural glory. Those Indians had no reason to be discontented. Big Bear himself had been rather awkward about treaties and about staying on his reservation. But he was not considered vicious. And things were so quiet there, in the opinion of those who occupied the positions above mentioned, that when the rebellion broke out under Riel on the South Saskatchewan, the five police were ordered to Fort Pitt, where there were some families with women and children to protect and also some valuable stores to guard.

Inspector Dickens

In Big Bear's band, however, there were some bad Indians like Wandering Spirit and others, who had become excited through Riel's runners, who said that the Canadian Government and those who took part with it should be exterminated. So one morning at Frog Lake, taking things in their own hands, the Indians rose up and massacred nine men, including the farm instructor, two priests and others at the church, which was set on fire and burned with some other buildings. Then Big Bear moved with his whole force to Fort Pitt and called on Inspector Dickens to surrender. Dickens had then only twenty-three men, as two constables, Cowan and Loasby, had gone out on a daring ride as scouts. Cowan was killed and Loasby, who now lives in Vancouver, was shot twice, but staggered into the fort with the help of two of his comrades who rushed out to aid him.

But Dickens with his mere handful of men, one very seriously wounded, refused to surrender, and sent word to Big Bear that he would hold the place and protect the women and children as long as there was a man left to hold a rifle. Here there surely flashed out in his son the courage and chivalry of Charles Dickens, the father who had passed on fifteen years before. The Inspector of Police was facing fearful odds, but he was true to his training. Noblesse oblige, as the French say.

Shortly afterwards, the Hudson's Bay

factor, W. J. MacLean, an excellent man, accepted Big Bear's offer of protection and went out with his family to the Indian camp, in order, as MacLean said, to save further bloodshed. MacLean knew Big Bear and the Indians well for years, and the MacLean family was safe and sound amongst them. All these prisoners were released a few days later, after two days of skirmishing with the Indians by our soldiers and police.

After the women and children of the MacLean family had gone out of the fort under promise of protection, there was no reason for Dickens remaining with odds of twenty to one against him. Big Bear got word to him that the Indians, who were out of control, would burn the fort that night by firing blazing arrows soaked in kerosene on to the old wooden buildings with thatched roofs. So that evening, taking their wounded men and their flag with them, Dickens and his men dropped over the bank into a leaky scow and made a perilous trip down the icy river to Battleford, where Lousby, whose blood-soaked clothes had frozen on him during the night, received surgical aid. It was well that Dickens had withdrawn in time, for they otherwise would have been burned to death when the whole fort went up in a terrible blaze with 400 yelling Indians taking all the loot they could, as we discovered when we reached there some days later. We had come from Calgary in forced marches, buried the charred bodies of the victims of the Frog Lake massacre and the body of Cowan near Fort Pitt. Two days later the Indians fled north, scattering as they went, and the prisoners being found across Bold Lake were all freed. Inspector Dickens, highly esteemed by all for his courage and chivalry, retired from the Mounted Police with shattered health and died while with friends in Detroit. He had nobly upheld the honor of the family and the force in which he served.

His Last Son

The last remaining son of Charles Dickens died a few weeks ago at the age of eighty-three. His death resulted from an injury received from a motorcycle on the street in London not far from his home. He was Sir Henry Dickens and was well known and highly esteemed on both sides of the Atlantic. In a letter written to a friend in Michigan a week before his death, Sir Henry paid a unique and beautiful tribute to his own distinguished father, whose character and training had caused the son to perpetuate in every way possible the work of one who was such a devoted and great-hearted lover of mankind. Sir Henry, whose letter is quoted by a correspondent of The Presbyterian, a paper published in Philadelphia, records Sir Henry's striking form of expression as he says, "I'm glad and you will like it, for it concerns my father. The New York Times has asked me to write another article concerning my father and Christmas. I hope your mother and you will like it, for it concerns my father from a spiritual point of view and shows the Christian feeling which stimulated him in all his work. You will understand the pride I feel in being Charles Dickens' son. It is the great joy of my life."

In this way a loving son regarded his sonship as the great job of his life and seeks to honor his father by revealing the Christian motives which actuated the father's heart in all his literary labors. And one cannot help thinking of the great movements that would flood our country for good if all who claim to be children of God would have the same Christian spirit and seek to reveal the love of their Heavenly Father for the world.

BOOKS

John McNeill

Alexander Gammie, Pickering & Inglis, 229 Bothwell St., Glasgow, Scotland. Price 5/-.

That is a sufficient title to excite interest. Everybody knows who John McNeill is. He belonged to no country or place, but to the world.

To say that a man is an arresting speaker or preacher is high commendation. John McNeill was that in superb degree. As a boy put it when hearing him for the first time, "That man makes you listen." Both by manner and message he compelled attention. To this all who have heard him will give attention. He was more than an arresting speaker, he was a man, sympathetic, humorous, strong. His was a rich personality. His character and his career from railway porter to world preacher have engaged the pen of Mr. Alexander Gammie, the biographer of Dr. G. H. Morrison, with the result the reader will go through the book from cover to cover, for it is a thrilling, human narrative. John McNeill was a great evangelist and for his work in that field will be best remembered. He literally obeyed the Master's injunctions going out into the highways and hedges and compelling them to come in.

The Speaker's Bible

Edited by Rev. E. Hastings, M.A., The Upper Canada Tract Society, 406 Yonge St., Toronto. $2.75.

The volumes of this useful work are multiplying, this being the twenty-fourth. The value of the book lies in the critical work that provides the sermon basis and in the material made available both by citation and by reference. A most helpful volume for the minister this is, as are all those preceding.



Drummond Hill Church, Niagara Falls, Ont.

The church occupies an elevated position and derives its name from Sir Gordon Drummond who led the British forces to victory at the battle of Lundy's Lane, the hardest fought battle in the war of 1812-14. The church and manse face on Lundy's Lane.

The church celebrated its anniversary on March 4th, Dr. Rochester of the Record preaching morning and evening and addressing the Sunday School in the afternoon. The minister, Rev. W. J. Walker, presided at both services. Notwithstanding adverse conditions prevailing the congregation has well maintained its work and progress is particularly marked in the Sunday School and among the youth. At the time of Union the congregation divided equally, the vote standing 123 to 133. Nevertheless four years later the membership was 442, as against 276 in 1925.

The present church was completed in 1888 and was the gift of Mr. W. Lowell. In that year also Mr. R. L. Macfarlane presented the organ. The church has since been enlarged and in 1907 the manse was erected, while in 1929 the present splendid Sunday School was built.

To Rev. D. W. Eastman, a pioneer missionary of the American Presbyterian Church, belongs the honor of founding the work in connection with this congregation in 1802. The anniversary celebrated this year was therefore the 132nd.

Richmond Hill, Ont.

Rev. J. D. Cunningham, minister recently inducted, reports a great loss to the congregation in the death of Mr. J. Atkinson, a member of the Session and a Trustee, and one who assisted actively in the choir. He was highly esteemed in the community.

Barrie, Ont.

St. Andrew's Church enjoyed the privilege of having for the celebration of its eighty-fifth anniversary the services of Dr. A. S. Grant, Secretary of the General Mission Board of the Church. The minister, Rev. Dr. J. S. Shortt, in introducing Dr. Grant welcomed him in the name of the congregation and spoke of his great work in missionary service, in the Yukon in particular, his long years in the post of Superintendent prior to Union, and his work as Secretary of the Board later. Dr. Grant based an appeal for greater missionary zeal on the part of all church members upon the final command of Jesus to His disciples, and upon God's last message to a world of sin, the latter taken from the Book of Revelation.

The musical part of the services for the day led by the choir under the direction of Mr. Edwin Hardy, the leader, were most suitable and helpful.

On Monday evening the congregation filled the lecture hall in happy reunion, Dr. Shortt presiding, the chief feature of the occasion being a special musical presentation by the ladies of the choir under the direction of Mr. Hardy. Mr. Hardy said the attendance of the choir at the anniversary services was complete, a remarkable accomplishment.

Singers are in training in twenty-per cent. excess of accommodation for the choir and these in regular practice are available to

take the places of any absent at any time.

Short addresses were made by the Clerk of Session, Mr. Geo. C. Brown, and by members of the Board of Management, Mr. Oliver Cameron and Mr. Geo. Longman.

Refreshments were served by the Ladies' Aid under the direction of Mrs. Harry Love and her capable assistants.

R.R. 3, Lucknow, Ont.

Ashfield Presbyterian Church, of which the minister is Rev. J. K. MacGillivray, rejoices in a thriving Church School, held every Sunday morning with nearly all remaining for public worship. Thus the family pew is much in evidence. The Young People's Society has a membership of fifty and meets on Friday evenings, and there is also a young people's choir which regularly leads the service of praise on Sunday evenings. This work among the youth is bearing fruit for recently twenty-two additions to the membership of the church were made upon confession of faith. The congregation and Session mourn the loss by death recently of Mr. Duncan K. MacLellan, a greatly beloved member of the Session, whose outstanding characteristic was fidelity to his duty. This year the anniversary services were conducted by Rev. Dr. A. J. MacGillivray of Guelph, brother of the minister, and Ex-Moderator of the General Assembly, who preached to large congregations morning and evening and on the Monday evening delivered to a splendid audience his lecture upon, "David Livingstone, Explorer and Missionary." The church regards itself as fortunate in being in close proximity to Kintail Camp Grounds, the benefits of which are fully at the disposal of the boys and girls during the period of the Summer School for young people.

Colborne, Ont.

Old St. Andrew's Church, distinguished itself this year by its special thankoffering, the largest in twenty-five years, reaching almost to $500. The church has passed the century mark and has now entered upon its 105th year. Rev. C. E. Graham is the minister.

Bristol, Que.

The W.M.S. of Memorial Church mourns the death of their oldest and most faithful member, Mrs. W. Cuthbertson. She was a devoted member of the church and a faithful worker in the missionary society. Of the latter she was a charter member, having joined when organization was effected in 1887. The meetings were always held in her home, and so beloved was she that she was always affectionately called "Aunt Susan." Her prayer that she might always attend church and care for herself was granted, for two days before her passing she was in her pew as usual.

Big Bras d'Or, C.B.

By the death of Mr. Donald McDermid at the great age of eighty-nine the congregation of Boulardarie has lost its oldest elder. Mr. McDermid's outstanding characteristics were his devotion as a follower of Christ and his outstanding ability as a student of the Bible. He was a tower of strength both to the congregation and to the community.

Westville, N.S.

St. Andrew's Church observed its ninth anniversary with the minister, Rev. R. J. Stewart in charge in the morning and preaching on the fitting theme, Despising One's Birthright, an appeal to all to guard their spiritual heritage. In the evening Rev. Lambert Olgers of Gairloch spoke upon, Salt and Light, dealing very effectively in this way with the subject of missions. Both topics were most suitable for the occasion and quite complementary to each other. The musical service occupied a large place and assisted greatly in devotion as well as adding much to the inspirational power of the services.

Large congregations were in attendance with many visitors from a distance. The offering at both services was quite substantial and was devoted to the work of the Church.

Listowel, Ont.

Knox Church recently officially opened a splendid new gymnasium in the large basement of the Sunday School. This fine addition to the church's equipment is credited particularly to the efforts of Superintendent E. G. McDonald, Dr. H. E. Livingstone, and Dr. W. G. Spence, patrons of The Boys of the Burning Bush. At the opening ceremony there were some seventy-five present. The key was turned by Mr. McDonald and addresses were delivered by the minister, Rev. A. G. MacPherson, and others.

The gymnasium is forty-five feet by sixty and is equipped for basketball and other games, as well as with gymnastic apparatus. The Boys of the Burning Bush and others who will share in the benefits thus bestowed were delighted at realizing that at their command was such a fine equipment for physical training.

Verdun, Que.

First Presbyterian Church, Rev. Dr. A. M. Hill, minister, has in its Sunday School, including Cradle Roll and Primary Department, an enrolment of over 1000. For the annual treat for the children and the distribution of prizes, three nights were this year set apart, and in this way some 700 were entertained. The Church School anniversary service was addressed in the morning by Rev. F. Scott Mackenzie, Principal of the Presbyterian College, Montreal,

and in the afternoon Rev. W. MacLean of Outremont Presbyterian Church spoke to a gathering that packed the building. A contribution was made to this service by Mr. Maurice Cockburn, one of the Church School, who sang "Happy Day."

Acting for Dr. Grant, the Moderator of the General Assembly, who is ill, Rev. Dr. Norman MacLeod, of Brockville, recently visited the school when he had the privilege of addressing in the afternoon upwards of 600 young people. He also preached in the evening.

The membership of the Sunday School and the church run very close together, the latter is ahead, the number being 1,100.

The income of the church is well sustained, notwithstanding the difficult times experienced, for last year it exceeded for all purposes the sum of $12,000.

Toronto, Ont.

St. Andrew's Church, King St., Rev. Stuart C. Parker, D.D., minister, celebrated on the first Sunday of March the 104th anniversary of its founding. At the evening service in estimating the work done by St. Andrew's during this century of service, Dr. Parker told of the first effort in social work in the town of York in which the needy were cared for and the sufferers from the cholera epidemic relieved. The work done later at Dorset St. School and the Nelson St. Institute, together with the accomplishment of St. Andrew's Institute later, were such as should lead the congregation to look back with pride on its history.

There was an at-home on the Monday evening following by which the anniversary celebration was continued. At this Prof. T. C. Currelly of the Royal Ontario Museum spoke on, "Common Things of Common People in the Time of Christ."

The urgent message of the minister, Dr. Parker, was that the congregation resolve to carry on the fine traditions of St. Andrew's.

ENTERTAINS

The Presbyterian Missionary and Deaconess Training Home, St. George St., Toronto, is a centre of hospitality. This was exemplified recently when the Principal, Miss Winifred Ferguson, entertained at tea the Council Executive of the W.M.S. (W.D.), the Board of Trustees, the Field Secretary, national missionaries to the Chinese, Hungarian, and Ukrainians in Toronto, and three overseas missionaries on furlough, Miss Alma Burdick and Miss Ada E. Adams of Formosa, and Miss Jean C. McLean, Kobe, Japan. Miss Bessie MacMurchy, President of the W.M.S., received with Miss Ferguson. Other guests were Mrs. A. W. Poe, President of the Montreal Presbyterial, Mrs. W. S. Adams, and Mrs. John Middleton.

A CENTENARIAN

It is not every day a centenarian comes into view. However one appears occasionally and a correspondent has directed our attention to one in the person of Mrs. Mary F. MacIntyre whose 100th anniversary fell on February 19th, this year. We learned that notwithstanding her great age she is young in spirit, remembering all her friends and greets them with a warm handclasp. Her memory too is good for the things near as well as those far back in life. Friends for many years have made her birthday an occasion and this year, the elements and the roads to the contrary, a large company assembled. Those at a distance also sent appropriate tokens of affectionate remembrance for she stands high in the esteem of all. She is a member of Elphin Presbyterian Church, and lives with her only child, Mrs. W. Geddes, of Dalhousie Lake, Lanark County, Ont.

THE COVENANTERS

An anonymous correspondent under the assumed name, "An Auld Presbyterian," writes appreciatively of Mr. Dunn's article in the youth section of the February Record, "The Spirit of the Covenanters," giving a few additional particulars of the location of the fountain which constitutes the monument to Greyfriars' Bobby. Our correspondent adds, that while many Covenanters lie in Greyfriars' Churchyard, many more lie among the hills and vales of the lowlands from Edinburgh to Bothwell Brig. He thinks a revival of interest in and attention to the Covenanters and the early Reformers, Knox, Melville, and Wishart, Peden, Henderson, Cameron, Carghill, Renwick, Hugh McKail, the two Guthries, and others, would exert a marked quickening influence in the Church to-day. The memory of these worthies is enshrined in the heart of freedom-loving Scotsmen everywhere for they gave their lives to the cause of civil and religious freedom.

PRE-EASTER Y.P.S. RALLIES IN GODERICH

During the Lenten season the young people of the five Protestant churches in Goderich arranged for a series of rallies to be held on five consecutive Monday evenings, and addressed by representatives of the different Communions. The committee in charge consisted of five from each of the co-operating bodies. The ministers gave to this committee a list of all the young people in each church and considerable personal work was done. The audience increased from week to week, and deepening interest was quite evident.

The fourth meeting of the series was held on Monday, March 12th, and Dr. W. M. Kannawin was the special speaker. Con-

siderably more than four hundred were present.

The addresses were all of an evangelical nature, and the ministers of the town, who gave to the movement their enthusiastic support, are looking forward to a considerable accession to their communion rolls at the Easter Communion.

The young people of other communities would do well to keep this successful experiment in mind when Easter, 1935, is approaching.—Com.

DAD AND LAD

Marching arm in arm, fathers and sons entered First Presbyterian Church, Winnipeg, on a recent Sunday for the special service in their combined interest. Notwithstanding the severe cold, the attendance was large. In his message for the occasion Rev. W. Gordon Maclean urged the need for closer relationship, better understanding, and fuller sympathy on the part of each for the other.

The banquet for fathers and sons followed on the Monday evening and was held at 6.30 in the Assembly Room. In addition to the many speeches there was an extensive musical program. The main address was given however by Mr. George Stewart, for many years actively associated with boys throughout the Province. Mr. J. Alistair Mitchell presided over the gathering.

DESIGNATION



Miss R. E. Smith.

Miss Smith is a graduate of the Presbyterian Missionary and Deaconess Training Home of last year and the second step in her course was taken in the Presbyterian Church, Orillia, on Friday, the 6th day of February, at 8 o'clock, under the auspices of the Presbytery of Barrie, when she was designated, "Deaconess-Missionary in The Presbyterian Church in Canada wherever God in His providence may order her lot." The Moderator, Rev. Ernest Osborne, presided and was assisted by Rev. Dr. J. S. Shortt of Barrie and the minister of the Church, Rev. J. A. MacInnis. The sermon was preached by Rev. N. R. D. Sinclair of Allandale, and the candidate was presented by Mrs. C. W. McMullen, Deaconess Secretary, Dominion Council, W.M.S. (W.D.) who gave a statement of her record and intimated her immediate sphere of service and by whom she was to be maintained on the field.

At the close of the designation service Miss Smith was the recipient of various presents and greetings. A pin presented by Miss Winifred Ferguson, Principal of The Deaconess Training School, a present and greeting from the Barrie Presbyterial W.M.S., a gift from the Orillia congregation through the Auxiliary W.M.S., and greetings from the Ontario Provincial Board by Mrs. J. Herbert, of Orillia. The address was given by Rev. H. A. Berlis, chairman of the Board of the Missionary and Deaconess Training School, and the benediction was pronounced by Rev. Dr. Neil Campbell. Miss Smith goes to Vancouver to take up her deaconess work there. Her address will be Y.W.C.A., 997 Dunsmuir St., Vancouver, B.C.

WHAT CONSTITUTES AN ADHERENT?

Rev. A. T. Barr, B.D., Ph.D.

How often is that question asked? Who is an adherent in the Presbyterian Church? It comes up at annual meetings, in the Kirk Session, and even at General Assemblies. Well, the answer is found in Art. 55, Book of Forms, 1933. An adherent is one "who contributes regularly for the support of the Church and its ordinances." Later, in Art. 216, we read "adherents of the congregation, being of the age of discretion, may concur in the call." Simple language this! Yet, for the average member, it needs elucidation. Note, then:

1. An adherent must be a contributor, and must do so REGULARLY. This means that the contribution must be so definite as to be recorded by the congregational treasurer. Which leads one to observe that the only sure guarantee of standing is the use of the duplex-envelope, or an annual subscription which is recorded.

2. An adherent is not so classified, merely because of relationship to some individual member of the congregation. Otherwise, ministers may find the burden of their work considerably augmented, if not unreasonably so. Indeed, relatives of members, having found their way into the United Church, might, because of occasional attendance at the church they left claim themselves adherents, but such claim would be absurd.

3. Casual acquaintance with a particular congregation, financially or otherwise, does not make one an adherent. How often is it the case that the services provided by a congregation are sought by people who have made no contribution towards the maintenance of ordinances.

Notwithstanding all that has been stated above, every minister must exercise a large discretion in works of mercy and compassion. Circumstances will always have to be taken into account. Nevertheless, abuses based on too broad an interpretation of the meaning of adherence should not be toler-

ated by congregations, and Sessions should see that the minister is protected. Looseness along these lines means chaos.

THE AGED MINISTER

Editor of the Record:

A pitiful letter which reached me by this morning's mail is the immediate cause of my asking for a little space, although the subject on which I write has given me concern for a long time. I refer to the way in which some congregations which are now vacant are treating older ministers who happen either to be on the unemployed list, or are seeking a change of pastorate. Most of our vacancies to-day are demanding young ministers, and are relentlessly turning down men whose only disability is that they can no longer boast themselves as young. Long and faithful service, in which has been gained that experience which best outfits a minister for the effective cure of souls, is being ignored in favor of high-stepping youth with its enticing dash and energy. Not only so, but congregations which were saved in 1925 mainly by the efforts of ministers who have now been consigned to the "old list" are resolutely declining to consider such men as candidates for their votes, ministers whose hair has whitened and whose step is slower greatly because of the strain of that struggle. We hear much of the sorry lot of some of our returned soldiers who helped to save Canada in the Great War, and whom many who reaped the benefit of that sacrifice seem to have utterly forgotten. What can we expect when the Church sets the example of such ungrateful forgetfulness? Congregations which act in this fashion are showing neither a proper and Presbyterian conception of the holy office of the ministry, nor much evidence of a worthy Christian spirit in themselves. The time has surely come for a review and adjustment of this anomalous and unfair condition of things within a Church like ours.

I am happily, not within the category of these unfortunate ministers myself, and therefore have been led to speak freely on behalf of those who are. And, I am, Sir, sincerely yours,

FIAT JUSTITIA.

SCOTTISH HOSPITALITY

Edinburgh, February 24th, 1934.

The Editor of The Record.

I am sending you some information which I think will interest the readers of the Record.

On Tuesday, 20th February, Theological Students from Overseas Dominions and the Continent of Europe attending College in Scotland were the guests of The Continental and Church Relations Committee of The Church of Scotland at a dinner held in the Royal Hotel, Edinburgh.

Thirteen countries were represented, Australia, Bohemia, Canada, Czecho-Slovakia, France, Germany, Hungary, Italy, New Zealand, Roumania, Russia, South Africa, and Switzerland. There were six students from Canada present.

Among those representing Scotland were the following: Rev. Prof. W. A. Curtis, Convener; Rev. Dr. Macdonald Webster, Secretary; Lord Sands, and Lord Wark of Edinburgh; Lord and Lady Provost Buist of Dundee; Very Rev. Principal Alex. Martin, Very Rev. Prof. W. P. Paterson, Rev. Prof. J. Y. Simpson, and Rev. Prof. Daniel Lamont, all of New College; Rev. Prof. Donald MacLean of the Free Church College, Edinburgh; Very Rev. Dr. James Harvey and Rev. Dr. James Cox, Clerks of the General Assembly of The Church of Scotland; and others.

One student from each country was asked to make a short speech. It was my privilege to speak on behalf of the Canadian students. I was very much pleased that one from The Presbyterian Church should have the honour of speaking for Canada before a gathering representing not only the Presbyterian Churches of Scotland but also so many of the Presbyterian Churches of the world.

I am doing post-graduate studies in Theology in the University of Edinburgh, having graduated from the Presbyterian College, Montreal, last year, and am having a very enjoyable and profitable year.

Sincerely yours,

DONALD N. MacMILLAN.

MRS. (REV.) H. J. McDERMID

Mrs. McDermid who passed away recently at Perth, Ont. was one of the oldest citizens of that town. She was the widow of the late Rev. H. J. McDermid, well-known in the work of our Church, having served in the ministry in eastern Ontario for over forty years. Mrs. McDermid had attained the great age of eighty-seven years. She was a devoted and faithful worker in St. Andrew's Church and a life member of the W.M.S. She was the oldest mother also in St. Andrew's and as such was honored at the Mother's Day service in May last year. Her deep interest in the W.M.S. was manifested by her gift of four life-memberships in recent years. Three sons and one daughter served in the Great War and all with distinction.

DONALD ALLAN MacKINNON

Mr. MacKinnon passed away at his home, Iron Mines, N.S. He evinced deep interest in the work of the Church at large and was beloved by all who knew him. The erection of the new church at Orangedale was his special concern and to this he liberally contributed.

MR. JAMES FERGUSON

By the death of Mr. Ferguson the Session and the congregation of St. Andrew's Church, Maxville, lost an esteemed elder who had attained the age of eighty-two years. His clear, strong convictions and his ability in debate, gave him influence in the congregation, in the Church courts, and in the community. He loved the Gaelic his mother tongue in which he was regarded as an authority. He was a leading citizen, highly esteemed, and was respected and beloved in his home, and his long life was marked by honest toil, and faithful service. He was a warm friend of the Record and accepted as his distinctive part the distribution of it, regarding it as a labor of love.

A. W. NORTH

Mr. North who passed away in his sixty-first year was a life long resident of the community and a faithful elder in St. Paul's Church, Wiarton, Ont. The Session by resolution placed on record their appreciation of him as "a man of exemplary character and devoted to his Church, punctual at worship and at all church meetings," and their sense of profound loss in his passing.

GORDON FULLERTON

Mr. Fullerton whose death is lamented by St. John's Church, Pugwash, N.S. and by the community was a staunch Presbyterian, a devoted elder in the congregation since 1925, a loyal supporter of the Church's work at home and abroad, and devoted to his family. He was highly esteemed in the community.

DR. ARCHIBALD C. HUNTER

Knox Church, Goderich, Ont., lost one of her finest members of Session by the death of Dr. Hunter who was stricken suddenly while distributing baskets to the needy as was his habit at the Christmas season. He was a graduate of Trinity College Medical School of 1891 and has practised in Goderich for forty-two years. He was a devoted Presbyterian, deeply interested in the welfare of Knox Church, a member of Session, and a trustee of the church for many years. He belonged to the type of great family physicians, beloved by those for whom he cared and a bosom friend of them all.

MRS. WM. PARKS

Mrs. Parks was a resident of Durham to which place she came as the bride of the town's first minister, in 1859. Her death took place on January 11th at the great age of ninety-seven years. A native of Scotland she lived for a time in Edinburgh Castle where her father was an Army Chaplain and had distinguished connections in that land. Throughout her long life she was a devoted servant of our Church.



PASTOR LIU, TAONAN, MANCHURIA
(Letter from Rev. Allan Reoch)

Pastor Liu of Taonan is the ablest Chinese speaker we have in the Mission. He is a graduate of Tenghsien Theological Seminary and has been with us for a number of years.

He has just concluded campaigns in Cheng Chia T'un and Szepingkai, teaching for a week in each place on Church history. His addresses were very fine and he rose to great heights in telling of the burning of Rome and the persecution of the Christians by Nero. His address on Luther and the Reformation was very forceful.

It is most important to give our Christians a thorough training in the Bible and Church history. In this way they are able to stand firm in the face of heathenism and heresy.

A year ago, that old heresy, antinomianism, raised its head among some of the converts but Pastor Liu went and taught them the truth as it is in the Bible and showed them from Church history that it was nothing new, but old heresy. In this way they were led back to the truth.

The Roman Catholics are getting very aggressive and it is necessary to train the Christians so they will be able to combat this menace. It was very gratifying to see such a large turnout twice daily to these meetings and they seemed to drink in what was being said.

A great many of the young people are now working on the Westminster Shorter Catechism and they will memorize it early in the new year. Once Christians are firmly established in the Bible and Shorter Catechism, either here or in the homeland, they will not easily be carried off by every cult that blows along.

FORMOSA

The Treasurer Looks at the Report
Rev. J. D. Wilkie, B.A.

There are several items in the annual report for 1933 which are of special interest to the Treasurer.

It is the hope of every mission eventually to produce an indigenous church. Each year sees us sharing more and more the responsibility of church work and administration with the native brethren, for everything which a mission can and does do must some day become the responsibility of the Native Church. The present year saw the Church here make more than usual progress in this direction. It was in February word reached us that the grant to Formosa would be reduced 15 per cent. This meant that the grant to the Native Church, for preachers' salaries, rent of church halls, etc., would be reduced from Yen 23,000 to Yen 19,500, one yen equals 50 cents at par, and the problem was further increased by the fact that the reduction was to be put into effect immediately. The missionaries at once called the Presbytery together and asked them what ought to be done. Would they close some of the stations? Would they release some of the preachers? Or would they reduce the salaries of the workers? Any one of these steps would have seemed justifiable in view of the size and suddenness of the cut. But to the native brethren any one of these steps would have been a sign of retrogression, and they were not prepared to do anything which would in any way hinder the gradual progress which the Christian cause has been making in Formosa. Accordingly their reply to us was that if the Church in Canada was not in a position to send as much money to Formosa this year as formerly, then the Church in Formosa would itself raise the difference. So that the whole burden of the cut has been accepted without closing one station, releasing one worker, or in any way reducing salaries, an achievement of which any church might be justly proud.

And yet, with the recitation of these facts the story is but half told. For with the accepting of increased financial responsibility there has come a strange new life into the Church. Wherever one goes now one hears of plans on foot by individual congregations to make themselves self-supporting, not because they fear a further reduction in the grant from Canada, but because they have come to grasp the vision of a Formosan Church which in neither finances nor administration will require help from the Church in Canada. This is not, of course, a fact which can be accomplished over night, but it is a hope which is to be encouraged, for we dare to believe that it is within the range of possibility, and the native brethren are consciously working and praying for the time when the Church in Formosa will be in every sense of the word an indigenous Church. Up to the present time much of the administrative work has had to be done by the missionaries. The chairmanship of committees has invariably fallen to their lot; but with the increased responsibility in matters of finance which the Native Church has assumed there will also come a greater readiness, perhaps even desire, on the part of the native brethren to assume more executive responsibility. All this is in line with the policy of the Mission and we ourselves will never be so happy as when we are able to report that the native brethren are occupying the places of responsibility which it was once thought only a missionary could occupy. We hope that the year 1934 will be able to show some progress in this direction.

CHINESE LITERATURE SOCIETY

Dear Doctor Rochester:

Your letter was received some weeks ago. This morning I received the Record and found the picture of the Christian Literature Society Staff and also a short account of our work here in Shanghai. I am grateful to you for publishing this bit of news to our friends in Canada.

I am glad to report that our Broadcasting Station has been founded and many Christians and friends express their appreciation. My father in Ningpo has heard our preaching and singing in Shanghai and he is very much pleased. It is a great blessing that we can have this radio station, and, besides, we are thinking of enlarging the power of the station that many people who live in the interior may hear our station too.

Miss Muriel Lester of London visited us some time ago and we learned something from her in connection with her social service in Bow. We have started the building of a Chinese Home, and the Beggars' Home will be built in March. We have also started a home for ex-prisoners. The age of these boys is not more than sixteen.

I am very much interested in my church connection. We have more than four hundred children in our church school, which is a day school. We plan to add some more rooms for the school. Last Sunday one girl who was formerly a student in our school was baptized in our church.

I am sending you a translation of General Chiang Tse Kiang's Conversion. It was first published in Chinese by us and has



gone into many editions, and last year Miss Brown and I translated it into English and the Chinese Recorder was kind enough to print it in its pages. General Chiang used to be connected with General Feng. I have the good fortune to know General Chiang personally and believe he is a fine Christian.

I am sending you a snap shot which I took while Miss Lester visited my old home, which is made into a social centre. The children are students who come from our neighborhood. The text-books they use are those published by the Chinese Literature Society and prepared by myself.

There are ever so many unemployed in our churches and in Shanghai. I have been asked to give jobs to them and only succeeded in getting jobs for a few. I don't know exactly what is God's will in this matter. I am seeking for more light, for if God wants me to find jobs for them, I am willing.

Dr. Kagawa will come to Shanghai in March. We have invited him to preach in our Fitch Memorial Church. If he comes, I am sure our members will receive blessings. You know our former pastor was killed by the Japanese soldiers.

I hope that our vision brightens day by day so that our usefulness will be increased. What China needs is men of self-denial and of vision.

In my thinking I am very interested in international goodwill. I consider some of my American and Canadian and British friends just as precious, if not more, as my Chinese friends. I am glad that I am connected with The Presbyterian Church in Canada.

I am sending you a copy of our report for the last year. I think that our Society is progressing steadily. Many Christians in Shanghai begin to be interested in us. More books are sold. The thing that we must do is to improve the quality of our books and magazines. One way is to live a real Christian life.

Miss French is now in Canada. You may see her when she comes to Toronto. We miss her, and all hope to see her back soon.

Mrs. MacGillivray is working hard at the Happy Childhood Magazine. This paper is running very successfully, and brings happiness to many children.

Very sincerely yours,
Z. T. Zia.

What an advance has been made in the methods of Christian Missions as shown in the use of the radio reported by Dr. Zia! The missionary's voice may now be heard to the ends of the earth, and by broadcasting his message he multiplies the missionary staff many hundred-fold. How affecting the personal connections possible as illustrated by the fact that Dr. Zia's father, at what distance we cannot say, for we do not know how far Ningpo is from Shanghai, could hear his son's messages. Whether he were hundreds or thousands of miles away would make no difference. In Australia the heart of that island-continent has been made accessible both for medical and evangelical services by the combined means of the radio and the airplane. What hath God wrought through human instrumentality!—Ed.

REV. E. STANLEY JONES, D.D.

AS the Bishop of Toronto said when called upon to introduce Dr. Jones to a gathering of the men of Toronto and district, "Dr. Jones is already introduced by his work and his writing," so with that we may be content. It may be said however that he is a minister of the Methodist Episcopal Church, U.S.A., and that he has given twenty-six years of his life to missionary work in India under the auspices of that body. There he found the inspiration for much of his writing. Much of his time has lately been given to visits to other lands and campaigning in America and in Europe.

China was his theme on this occasion. He had just paid a six months' visit to this land and came back vividly impressed by the crisis there. At present it was much as Europe was 1000 years ago when it came under the liberating influence of the revival of literature and the Reformation. These two forces are at work in China. One within the mind and the other within the soul. But in the experience of these people intellectual progress has outrun spiritual. The great need now is complete return to the Lord Jesus in whom all spiritual requirements would be met. There would then be what is sorely needed, a revival of integrity and of the spirit of brotherhood. It was his conviction that if the Christian Church is to accomplish this great soul-reformation in that land, it must not only have the truth but the passionate spirit of

the Crusader. This is a message that was brought also by Dr. MacKay. Dr. Jones pleaded that such was the influence of Communism in China that it had laid hold on about one-fifth of the population, and if the Christian Church is to have like success with its message it must have something of the same crusading passion. Those representing Christ, and who carry His message, must at least have equal zeal to that of the apostles of a new social order.

Dr. Jones spent some ten days in Canada and while in the city of Toronto almost every hour of the day was occupied with engagements at the various colleges, the School of Missions and other centres.

REV. JOHN MacKAY, Ph.D.

DR. MacKAY is an associate secretary of the Board of Foreign Missions of the Presbyterian Church in U.S.A. of which Dr. Robert E. Speer, the well-known figure in missionary circles throughout this continent, is the chief secretary. It is but recently that Dr. MacKay has come to this post. Our first acquaintance with his name was when it appeared on the program of the Foreign Mission Conference held in Garden City in January of this year. However another engagement prevented our hearing him. We did not then know that shortly after we should have that privilege in our home city, Toronto.

Dr. MacKay came at the invitation of the British and Foreign Bible Society for its annual meeting and addressed a large public gathering under its auspices. He spoke upon the Bible and its power to commend itself as the Word of God, the message of God to man. The evidence of this in his observation and experience was adduced from his missionary career in South America. In particular he told the story of his intimate friend, Haya de la Torre, one who had almost reached the Presidency of Peru, a young man now thirty-seven years of age, the transformation of whose life was attributed to his reading of the Bible. Dr. MacKay believes that the great blight upon the life of Spain and her general backwardness is explained by the ban which has been placed upon the Scriptures.

Next day Dr. MacKay addressed a smaller gathering at a dinner. He is the author of a criticism of the Laymen's Foreign Mission Inquiry, and to this he referred, pointing out that the general criticism he was disposed to pass upon the Inquiry was that it was inadequate in nearly every particular.

We are indebted to Dr. R. E. Speer, Foreign Mission Secretary for The Presbyterian Church in U.S.A. for a brief sketch of Dr. MacKay. Dr. Speer's commendation of him is wholehearted. He says, "He is one of the ablest of our young Christian philosophers who holds unswervingly to the evangelical faith. His feet are solidly planted on the New Testament and on the historic faith of the Church at the same time that he is entering keenly into the thought movements of our present day, and is seeking to secure for the true Christian view the controlling place. There is glow and depth to his Christian life and thought. Several of our theological seminaries would be glad to persuade him to leave us if they could."

Dr. MacKay was born in Scotland and was a member of the Wee Free Church. He took his Arts course in the University of Aberdeen, and Divinity in Princeton Theological Seminary in U.S.A. Then he went to Madrid, Spain, to perfect himself in Spanish, which he speaks with amazing beauty and precision. This was in preparation for the missionary work which he undertook under the Wee Free Church in Lima, Peru. Here he founded a school for boys which has become one of the best in Latin America. After his success in the school Dr. MacKay's name and fame were so widespread through Latin America that he was persuaded through the Young Men's Christian Association to become General Evangelist to the educated classes with headquarters in Montevideo. This work he carried on with great acceptance and fruitfulness until he accepted the call of the Board of Foreign Missions in the Presbyterian Church in U.S.A. as one of its secretaries, in June, 1932, with the understanding however that he was to be free to spend as much time as he thought best on the field in Latin America.

OUR CHURCH CALENDAR

General Assembly

Toronto, Ont., Knox Church, June 6th, 1934.

Synods

Toronto and Kingston, Toronto, Knox Church, May 1st, 2nd and 3rd.

Vacancies

Burnbrae, Seymour, Ont., Mod., Rev. J. A. Koffend, Stirling, Ont.

Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

St. John, N.B., St. John and St. Stephen, Mod., Rev. S. J. Macarthur, Moncton, N.B.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Ottawa, Ont., Erskine Church, Mod., Rev. R. Good, 20 Front St., Hull, Que.

Marion Bridge, N.S., Mod., Rev. J. W. Smith, North Sydney, N.S.

(Continued on page 124)

Children and Youth

OGOPOGO

If you have been reading the newspapers you probably have seen this name. It comes to us from British Columbia and it is the name given a monster reported to have been seen in a beautiful lake in the southern part of the province, Okanagan Lake. How this strange creature got its name we do not know, but that is the name which has been generally used when speaking of this great fish, serpent, or animal that is supposed to have been seen ploughing its way through the smooth waters of that beautiful lake. There are other places from which such reports have come. The newspapers have had a very great deal to say about another extraordinary creature said to have been seen in Loch Ness, Scotland. Then a sea captain alleges that he saw some such fish or animal in the Caribbean which you will easily find on the map for it skirts the northern part of South America. Most of you probably know where it is.

So these stories come to us from various parts of the wide world.

It need not be doubted that there are such extraordinary creatures, for recently one was discovered near Cherbourg, France. It was an animal such as had never been seen before and it was very large, twenty-five feet long, five feet in diameter, the neck a yard long, and the head almost square. It had been cast upon the shore and before it could be very carefully examined was greatly decayed.

In Eastern Canada a creature was thrown up on the shore of the Bay of Fundy that was quite strange in the eyes of those who saw it. Afterwards, however, it was explained that it was a certain type of whale.

The sea is a vast area of very great depth. We have learned in our early lessons in geography that it takes up three-quarters of the globe. We would be foolish to say that we know all about the creatures that find their homes in it.

However we have learned another important fact, namely, that our eyes do not always report accurately. They have some defect, or the sun or atmosphere, or the dim light of the early morning or evening may make the object to which our attention is directed appear very different; the fault may be in ourselves because we take a hasty look instead of gazing calmly and steadily. This may explain why a horse shies at something quite innocent of all harm, such as a piece of paper or a stump. He comes to the object unexpectedly and does not see it properly. So the good driver speaks quietly to the animal in his fear, steadies him, and firmly but quietly guides him to the object. Here is an example of what we mean. What a man took at a distance to be a stranded boat upon the seashore he discovered to be a small box, two feet square, and one foot deep. It is true, we think, that we are more easily deceived by appearance on water than on land, the mist, or the sun, whose rays are reflected from the mirror-like surface of the sea or lake affecting our sight.

Knowing this fact a gentleman, evidently familiar with animals that frequent the water, gives an explanation of Ogopogo which seems to be very reasonable. An otter, that animal with such beautiful fur of which rich winter coats and mitts are made, lives very largely in the water and hunts for fish. When he goes a-hunting he takes with him his whole family. Leading the whole company his head is seen frequently above the water, for he is a wary animal, quick in movement, and with keen sight. The others follow almost, and at times, wholly submerged so that their order and movement gives the appearance of one great beast making its way through the placid waters.

From this it is possible to learn a good lesson for life. We have a saying, "Appearances are deceitful." This is really true as we have attempted to say. Most of us however have in some measure learned that great truth. It is good therefore to examine carefully any object that engages our attention and that excites alarm. Draw near to it, as closely as we can, look it well over, and it may be that we shall discover that it is not as fearsome as it seems in the distance. Frequently we shall learn that the object which engaged our attention is quite different from what at first we thought it to be.

John Bunyan teaches us after this fashion. In his book, The Pilgrim's Progress, he speaks of the pilgrim terrified by lions in the distance which lay by the side of his path. Of course he concluded that should he attempt to pass they would leap upon him and take his life. But he was not deterred by appearance and pressed steadily on his way making the discovery when he came to the lions that they were chained and therefore harmless.

We must all learn to keep a steady head and to sustain our courage. We must not be governed by our fears. That is a good lesson the wise man in the book of Ecclesiastes taught when he used these words:

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

If we stop at every appearance of danger or difficulty we shall get nowhere in life.



The Junior Choir, Central Church, Vancouver.

One of the interesting features of the morning service in Central Church is the Junior Choir, composed of boys and girls of the Sunday School. They enter at the same time as the Senior Choir and occupy the gallery near the choir-loft. They are gowned and usually sing a verse or two of the children's hymn by themselves. This choir was organized a few months ago by one of the teachers, Miss Flossie Cowan, A.T.C.M., and is growing rapidly in numbers. The above picture was taken in front of the church. Miss Cowan, the leader, and Rev. J. M. Macgillivray, the minister of the church, may be seen in the background of the picture.

BIBLE CLASS BANQUET

Another enthusiastic Bible Class rally of members and of friends was that of Oakwood Presbyterian Church, Toronto, held on the 22nd of February. The capable and much appreciated teacher of this company of young people is Mr. W. H. Cross. At the banquet the chair was taken by the Superintendent of the Sunday School, Mr. Frank Shepherd. With him at the head table was the speaker of the evening, the minister, Rev. J. A. Mustard, officers of the church, and other guests. Over 125 occupied the tables at the supper. A very varied program was well rendered and evoked enthusiastic applause. A special feature was the bringing of greetings to the class by representatives of the various church organizations including all from the Mission Band to the Session. The class rejoices in a good attendance and well sustained interest. The speaker of the evening was Dr. Rochester, Editor of the Record, who addressed the company upon, "Some Essential Elements of Character."

UNUSUAL ENTERTAINMENT

It seems proper to adopt this heading for the Chalmers Sunday School Association of Chalmers Church, Toronto, recently entertained the members of Session and the Board of Management with their wives to dinner, the guests numbering one hundred. The minister, Rev. A. C. Stewart, presided and was assisted by the Sunday School Superintendent, Mr. Norman Fraser. Rev. D. E. McDonald, missionary from India on furlough, was a guest. Rev. A. Bright of Riverdale Church was the speaker on the theme, Co-operation with the Sunday School.

The Superintendent in his address pictured the school as a stepladder, the child rising step by step through all the grades to his place in the church as an adult. He raised the question of the attendance of parents upon church services and their interest in the work of the church, a very serious problem by virtue of its bearing upon the graduates from the Sunday School.

Musical selections had a place in the program and the C.G.I.T. waited upon the tables.

Presentations were made to Mrs. W. Knechtel and Mrs. Steele for the part taken in the work. The average attendance at the school is 400 with an offering of $17.00 per Sunday.

Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, contentment, and a hundred virtues which the idle will never know.

THE WISE MAN AND DRINK

NOW you will hear much talk about drink. It is spoken of on every hand. One reason why we hear so much about it is that in that great country south of us with a population of over one hundred millions, which for such a long time prohibited drink, has now turned again and proclaimed freedom. If you visit that country now you will find liquor flowing freely everywhere. People thought that for a long time they had been abused. That was during the period in the United States when no business in intoxicating liquors was permitted. Since they enjoy their freedom they are taking fullest advantage of it and talking with delight about it.

Then there are those whose business it is to make and sell strong drink. They too are talking. Their advertisements appear everywhere and we cannot miss them.

In our own country there is much talk about it. For a long time we too in certain provinces forbade the sale and manufacture of intoxicating liquors. Every province, however, that had that system has turned its back upon it and the Government now in most of cases has taken over the sale of liquor. Under this system it has been easy to obtain strong drink and there are sad stories told about drinking parlors in certain parts of Canada by which the young people are becoming victims of the drink habit. It is told also that in rooms in hotels and in homes, and at public parties, young people are indulging too freely.

In Ontario there has been a great effort to have beer sold in public places. There has therefore been a good deal of newspaper writing about this and public speaking as well. The temperance organizations have opposed this and have waited upon the Government and have done their utmost to thwart the purpose of those who would bring this business into our life again.

It is important of course what the country as a whole does about strong drink and it is also important what the province or the county or the township or the city will do in controlling what is so generally regarded as far from helpful to our personal and public life; but after all the most important consideration is the stand which we individually take toward it, whether we use it or whether we refuse it. Liquor does all its harm through the individual. Everyone who abstains therefore wholly from strong drink has an opportunity to discover how good it is to follow that practice and the more there are who take the pledge against liquor and keep it faithfully the better it is for the city, community, province, or country.

Some people talk very lightly about the matter, others talk very seriously and it is a question to which of the two we should lend our ear. About this there will be no doubt if we read the sayings of wise men and women through all the ages upon this matter or if we observe the misfortunes in health and in estate of those who are victims of strong drink, or if we read the newspapers and also look about us. Just as we see the evidence of a storm after it is past in the battered walls and broken down trees so we see on every hand what awful havoc is wrought by strong drink.

Our young people must be very careful not to be carried away by the speech of those who say, "There is no harm in it" or, "it is perfectly right that we should have a little pleasure and it is intended to give us pleasure." We all need to look more deeply into the matter than that and should not be governed simply by what other people say who talk so glibly. There is another side to the drink question, and it is a very dark side indeed.

We thought we might help our young people therefore by directing them to the words of a wise man whose messages are within the reach of all of them for they are found in the book of Proverbs. It would be well not only to read the passages to which we shall refer but also to memorize them all.

> Prov. 20:1: Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise.

That certainly is not a good report about wine. It mocks us. It promises us something that it really will not or cannot give. The other words make us think of the senseless raving of a drunken man. A careful translator of the Bible says that

"Liquor means brawling." It always creates trouble.

> Prov. 21:17: He that loveth wine and oil shall not be rich.

Apparently he means that we may easily waste money on wine. It brings us no good and those who indulge in wine spend their money very freely both for themselves and for their companions. It affects one in mind and also in body, and one cannot do his work as well.

> Prov. 23:20: Be not among winebibbers, among riotous eaters of flesh for the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags.

The reason for this is also easily understood. We become like those with whom we associate. It is better to keep away then from those who give themselves to the drinking of wine or as another person says, "Do not sit down with tipsy people." The outlook for the drunkard is not bright and

what the wise man says here, we have all seen, the drunkard comes to poverty and his family suffers with him, and others too.

> Prov. 23:29-32: Who hath woe, who hath sorrow, who hath contentions, who hath babblings, who hath wounds without cause, who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wines. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

It is plain, even if we should not understand all the words here used, that the consequences of drinking are very serious both to mind and to body. It is a sorry story from beginning to end and any of us, and we all have some time looked upon such revellings, can appreciate the truth of these words.

It is very natural for the man who thus describes strong liquor to tell us not to be deceived by the color of wine and so tempted to drink it. It is for us to be concerned about what it does to us. If it looks very sparkling and attractive, inviting in every way, but at the last it biteth like a serpent and stingeth like an adder.

> Prov. 31:4-5: It is not for Kings, O Lemuel. It is not for kings to drink wine nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of the afflicted.

In one view it is not so bad for common people, those who are not in places of high trust or of great responsibility, to drink, but it is a serious matter for those who are in high places, such as kings, princes, and judges. To this end we might add many more, the driver of a motor car, the engineer on a locomotive, the man directing an airplane, and so we might increase the number. We could go into other fields also, and we could say that surely teachers and leaders should not use that which would impair their mind and prevent them from doing their best work. Since the surgeon must exercise very great care when using the knife, it would seem that he ought not to use strong drink. Therefore it would be better for all classes to do without it.

These words which we have quoted from the Book of Proverbs were written a very long time ago. However they are true still, and there are many in various forms of business and in public places who seem to be governed by what this man and others who speak like him suggest. The police think it would be better in every way that men who drive motor cars should not drink. The law of the land makes it a special offence to drive when under the influence of liquor. It seems humiliating to anybody if an accident happens to have the policeman come and smell his breath. That is one means by which they know when the driver of an automobile, which has had an accident, has been using liquor. Our judges, our teachers, our railway leaders, our business men and manufacturers, all prefer young men who abstain entirely from the use of intoxicating liquor.

Therefore by going back to this old book we are helped to form our opinions about the use of wine and strong drink. If we follow its teachings we will have nothing to do with it. It might not hurt us we may say to take it now and again, but there can be no doubt that that is the way others have learned to use it freely, and we shall be perfectly safe if we do not touch it at all.

Just to show you what others say, read the following:

"Drinking water neither makes a man sick or in debt, nor his wife a widow."

"Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body."

"The thirsty earth soaks up the rain,
And drinks and gapes for drink again.
The plants suck in the earth and are
With constant drinking fresh and fair."

How different this from the other type of drinking. It does not leave one fresh and fair.

These are all wise words and it is good to pay heed to them early.—R.

BROKEN AND MENDED

Not long since the Rev. C. Ritchie Bell, B.A., minister of St. James' Presbyterian Church, Truro, Nova Scotia, left the following message with a group of girls and boys at the Nova Scotia Training School where he had been conducting a junior worship service:

My Dear Girls and Boys:—

Somewhere I read how two hearts were broken and mended.

"Yes you did, too!"
"I did not!"

Thus the little quarrel started,
Thus by unkind little words,
Two fond friends were parted.

'I am sorry."
"So am I."

Thus the little quarrel ended,
Thus by loving little words,
Two fond hearts were mended.
Try it sometime, for it works.

Your Friend,
C. RITCHIE BELL,

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—APRIL 8

The Child and the Kingdom

Matthew 18:1-14; 19:13-15.

GOLDEN TEXT.—Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matt. 19:14.

TIME.—Summer of A.D. 29, the third year of Christ's ministry; also March of the following year (the second incident).

PLACE.—The first incident in Capernaum, the second in Peræa.

SUBJECT.—ENTERING THE KINGDOM AND GROWING IN IT.

I. BECOMING AS LITTLE CHILDREN, Matt. 18:1-9.
The entrance to the kingdom.
Stumbling-blocks to children.

II. DESPISING OR CHERISHING THE LITTLE ONES, Matt. 18:10-14.
The children's angels.
The one lost sheep.

III. CHRIST'S BLESSING FOR CHILDREN, Matt. 19:13-15.
The disciples' repulse.
The Lord's invitation.

LESSON—APRIL 15

Jesus Teaches Forgiveness

Matthew 18:15-35.

GOLDEN TEXT.—Forgive us our debts, as we also have forgiven our debtors.—Matt. 6:12.

TIME.—Summer of A.D. 29, the third year of Christ's ministry.

PLACE.—Capernaum.

PARALLEL PASSAGE.—This message is found only in Matthew.

SUBJECT.—FORGIVEN AND FORGIVING.

I. PETER'S QUESTION, vs. 15-22.
Disputes among Christians.
Agreement among Christians.
"Seventy times seven."

II. THE FORGIVEN SERVANT, vs. 23-27.
The day of reckoning.
The enormous debt.
The splendid release.

III. THE UNFORGIVING SERVANT, vs. 28-35.
The small debt.
The cruel debtor.
The penalty of the unforgiving spirit.

LESSON—APRIL 22

Our All for the Kingdom

Matthew 19:1-30.

GOLDEN TEXT.—It is more blessed to give than to receive.—Acts. 20:35.

TIME.—March, A.D. 30, in the closing three months of Christ's ministry.

PLACE.—Peræa, the part of Palestine east of the Jordan.

PARALLEL PASSAGES.—Mark 10:2-31; Luke 18:15-30.

SUBJECT.—STEWARDSHIP OF POSSESSIONS.

I. TREASURE IN HEAVEN, Matt 19:1-22.
The question of divorce.
The child model.
The rich young ruler.

II. THE PERILS OF RICHES, vs. 23-26.
The camel and the needle's eye.
"Who then can be saved?"
The divine possibilities.

III. THE FIRST AND THE LAST, vs. 27-30.
Leaving all to follow Christ.
The hundredfold reward.
The great reversals.

LESSON—APRIL 29

Christ's Standard of Greatness

Matthew 20:1-34.

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

TIME.—March, A.D. 30, in the closing three months of Christ's ministry.

PLACE.—Peræa and Jericho.

PARALLEL PASSAGE.—Mark 10:32-52.

SUBJECT.—GREATNESS THROUGH SELF-DENYING SERVICE.

I. DOING WHAT WE CAN, vs. 1-16.
The parable of the vineyard laborers.

II. CHRIST'S EXAMPLE OF THE SELF-SACRIFICE, vs. 17-19.
The prophecy of the crucifixion.

III. BECOMING GREAT BY BEING SERVANTS, vs. 20-34.
Seeking greatness in the wrong way.
Christ opens blind eyes.

CALENDAR

(Continued from page 119)

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(Continued on page 126)

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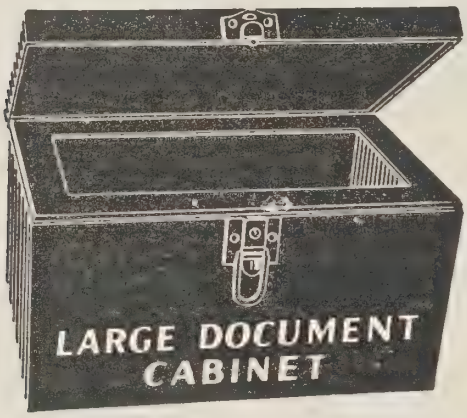
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St. John's Church feels deeply their loss in the passing of Mr. John K. MacDonald, at the age of seventy-six years. He was the oldest among the ten elders of the congregation, and was outstanding for his fidelity in the discharge of every obligation.

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6	2	" 5 and 6 years old
4	3	" 6 and 7 years old
8	1	" 7 and 8 years old
3	1	" 8 and 9 years old
3	2	" 9 and 10 years old
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Self-sacrifice is self-saving.

In time of plenty think of want.

A soft answer turneth away wrath.

The path of duty lies in what is near.

Every man is the son of his own deeds.

To work for good is to work against evil.

Self is the one and only enemy of Christ.

What God is, that He was and ever will be.

Though wrong may win, its victory is weak.

An ounce of praise is worth a ton of blame.

Those who know that they have enough are rich.

The fairest thing in our universe is character.

Neatness in person is closely related to morals.

Pray continually, wait for God, and trust in Him.

Who does his work well deserves to be contented.

To love learning is to be at the gate of knowledge.

When you drink from the stream, remember the spring.

The good done on earth is mostly done by individuals.

Learn to laugh. A good laugh is better than medicine.

The greatest deliverances are wrought by self-sacrifice.

Nothing involves us in greater difficulties than discontent.

The first principle of Christianity is to forget one's self.

Christ met death not as the conquered, but as the conqueror.

Acts which reproach us are best atoned for, not by severe reflections, but by a contrary behavior.

How much the world needs kindness and how easy to bestow it.

If one horse will not go, a hundred are thrown into confusion.

The attainment of one grace puts many others within our reach.

Three pillars support the home, unselfishness, purity, and love.

Earth's crammed with heaven and every flaming bush afire with God.

Of all great empire builders Jesus alone founded His upon love.

To God fidelity in the task, great or small, is the one concern.

Personal success, the triumph of character, is the only real success.

The widow's mite was a great money transaction in the eyes of Christ.

The influences of the Holy Spirit are Christ's continued life on earth.

Following virtue is a steep ascent; following vice a precipitous leap.

Virtue cannot live in solitude. Neighbors are sure to grow up around it.

Character and a gracious personality overtop money as the heavens the earth.

The heart is the highest, greatest, strongest, and noblest power of our nature.

A vacant mind is open to all suggestions as an empty building echoes all sound.

We oft prefer respectable and comfortable subjection to sin to hard-won freedom.

Young men keep your ears open to all truth and to all duty and to all goodness.

Repeated sin impairs the judgment. He whose judgment is impaired sins repeatedly.

The reward of attainment is not repose, but a wider prospect and a new ambition.

There is no victory over sin to any who will not engage in immediate warfare.

This is a salvation to be prized by which one may become holier and more useful.

The most devastating emotion is hate; and the next most destructive and paralyzing is fear.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX. TORONTO, MAY, 1934 No. 5

Sursum Corda

(Lift Up Your Hearts)

After the comfortable words come these:
"Lift up your hearts."
Before the altar he, we on our knees—
Lift up your hearts.
And powerless though we be then to obey,
The high command goes with us through the day:
Lift up your hearts.

From pondering earth's long mysterious woe,
Lift up your hearts.
With sacrifices filled to overflow;
Lift up your hearts.
Shame expiates the lifting up of sense—
The lifting up of mind is life's expense—
Lift up your hearts.

No goodlier; no more vital words may be—
Lift up your hearts.
In mirth, in loneliness, in agony,
Lift up your hearts.
Nay, show no sign in look, in voice, in word:
Answer, We lift them up unto the Lord!
Lift up your hearts.

—*Annie Lake Townsend.*

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A LITERARY ENTERPRISE

Rev. Dr. J. W. Bready proposes to publish a book which will set forth the indebtedness of the English-speaking world to the great Christian social reformers in the eighteenth and nineteenth century with particular emphasis on the influence in this realm of the great evangelical movement of the eighteenth century.

By literary attainment and diligent research, Dr. Bready is admirably qualified for this task, and this is indicated in two biographical works of considerable magnitude from his pen, Lord Shaftsbury and Dr. Barnardo. These books are the subject of most favorable review and have been most widely and highly recommended by individual readers. In training and service Dr. Bready is a Canadian. He took his degree of B.A. at Queen's, Kingston, his degree of B.D. at Knox College, Toronto, and again at Union Seminary, New York, and his Ph.D. at the University of London. He engaged in mission work under our Church in several widely separated fields in Canada.

Money is needed for this venture and confidence in it has been expressed by quite a goodly number of generous subscribers. More is required and the call is commended to all those who in any way can aid this commendable undertaking.

Whenever the law treats with unequal consideration different races and faiths, then human nature, which is above and beyond all law, pleads and works ever for the oppressed.

A church justifies its existence only by its concern and effort for others.

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THE MAN OF ONE BOOK

"There is no book to compare with the Bible," declares Harry Smith of Milverton. He should know because he has read the Bible from beginning to end no less than sixty-eight times, once for every year he is old.

He has been a shut-in cripple since his infancy, and is living alone, and yet he is an optimist. The inspiration and courage that he receives from reading "The Book" enables him to face life with fortitude and strength in spite of his handicaps.

Harry is proud of the fact that he can claim to be "a staunch Presbyterian", and a constant and appreciative reader of the Record.—Com.

Happiness does not consist in the absence of suffering but in the presence of joy.

MISSIONARY AND DEACONESS TRAINING HOME
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The Presbyterian Record

VOL. LIX. TORONTO, MAY, 1934 No. 5

BY THE EDITOR

ORACLES

IN these columns we have not at any time referred to international affairs but severe provocation has broken down our restraint. We have some oracles among us, some in the United States whose words we have heard and read, and some who have visited us whose deliverances on world affairs, some of them cool, some impassioned, are all given with such an air of authority and finality that the wonder is that these "Daniels Come to Judgment" have not been sought out and entrusted with the settlement of world problems and of European affairs in particular.

We specify. Dr. John R. Mott, completely nullified for us a splendid address when in Toronto by declaring that Germany was justified in severing her connections with the League of Nations. Dr. Parkes Cadman, the seemingly omniscient radio preacher, who we think talks much more than his knowledge justifies, took a fling at the Treaty of Versailles recently, declaring it to be insanely unjust, as when in Toronto he cheaply denounced Augustine and Calvin for their doctrine of sin quite overlooking the fact that they magnified the grace of God above all the weakness and sin of man. In our own city Dr. Richard Roberts, whose devotional writings are welcomed by so many, when denouncing Hitlerism declared that

> "The present situation in Germany is not wholly due to the perversity of the German people. It has been brought about by the situation first made possible by the faults and sinister peace of Versailles and aggravated by the sheer, blind stupidity of some of the great powers. I need not go into that old and deplorable story. Remember how every fine statesman in Germany from Walter Rathenau to Stresemann has fallen because the other powers of Europe and elsewhere imposed limitations upon Germany which disabled those statesmen from pulling the German people out of the pit of poverty in which they were held in the years after the war."

Similarly the New Outlook in a contributed article spoke of the exasperating influence upon Germany, engirded as she is by a ring of steel, in particular mentioning Great Britain's latest production in aircraft as a direct menace to Germany.

If we were to hazard a word on behalf of these pitiless, stupid diplomats of the Allied Powers, France, Britain, Belgium, Italy, the United States, and others, we would say that probably their defence would be that they did not know about Drs. Cadman, Mott, Roberts, and others like them. Be patient with them therefore for they could not call upon those whom they did not know.

Then, when these diplomats met at Versailles, France and Belgium were feeling just a little sore because they believed that Germany did not need to lay waste their lands and put their citizens to the sword. All of the powers at Versailles probably said in substance, "Well at least 10,000,000 brave men have fallen in this war and we plead as our part in it, some of us, that we came to the defence of the weak; others, that we stood for our country and our homes." We can hardly blame them if, in this frame of mind, they made terms that bore a bit heavily upon Germany. It would be too much to expect of them at this stage to bring forth the best robe, the ring, and the shoes, and kill the fatted calf. Rightly or wrongly the Allied Powers were somewhat peeved over Germany's conduct and needed at least a little space to recover their equanimity. Awaiting this recovery they may have caused Germany inconvenience.

Considering restoration after war perhaps Dr. Roberts might shed a tear even for Great Britain, for the war cost her something in treasure as well as life, or for France, or Belgium, as well as for Germany, for we know that Germany is in all the markets of the world and we read that in 1931 her surplus of exports over imports was a trifle of $683,000,000.

Also we learn from the New York Times that Germany a short time ago proposed to the nations holding her bonds that she pay only 30% of her interest in cash and the balance in scrip of an uncertain value, pleading that the expedient was unavoidable if her currency was to be protected. Holland and Switzerland were suspicious, and partly persuaded and partly coerced Berlin to resume full payment. Soon it developed that Germany, instead of conserving her exchange reserve, was repurchasing her own bonds in the American market, a very lucrative operation for, owing to certain factors, she was able to

buy back her $1000 bonds at less than $218.

Conceding the right to take advantage of this situation the evidence of bad faith lay in the fact that Germany was re-purchasing principal while professing inability, without disaster, to pay current interest on her foreign bonds.

Another deliverance has attracted our attention. A very eminent clergyman in the United States, Bishop Francis J. McConnell, has just issued a book, a review of which attracted our attention. The title is, Christianity and Coercion. Dr. McConnell is an outstanding representative of the Methodist Episcopal Church in the United States, highly honored, and a man of remarkably astute mind. It is therefore a great surprise to read this paragraph from his book, for which we are indebted to The United Presbyterian:

> "If we are ever to conquer the war spirit we have to get the Churches out of the business of blessing war. I do not think there can be the slightest doubt that the blessing of the World War by the Churches is in a large degree responsible for the attitude toward Christianity by the generation since the war."

Well now, we ask, what Church ever blessed the War? Or what Church blessed war in general? Did a wild and joyous clamor ring out from church bells the world over when war broke out? Ah, no! War was regarded by the Churches, in the case of the Allied nations, as a stern necessity imposed upon them, not sought or gloried in.

We know Bishop McConnell and esteem him highly. He is scholarly and has an alert mind for he finds his recreation, we are informed, in the higher mathematics. His mind must have been off duty when he penned that sentence, reminding us of the story of the conversation between two gentlemen. One expressed sympathy with a third party who travelled much and spoke often, saying, "It must be very hard on his mind, constantly travelling and addressing so many public meetings." The other's reply was, "No, it doesn't hurt his mind. You see, when he's talking, he gives his mind a rest." Did Homer nod when the Bishop spoke?

In a word, it all goes to show that we could do with less talk and more thinking; and well might we strive to cultivate a wider outlook, a larger charity, and sobriety of judgment. Nor would it hurt if we assured these men with such a weight of international responsibility upon their shoulders of our confidence the while they are striving to bring peace to the world.

All our natural evil ceases to be our own evil as soon as our will turns away from it.

OUR CHURCH IN TORONTO'S EARLY HISTORY

THE great gathering of 12,000 people in Toronto on the evening of March 6th in celebration of the 100th anniversary of the incorporation of the city was for a Service of Thanksgiving and Prayer in which representatives of various religious bodies took part.

In the absence of the Moderator of the General Assembly our Church was represented by the Clerk of the General Assembly, Rev. J. W. MacNamara, D.D., who read the second lesson.

Since in our last issue an allusion only was possible to the history of our Church in that period we take occasion to present a chapter of history in this connection taken from

A
Historical and Statistical
REPORT
of the
PRESBYTERIAN CHURCH IN CANADA
in connection with
THE CHURCH OF SCOTLAND
for the Year 1866

The city of Toronto was founded in 1794, under the name of York. "Muddy York" it was contemptuously styled in those days. Now it has a population of nearly 50,000. Though its situation is rather low, yet its wide umbrageous streets, its splendid public buildings, and other characteristics give to it the appearance of a very fine city. The Presbyterian population is divided, according to the census of 1861, thus: The Church of Scotland, 2,893; The Free Church, 2,480; United Presbyterians, 1,231. The last two having united in 1861, made the numbers of the Canadian Presbyterian Church 3,711. It is the seat of Knox College and the stronghold of that Church. In 1866 they had five congregations in the city, reporting a membership of 1,465. We have at present but one congregation, that of St. Andrew's.

The Rev. James Harris, a young preacher from Ireland, was the first Presbyterian minister of the city. He organized a congregation in 1821, and was instrumental in building a church from which beginning grew up "Knox Congregation," now the largest Presbyterian congregation in the province, having a membership of 563, and of which the Rev. Alexander Topp is now minister. Mr. Harris is still living, and resides, without charge, at Eglinton. The design to form a congregation in connection with The Church of Scotland appears to have been first entertained by some members of the Legislative Assembly when in York during the session of 1830. One

of these, the late Hon. William Morris of Perth, a gentleman who proved himself an unwearied and successful advocate of the Church of Scotland in Canada, has left on record the following incident which had its weight in influencing him to urge the erection of a Scotch Church in York. He was walking on the morning of a Sabbath by the ruins of the former Parliament House before repairing to the Episcopal Church; and, while musing on the want of divine ordinance by a minister of his own Church, he bethought himself of the practicability of obtaining the ruined building from the Government and converting it into a place of worship. With these thoughts he returned from his walk, and, as he entered the Episcopal Church, somewhat late, the Clerk was just giving out the following lines of the 132nd Psalm:

"I will not go into my house; nor to my bed ascend;
No soft repose shall close my eyes, nor sleep my eyelids bend;
Till for the Lord's design'd abode I mark the destined ground;
Till I a decent place of rest for Jacob's God have found."

The words came home to him like an oracle. The very next day a meeting of parties favorable to the proposal was held at which the Hon. Francis Hincks presided, and Mr. William Lyon McKenzie was secretary. A site was purchased in the centre of the town for £450, on which was forthwith erected the church which now bears the name of St. Andrew's, and which was opened for worship on the 19th of June, 1831. The Rev. William Rintoul was the first who preached within its walls. Having arrived from England only a few days before the opening of the church he was on that occasion introduced to his ministry by the Rev. Robert McGill of Niagara. The garrison of York, consisting of the 79th Regiment of Highlanders, composed his first congregation. The population of York, which was the Provincial Metropolis and the principal military station in Upper Canada, is stated to have been at that time 5,179. The sacrament of the Lord's Supper was first dispensed in the church to 112 communicants on the 30th of October, 1831. Mr. Rintoul resigned in May, 1834, and was appointed Superintendent of Missions. He became minister of Streetsville in 1835, where he remained till 1844, when he left the church and was inducted to St. Gabriel St. Church, Montreal, of which he continued to be minister until his death in 1852. The Rev. William T. Leech, from Edinburgh, succeeded Mr. Rintoul in Toronto, 15th July, 1835. In 1842 he removed to York Mills. On the 15th of November in that year he, and the Rev. William Ritchie of Newmarket tendered their resignations to the Presbytery, intimating at the same time their intention, for reasons given, of joining the Church of England. Their reasons not having been considered satisfactory they were severally served with libel, and both solemnly deposed, the former on the 27th of December, 1842, the latter on the day following. Mr. Leech, who was ordained to the ministry by the Presbytery of Haddington in June, 1833, now resides in Montreal, a minister of the Church of England, and also a professor in McGill University. Mr. Ritchie is now the Episcopalian minister of Georgina. The Rev. John Barclay, from Ayrshire, was inducted to this charge 6th December, 1842. In 1855, the Senatus Academicus of the University of Glasgow, his Alma Mater, conferred upon him the degree of Doctor in Divinity. As Clerk of the Presbytery of Toronto, as trustee of Queen's College, and as a member of the Temporalities Board, Dr. Barclay has, during many years, rendered signal services to the Church.

St. Andrew's Church is seated for 1,000. The congregation own some valuable property in the city, and have, besides, 200 acres of land, and an investment of $1,200. There is no manse, but $80 per annum is paid to the minister in lieu thereof.

THE GENERAL BOARD OF MISSIONS

THIS important body which carries the responsibility of so great a proportion of the work of our Church assembled in annual meeting in St. Andrew's Institute, Toronto, on the evening of March 20th and continued in session until the Friday afternoon following. The whole Church was well represented to the far limits of both East and West, and the members devoted themselves ardently to the obligations devolving upon them.

Rev. Dr. A. J. MacGillivray, Acting-Convener, occupied the chair throughout, the Board having lost its Convener by the death of Rev. J. A. Shaver of Dundas. The constant figure is of course the Secretary, Dr. A. S. Grant, and although in a very weakened physical condition, occasioned by a recent illness, with his usual courage and resolution, he carried on throughout the meetings without faltering.

The report of both the Home and Foreign fields awakened deep interest and were in every sense enthusiastically received. To give details of these would be impossible and unnecessary, for these will appear later in regular succession in the columns of the Record for the information of all our people.

It was obvious that all were impressed with a sense of crisis arising out of the economical situation throughout the Dominion, and for that matter throughout the world, and also from the special phases of our work requiring a bold, energetic, and

well-sustained policy. The Board was confronted with sustaining our quite extensive work abroad with its natural expansion. Then in the homeland the call to advance was sounded from many different sections of the Dominion. In Northern Ontario, a vast region, the work of developing the mines is going on apace, and many are pushing their way into these areas seeking the employment offered. A similar situation prevails in British Columbia. The Old Cariboo fields have awakened into new life and prospectors by the thousands have been flocking into that district. The report states that over 20,000 licenses to miners have been issued by the authorities. In the Central West there has been a trek from the dried-out areas to the more fertile farming lands of the north, confronting the Church with two problems, the weakened fields left behind and the duty of following the settlers to their new abode. These are but hints of the great work which our Church both at home and abroad is called upon to face.

It is interesting therefore to note the spirit of the members of the Board in the light of these problems of such extent and import. The temper of the Board was expressed again and again that the lines must be held and advanced. None must be neglected and the settlers must be followed. Retrenchment should not take place. It was not for us to withdraw from the work, but to bring up our support. It was a call to the people of the Church to rally in the crisis and to do their utmost. This sentiment was expressed in the words of the Secretary when he said:

"This is no time to call Christ back from the frontier fields, home or abroad. Our policy must be to hold the lines and not retreat. Our Church stands for missions. It was upon this that our Church was built." In the needy districts of our home land East and West, the people evince courage, loyalty, and heroism. In these trying days these are the qualities that must be in the ascendent everywhere.

Very good news came from every part of our foreign mission field, advance being reported from every quarter. This is also true of our work among the strangers in Canada, the Chinese, Ukrainians, Hungarians, Italians, and others. The districts in the west afflicted by drought have had a heavy claim upon the Church and the response has been prompt and generous. Here is exemplified the truth that philanthropy is the main element in Christianity. This form of service has been communal in which all bodies united, but our own Church has had a very large part in this worthy response to need. Cars of food, fodder, and fuel to the number of 343 reached the West from sympathetic friends in the East. Ten and one-half tons of clothing were distributed from Regina. In this connection the Board paid very hearty and timely tribute to the magnificent service rendered in Regina by Mrs. H. R. Horne, and in Toronto, at W.M.S. headquarters by Mrs. W. H. Fletcher. It would be difficult adequately to estimate the services in this branch of philanthropic work rendered by these two devoted servants and their helpers.

Toronto, through Scott Institute, has again taken a large share in meeting the wants of the unemployed and the destitute. Mr. Zeidman's report was very heartily welcomed. He stated that at the end of May Scott Institute will have served 568,000 meals, 45,000 articles of clothing were distributed, and 5,616 relief baskets furnished. Accommodation was provided in the form of 12,180 beds to the homeless and unemployed, including some women.

Kootenay Presbytery refused a reduction of 16% in its Budget allocation and met the full sum. In British Columbia three churches have been built recently, Port Alberni, Hammond, and North Vancouver, while in the district served by Mr. Horne three new churches are in process of erection, Lymburn, Bear Lake, and Vegreville. In northern Saskatchewan four new churches were erected in four years. These were but a few indications of the extent, the character, and the importance of our work, a service of which our Church should be proud, and to the needs of which it should respond with the utmost generosity even to self-sacrifice.

A resolution of appreciation of the character and work of Dr. MacBeth and of sympathy with his family was passed and his memory honored by a period of silence.

Appointments of missionaries were made as follows:

Synod of the Maritime Provinces—Rev. A. D. Hamilton, Rev. William Bell, John Young, Delmont Yeo, Charles Foote, Alex. Campbell, Edgar Read, Ernest Foote, George M. Lamont, W. Oliver Nugent, Malcolm A. Mark, George W. Murdoch, John C. McNeill, Murray Y. Fraser, Iver D. McIver, Gordon A. Peddie, Arthur C. Young, T. H. B. Somers, William Duncan, G. Edward Bingham, Robert U. MacLean, Sidney J. Sharkey, C. L. Mitchell, Edwin G. MacDonald, Alex. Mills, Donald A. Campbell, George T. Stewart, John Honeyman.

Synod of Montreal and Ottawa—Jonathan Fletcher, Ian MacKenzie, Archie B. Casselman, Donald McMillan, T. S. Hutton, W. Stanford Reid, J. M. Freeman, W. S. Sutherland, Robert Lennox, D. M. Kerr, Francis Lawson, Scarth Macdonnell, John C. McPhee, John Pickering, H. Lindsay Simpson, Malcolm Ransom, Samuel Brown.

Synod of Toronto and Kingston — Rev. Alex. MacGregor, Rev. John Kelman, Dr. Alex. Forbes, Rev. M. Fesenko, Rev. Luke Standret, Rev. M. Zeidman, Rev. Ma T. K. Wou, Miss McKinnon, Charles Steinmetz, Arthur C. Cochrane, John H. Leitch, Robert J. Burton, J. K. Ross Thompson, J. Stanley Glen, Marcus Long, James Clarke, James M. Ritchie, J. Gordon Troyer, John S. Wright, Finlay G. Stewart, A. Crawford Jamieson, Ross Adams, James Ferguson, W. Charles Hebdon, W. J. McKeown, Clifton J. Mackay, DeCourcy H. Rayner.

Synod of Hamilton and London—James Milroy, Hugh G. Cleghorn, Rev. George Atkinson.

Synod of Manitoba—Rev. W. L. Atkinson, Douglas Davidson, Harold Lowry, D. J. Gillies, Rev. Edward E. Lee, Rev. Peter Fisher, George Douglas, H. Crump, Jack MacQueen, H. T. White, Rev. R. Paterson, Rev. J. S. Flook, Miss Buckley, John H. Patterson, John W. Foote.

Synod of Saskatchewan—Robert Duncanson, A. A. Downey, J. E. Taylor, C. M. Cameron, Arthur J. Gowland, Rev. P. F. MacSween, A. D. McLellan, Robert A. Sinclair, J. Gordon MacInnis, H. G. Cope, D. Keith Andrews, Harold G. Funston, R. L. Taylor, Rev. James Wilson, Kenneth M. Glazier, Rev. W. W. Moore, Ronald Rowat, W. Lyall Detlor, John Brent, G. E. Harms, Rev. D. Munro, Frank Morley, Thomas G. M. Bryan, G. Lloyd Fulford, R. Williamson, Alex. MacSween.

Synod of Alberta — Rev. E. Barnes, George Hutchinson, Rev. W. S. Brooker, Rev. T. Murphy, Rev. James Kelly, Charles Oscroft, Thomas E. Roulston, Rev. J. M. Fraser, Dr. Margaret Strang Savage, William Forbes, W. Scott Duncan, Rev. D. J. Townley, Samuel Kerr, William Weir, Rev. Garabedian, Frederick C. Knox, R. S. Stephens, Rev. W. J. Cook, William T. Robertson.

Synod of British Columbia—Rev. Thomas Oswald, Norman McMillan, Wallace McClean, Neil G. Smith, J. Reynolds Esler, H. A. Doig, Byron L. Willis, R. Mackay Esler, D. Crawford Smith, G. L. Collins, Rev. A. O. Thomson, James Dunn, Rev. Peter Jamieson, D. P. Rowland, Rev. S. Lundie, Rev. W. T. Beattie, Rev. T. H. McAlister.

Men seem to understand neither their riches nor their strength; of the former they believe greater things than they should; of the latter much less.

If I can put one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked with God.

THE GENERAL ASSEMBLY RAILWAY ARRANGEMENTS

The General Assembly meets in Knox Church, Toronto, Ontario, on Wednesday evening, June 6th, 1934, at 8 o'clock, local time. Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates should purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced-fare plan. All others are requested to purchase a single ticket to Toronto and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all railway lines as follows:—

From British Columbia, May 31st to June 6th, inclusive.

From Alberta, June 1st to 7th, inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, from June 2nd to 8th, inclusive.

Properly validated Certificates will be honored for tickets for the return journey up to and including June 18th.

Summer Tourist Fares, where on a lower basis than the regular Certificate Plan Fares, will also apply.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the cooperation of all attending the Assembly is requested.

J. W. MacNAMARA,
Clerk of Assembly.

NOTICE TO MINISTERIAL COMMISSIONERS

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the reduced fare Clergy Certificates, issued by the Canadian Passenger Association.

Ministers who do not hold these Certificates for 1934, and who may be Commissioners to the Assembly, are advised to make application without delay.

Application forms may be obtained from the undersigned at the Church Offices, 372 Bay Street, Toronto.

E. W. McNeill. J. W. MacNamara.

THE PRESBYTERIAN IDEA

REV. HARRIS E. KIRK, D.D., LL.D., Baltimore, U.S.A.
Ex-Moderator of the General Assembly of the Presbyterian Church in the U.S.

THE Presbyterian idea comes from the contrast between two impulses: One to go forth to meet the world, the other, to retreat from the world. One is the passion for the arena; the wish to develop character amid the pressures of life; the other the passion for the nest; a retreat into something that will shelter the mind and safeguard the spirit from the rude assaults of the world. One desires to live dangerously, the other to live safely. One is the progressive impulse, incited by the ambition to advance; the other the conservative impulse inspired by a loss of nerve; and both have had a powerful influence on religious life from the beginning of the Christian era.

The Palestinian and the Pauline Types

In Apostolic times there was a Jewish-Christian and a Gentile-Christian Church — one clinging close to Palestine and ancient Hebrew tradition; the other under the leadership of Paul going boldly out to meet the world. The Palestinian type loved the nest, the Pauline type sought the arena. It was a great moment in history when the Apostles turned their backs on the attractions of the sheltered life, and went forth to preach the Gospel to the Gentile world. They had a story to tell which they believed would change the fate of mankind, and accomplish their purpose because they were fully in sympathy with the will of their Divine Master. They were men of the message—preachers and teachers—aflame with patriotic fervor, and derived their authority from the Great Commission. They deliberately sought to live dangerously; accepted hardships as a matter of course; and carried the movement into the heart of the civilized world, because they convinced their generation that they were heralds of a message of transforming power.

But After the Apostolic Age a Change Came Over the Church

Amid cooling enthusiasms, increasing worldly opposition, and divided counsels, the people began to turn to the idea of a shelter. This impulse to retire from the world gave rise to asceticism and monasticism, that was due to a distinct loss of nerve. The movement was a withdrawal from intimate contacts with life towards the protection of an ecclesiastical institution. Priestly ministries and ritual performances were more appealing to this temperament than prophetic leadership and living thought. The men of the message — exponents of the evangelical spirit — were superseded for the most part by men of the institution. The great words, "Go ye into the world." were changed to, "Come ye into the Church." A tired, tempted, disenchanted people found shelter within its hospitable walls. This is what a modern writer calls "second religiousness," the impulse to decline the struggle with life in favor of a form of protection afforded by a theological symbol, or an ecclesiastical institution. This impulse beyond doubt arises from a failure of nerve. It draws man back towards safety, rather than impelling him on to live dangerously. The struggle between the prophetic and priestly spirit finally led to the triumph of the latter, which reached its climax in the great ecclesiastical establishment of the middle ages.

No one can read the New Testament without realizing that this later development was not contemplated by Christ or the Apostles. There was a movement long before there was a literature or an institution. That which created the Church was the Living Word preached by the bold missionaries whose steadfast spirit carried the Gospel to the centre of Roman civilization. The loss of nerve which developed the ecclesiastical institutions of the middle ages was a definite departure from the norm, and the Reformation was an intelligent rejection of this type in favor of that found in the New Testament.

The Ruling Principle of the Reformation Opposed Itself to the Priestly Type of Church

It saw the world as an arena in which

A PRAYER

Unite us in one family, O Christ. Guide us in Thy wisdom and save us by Thy grace, from all that is little, and selfish and mean. Lead young and old together in the way of life until we find our final rest in Thee.

May God give us the waiting heart, deepening our knowledge, cleansing our lives, lifting our hopes to Him, teaching us the true way to His peace, through the love we learn in the Upper Room of Faith, where we remember Christ.

Lord, Grant unto us that ours may be the stillness, the vision, and the love which Thou givest to those who seek Thee truly, believing that the world's unrest and the passions that distract us shall pass to silence overcome by Thee.

—Dr. Lauchlan MacLean Watt.

faith and life should develop in intimate contact with the experiences of mankind. It was sublimely prophetic, a reaffirmation of the evangelical position, and it is to this type of religion the Presbyterian Church belongs. For Calvin's conception was broader than Luther's; for while Luther limited his protest to Jewish admixtures in the old Church, and made justification by faith his ruling theological principle, Calvin struck directly at the pagan admixtures, and made divine sovereignty his ruling principle. The strength of this tremendous conception is written in the history of the modern world.

It is proper, however, to observe that certain differences appear in the Protestant bodies which trace their origin to the Reformation. Some followed the ecclesiastical tradition, emphasizing the idea of the Church ritual, priestly ministries, and graduations of clergy. The chief fear of this branch is schism in the visible Body of Christ. Others followed the evangelical tradition, relying on preaching and teaching. Rejecting the priestly character of the minstry, this branch was less concerned with divisions in the visible Body of Christ than with false teaching. Certain minor differences appeared within the evangelical body; some stressing teaching in association with peculiar notions of the sacraments; while others associated the message with distinctive methods of evangelization. The Presbyterian family concentrated interest on the broad historical meaning of the evangelical tradition, and being, as Calvin advised, much given to prophesying, developed a thoughtful, practical way of looking at religion.

Presbyterian Is the Religion of the Examined Life

Those branches of the evangelical family that stress teaching in relation to sacraments or methods tend towards religious collectivism; while the trend of Presbyterianism is towards individualism. As a rule, Presbyterians are fairly well convinced that they know where they stand; that is why they are not usually influenced by mass movements or popular uprisings. You will often find them in a crowd, but they are never there because it is a crowd. They have an extreme distaste for personally conducted parties; they are rather too fond, I fear, of going on pilgrimages alone. We must recognize very clearly that our besetting danger is self-contained individualism. If our Lord felt it necessary to say to the collectivist, "A city set upon an hill cannot be hid," He also reminded the individualist, "Neither do men light a candle and put it under a bushel."

This tendency, however, is checked by our Form of Government. Presbyterianism is government by presbyters. In adopting this type we are in the true line of Apostolic succession. We believe in the parity of the ministry, and in the equality of ministers and laymen in the conduct of the Church's business. Such an intimate association has always been an effectual check upon the eccentricities of either class. Our organized life functions through courts of various grades until we come to the General Assembly. This is not only the supreme court of the Church, but it is the symbol of an ideal spiritual unity. We are neither a collection of individualists, nor a loose federation of congregations, but an Assembly of the Lord's people. It is within the communion of this Assembly that we develop the greater loyalties which unite us to the Church Universal. Our type of government safeguards individual rights — allowing the greatest liberty for personal development — while uniting its constituent members to the whole Body of Christ. I do solemnly believe that loyalty to the genius of our type can never develop a spirit of sectarianism; for a sense of the existence of a universal whole is inherent in the vitality of the part. The more thoroughly we enter into the ideal significance of an Assembly of the Lord's people, the more conscious will we become of belonging to a universal communion of the righteous. Many of the most enlightened movements of the present time that are seeking closer relations among denominations are using varieties of the Presbyterian type of government to express this greater conception.

It is of the utmost importance, in a time when there is so much confusion about organized religion, and when there is such violent hostility manifested toward a denominational type, that we should appreciate

The Ideal Aspect of Our Form of Government

in order that the Assembly of the Lord's people should become the school in which we learn the larger loyalties to the Universal Body of Christ, of which the Assembly is the symbol. From such considerations develop convictions — never more needed than now — that the Church is something different from a section or a nation; that it derives its powers not from changing human opinion, but from the directing intelligence of the Divine Spirit. Loyalty to our own conception so far from shutting us up in a man-made scheme of things, should lead us into the richer fellowship of a universal family of a common Father, wherein, each when looking out upon denomination diversity, so far from being frightened by the prospect, could say with the Psalmist: "I am a companion of all them that fear Thee, of them that keep Thy precepts." I am pleading that we have the courage to follow the genius of our type of religion. By temperament and tradition we belong to the order of the prophets

rather than to that of the priests. Our spirit is directed towards the arena, and away from the nest. It thrives not in ecclesiastical shelters, but in the open road of dangerous communications. It is better to be over-bold than over-cautious. We grow best by living dangerously, by taking risks.

My concluding word is concerned with the hope that we shall be faithful to our type.

Our Genius to Live Dangerously

We cannot take shelter in ecclesiastical institutions, or bureaucratic organizations. We must live in the open air and in all weathers; if we draw back from the austerity of our principles we are not good Presbyterians. In times of epochal change we are tempted to lose our nerve, and retreat from reality towards some kind of shelter. Some find it in a rigid dogmatic system, others within the placidity of a single racial type. If we are to survive, this is something we must never do.

The weakness of the Church at the close of the nineteenth century, as a modern philosopher has observed, was the acceptance of the ideal of comfortableness, in which religious peace was identified with middle class contentment. To such a temperament change of any kind is most disturbing. But the age of comfortableness has gone, for this generation, gone forever. Society everywhere is characterized by profound instability. God is shaking down everything that can be shaken, that the things which cannot be shaken may remain.

But it is a paradoxical feature of unshakable things that they are susceptible to surface alterations. The Kingdom of God is founded upon the seas, and established upon the floods. The elasticity of its form is quite consistent with the durability of its plan. The divine intention is manifest not in static but in dynamic and growing realities. The nineteenth century Church accepted comfortableness because it was still living in undisturbed areas; but the Church of the twentieth century faces changes in all phases of society. The great inertias, like race and sex, are changing and no one can predict the character of the world in the immediate future.

The instability of the present is a challenge to the Church as drastic as that of the first century. But it must not fear alterations in the face of society. Because its foundations are secure, it can well afford to be sympathetic towards movements on the surface. It must not be afraid of living thought; it must be generous in accepting truths from any quarter; it must never retreat towards any kind of shelter in the interests of living safely. It must wholeheartedly determine to live dangerously; keep in close contact with living generations and advance with the moving tide, remembering that it is a pilgrim Church — asking the way to Zion with its face thitherward — ever setting its affection on the Divine Master, yet humble enough to inquire the way of all that can direct it aright. In view of the fact that Presbyterianism expresses the original intention of the Reformation, I am convinced that it has a great mission in our time, provided we have the courage to follow its spirit without misgiving, and live in harmony with its great principles with an undaunted determination to endure until the end.

Once Again the Human Race Is on Its Travels

If the consequence of the renaissance of the fifteenth century was to turn man's thoughts from God to man, and confine his spirit within the prison house of an arid secularism, let us not foregt that it also gave us the Reformation. The new renaissance into which the modern world is entering may yet do much to turn man's thought back to God. The hideous image of secularism — symbol of the godless materialism of the industrial revolution — is tottering on its throne. Man is again seeking the God who leads the lonely home. What interpretation then shall best guide him on his way? Upon what will such a spirit nourish itself? Will it not be the conception of God which shall afford man a reasonable experience of religious reality in the deepest emotions of the soul?

I am convinced that the type of teaching best designed to restore the thoughtful man's confidence in the Living God is to be found in the fundamental principles of the Reformed Faith; and since Presbyterianism is the most thorough expression of these principles, I feel we should do all we can to preserve our type of faith in these perplexing times.

I do not claim that this is suited to the majority of men. It is and probably shall ever remain the faith of a minority; but it has happened once, and will happen again, that from this minority have come the pathfinders of all the rest. The destiny of men is in the hands of their leaders; and the Reformed Faith has ever been the faith of directing intelligences, whether in the councils of the nations, or in the gatherings of the Church.

The spirit I should like to see in our Church, as it faces the awe inspiring difficulties of the modern world, may best be expressed in a story:

Hilaire Belloc is, among other accomplishments, an experienced mountaineer. On one occasion he invited a friend, unfamiliar with mountain craft, to go with him on a walking tour over the Pyrenees into Spain. On the first stage of the journey they were unexpectedly compelled to

(Continued on page 143)

THE BUDGET

Are you sending in your Budget money each month?

One quarter of the year is now passed. Has your church sent in one quarter of her Budget allocation for the year?

On our Manchurian Mission Field, in the years 1932-33, our missionaries baptized 1,250 converts. This field was opened seven years ago.

On our Bhil Field in the year 1932 and in the first half of 1933, our missionaries baptized 284.

Is our Church going to stand behind these missionaries?

The Amkhut congregation on the Bhil field itself supports 17 native missionaries, teachers, and agents.

Development of the Daily Vacation Bible Schools among the Koreans in Japan:—

Begun in 1929 with 2 schools.
In 1930 increased to 25 schools, attendance 734.
In 1931 increased to 33 schools.
In 1932 increased to 39, average attendance 1,985.
In 1933 increased to 54, attendance 2,778.

Will our Church draw back from this or similar work?

Foreign Mission Sabbath, May 27th. All ministers are asked to speak on the Foreign Missions of our Church on that date.

The Percentages of the Revised Allocations to Presbyteries as Received by the Treasurer for the 1933 Budget

Synod of the Maritime Provinces	
Cape Breton	97.29
Pictou	73.17
Halifax and Lunenburg	102.85
St. John	62.29
Miramichi	38.90
P. E. I.	62.87
Synod of Montreal and Ottawa	
Quebec	71.24
Montreal	67.16
Glengarry	60.55
Ottawa	127.05
Lanark and Renfrew	72.89
Brockville	66.38
Synod of Toronto and Kingston	
Kingston	64.54
Peterborough	61.16
Lindsay	45.25
Toronto	80.14
Orangeville	47.42
Barrie	62.50
North Bay, etc.	70.43
Algoma	52.62
Saugeen	100.19
Guelph	86.29
Synod of Hamilton and London	
Hamilton	76.89
Paris	70.25
London	67.69
Chatham	54.00
Sarnia	71.12
Stratford	71.05
Huron	73.41
Maitland	79.08
Bruce	68.72
Synod of Manitoba	
Superior	77.66
Winnipeg	75.11
Brandon	49.59
Synod of Saskatchewan	
Regina	66.45
Moose Jaw	65.26
Prince Albert	41.39
Saskatoon	66.62
Synod of Alberta	
Edmonton	70.69
Peace River	63.91
Red Deer	39.89
Calgary	89.37
Macleod	69.95
Synod of British Columbia	
Kootenay	101.97
Westminster	79.31
Victoria	86.59

ALLAN S. REID,
Budget Secretary.

THE BOARD OF SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

The Board of Sabbath Schools and Young People's Societies met in the schoolroom of St. Andrew's Church, Toronto, on the 22nd and 23rd of March. There was a good attendance of the members, and the interest was all that could be desired.

The General Secretary reviewed the work of the year, and Miss O. Mary Hill, recently appointed Girls' Work Secretary, gave an interesting account of her work. Rev. G. S. Mitchell from the Maritimes, Rev. L. H. Fowler from Montreal and Ottawa, Rev. Donald MacInnes from Hamilton and London, Rev. W. G. Maclean from Manitoba, Rev. David Perrie from Saskatchewan, and Rev. Harry Lennox from Alberta gave interesting and encouraging reports from their respective Synods. Rev. F. G. Fowler from British Columbia was unable to be present, but sent a written report of the work on the Pacific coast. Rev. S. M. Scott, Convener of the Committee in the Synod of Toronto and Kingston was unable to be present because of illness. Rev. Geo. C. Shearer of Saskatchewan and Miss Ruby Blyth of British Columbia, Sabbath School missionaries in their respective provinces, sent interesting reports of their work.

Every aspect of Sabbath School and Young People's activities received careful consideration and plans were outlined for the ensuing year.

Rev. N. A. MacEachern, Editor and Business Manager of Presbyterian Publications, gave a full statement of the work done for the Board during the past year. In addition to three weekly illustrated papers, a new Teacher's Monthly, Intermediate Senior Quarterly, Junior Quarterly and Primary Quarterly are now in circulation. These have been very warmly received, and Mr. MacEachern was thanked by the Board for the splendid service he had rendered.

Summer Schools and Training Camps will be held within the bounds of each Synod. Missionary and temperance education were warmly endorsed. Daily Vacation Bible Schools and Christian education in public schools received due consideration.

The strenuous times through which the country is passing has increased the demands upon the Board, and the Church is urged to support the work generously, so that Sabbath Schools may be established in outlying districts and the "Sabbath School by Post" extended to isolated settlers in the newer parts of the Dominion. —W. M. K.

The hunger for happiness can never be satisfied without righteousness.

MISSIONARY AND DEACONESS TRAINING HOME

Knox College Chapel was the scene of the graduating exercises of the Missionary and Deaconess Training Home on the evening of Tuesday, April 10th. The chairman of the Board, Rev. H. A. Berlis, occupied the chair and conducted the exercises. He also delivered the address, his subject being "The Compassion of Jesus." This is the main element in Christianity and must be the motive power of all service. For lack of compassion no native excellence or degree of training could compensate. Mr. Berlis also made a very earnest appeal for more generous support of the Deaconess work. The aim of the institution should be to provide Deaconesses where they are most needed. The richer congregations should provide for themselves in this particular, but it was different with the humbler congregations, whose need was greater. This branch of service should be taken seriously by the Church and a larger measure of support allocated to it.

The annual report of the Board was read by the Superintendent of the Home, Miss Winifred Ferguson. This is summarized as follows:

An interesting event of the year was a request from the Presbyterian Church, South Africa, for information regarding the order of Deaconesses in our Church, the organization, membership, duties, etc.

The number of students in training was nine, the policy of avoiding unemployment limiting the classes.

In the graduating class there were three whose names and photographs are given above. Miss Edith Taylor of Goderich, Ont., who was in the graduating class, was compelled to withdraw from her work on account of illness. There was one missionary on furlough in attendance during the year.

Study as prescribed and practical work undertaken in connection with and by request of various churches constituted the program for the session. In the latter the students in training earned the commendation and good will of those whom they served. Expenditure for the year has been kept within allocation, but the income has been supplemented from the maintenance account of the training home.

But one graduate of last year is without a place and work. The sudden and lamented death of Miss Mildred Soutar, R.N., part-time student of the training home serving under the W.M.S. (W.D.) in the Bhil field, India, has been a great grief and whilst saddening the students it has also had a vitalizing effect. A great lesson has been brought home to the students, that enlistment is for life and in the perform-



Miss Elizabeth Walker, Miss Marion McClive, Miss Grace Irvine.

ance of duty no reservation may be made, even of life itself.

Indebtedness is expressed to those who contributed their services in lecturing to the students. From Knox College, Profs. Eakin, Bryden, and Cunningham. From the Canadian School of Missions, Dr. Lovell Murray and his Staff, and also eminent visitors to that institution. To the Social Service Department of the University of Toronto and the special lecturers, Rev. H. A. Berlis, Rev. W. T. McCree, Dr. W. M. Kannawin, Rev. J. Wilson, Rev. A. L. Howard, Rev. E. Foreman, Rev. H. Carmichael, Miss Laura Pelton and Dr. John Stenhouse.

In characterizing the graduates Miss Grace Irvine is mentioned as having special interest in C.G.I.T. work. Miss Marion McClive has a gift of music, and a love for children's work. Miss Walker who, in addition to carrying off the honors of her year, is equipped for her service by a special appreciation of Church and loyalty to it, gained by the knowledge of what it means to be denied the privileges of the Church in her own community.

Of the graduating class last year, the following report is given:

Miss Mary E. Sherrick is now busy with her language study in India in preparation for work in the Bhil field. By her coming there has been some recompense for the loss sustained by the death of Miss Soutar. Miss McLeod is now a teacher in the Cecelia Jeffrey Indian Residential School, Kenora, Ont., and Miss Isobel McDonald is one of the teaching staff at Chalmers Jack Mission, Cape Breton, under the W.M.S. (E.D.). One has a post as deaconess at large, Miss Roberta Smith, recently designated, laboring under the Presbytery of Westminster, B.C., also under the W.M.S. (W.D.). But one remains without appointment, Miss Martha Hamilton of Huntingdon, Que.

At the close of the graduating exercises the Presbytery of Toronto designated Miss Elizabeth Walker as congregational deaconess under appointment to St. Paul's Church, Peterboro.

General Survey

It is now twenty-five years since the Missionary and Deaconess Training Home was established by order of the General Assembly, 1908. The history of the institution falls into two sections, that preceding and that succeeding the organization of the United Church. The survey is confined to the latter period, the years subsequent to 1926.

At the beginning of this period the Home was transferred from 60 Grosvenor St. to 156 George St. Sixty students have been registered during that period, forty-three of whom have taken the prescribed two-year course, and seventeen have taken part time training.

Their varied occupations since graduation may be summarized, congregational deaconesses, deaconesses at large, including those engaged in port work, welcome and welfare, hospital visitors, organization of C.G.I.T., mission bands, young people's groups, Sunday Schools and congregations; some of them even engaged in the erection of church buildings; all of them devoted to relief in its various gracious forms and to the truly national service of bringing the Church to new Canadians, Ukrainians, Hungarians, Chinese, to the Canadian Indian women and their children; as teachers, nurses and evangelists, in Canada, Formosa, Korea, Japan, India, and British Guiana. Who can estimate the value of the service thus rendered by Christian womanhood?

It is estimated that there are fifty-one graduates in active service, twenty-eight in Canada, and twenty-three overseas. Some of these have had a record of twenty years' service.

If in the cycle of seven years, with the distraction of reorganization and financial problems, the Church has been able not only

(Continued on page 154)

COLLEGES

Knox

On Friday evening, April 6th, in the college chapel was held the ninetieth Convocation of Knox College. The Vice-Acting Principal, Rev. Wm. Barclay, B.D., was in the chair, and presented the report. It was disclosed that a very successful session had been held, the number of students registered being eighty-seven, and there were eight in the graduating class as follows:

Douglas David Davidson, M.A.; John Young Fraser; David Gowdy, B.A.; Gilbert Daniel Little; Harold George Lowry, B.A.; Wallace McClean; Alfred Norman McMillan, and Finlay Gordon Stewart.

Awards

McClure Scholarship (1932-33), $45, J. S. Clarke; Archibald McArthur Scholarships (1932-33), $30, Robert H. Armstrong; $30 James S. Clarke; Bayne Scholarship, $55, D. K. Andrews; R. M. Boswell Scholarship, $50, C. J. Mackay; McClellan Scott Scholarship, $100, N. G. Smith; Gordon Mortimer Clarke Scholarship, $125, D. D. Davidson; Torrance-Dryden Scholarship, $60, N. G. Smith; Smith Scholarship, $45, D. D. Davidson; Brydon prize, $25, D. D. Davidson; Prince of Wales Prize, $50, N. G. Smith; Barbara Ogilvie-Gray Scholarship, $60, H. G. Lowry.

Theology Scholarships

First year — Eastman Scholarship, $50, D. K. Andrews; Gillies Scholarship, $50, J. M. Ritchie; Mrs. Morrice Scholarship, $50, D. C. Smith; Boyd Scholarship, $25, R. H. M. Kerr; Fisher Scholarship, $50, R. L. Taylor; William Peattie Scholarship, $25, William Weir; Dunbar Scholarship, $25, D. St. C. Campbell and $25 D. K. Andrews; John K. Hislop, $20, J. M. Ritchie.

Second year—R. H. Thornton Memorial Scholarship, $100, N. G. Smith; Loghrin Scholarship, $50, John K. Hislop Scholarship, $20, Jane M. Hislop Scholarship, $20, C. J. Mackay; Jane Mortimer Scholarship, $50, A. C. Jamieson; J. A. Cameron Scholarship, $50, W. C. Hebdon; Fisher Scholarship, $50, G. A. Peddie.

Third year — George Sheriff Morrice Scholarship $50, Bonar-Burns Scholarship, $60, David Gowdy; Elizabeth Scott Scholarship, $60, Goldie Scholarship, $30, D. D. Davidson; Heron Scholarship, $50, Cheyne Scholarship, $25, H. G. Lowry. Jane M. Hislop No. 2, not awarded.

The address was given by Rev. Chancellor Whidden of McMaster University, Hamilton, the burden of which was that the preaching of the Gospel by men with experience of its power must issue in the reformation of society.

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Montreal

Rev. W. Harvey-Jellie, D.D., D.Litt., Registrar

The Montreal Presbyterian College has had a record year. The Annual Convocation was held on Tuesday, April 10th, in David Morrice Hall under exceptionally encouraging circumstances. The large attendance of the public once more indicated the prominent place which the college occupies in the interest of the Montreal churches. Principal Scott MacKenzie presided, supported by the Staff, and members of the Board, with representatives from McGill University. Reports concerning the past session show that the registration is the largest reached since 1916, that the academic standing of the students is remarkably high, and that the college has reached a very high degree of efficiency in the service of the Church. In all there are sixty-five in Theology and thirty-three in Arts. The graduating class is the largest since 1916, consisting of J. Cathcart, W. L. Detlor, M.A., F. D. Douglas, J. W. Foote, B.A., G. Lloyd Fulford, B.A., W. L. MacLellan, B.A., J. H. Patterson, M.A., R. Rowatt, B.D., J. E. White, B.A. Three of the graduating students received the B.D. degree: J. W. Foote, W. L. MacLellan, J. H. Patterson. The honorary doctorate was conferred upon Rev. A. G. Cameron of Deseronto, Ont., and Rev. M. B. Davidson, M.A. of Galt, Ont. The Convocation address was delivered by Rev. Dr. M. B. Davidson upon Builders of Bridges.

The Principal, in his address, laid stress upon the absolute harmony existing between members of the Staff and the student body. The assistance rendered by the lecturers, Principal-Emeritus Dr. D. J. Fraser and Rev. Frank Beare, B.A., has been most highly appreciated and the College Board strongly recommends the continuance of the existing staff arrangements. It is regrettable that the financial conditions prevailing throughout the Church have led to a reduction of the Budget allotment to the college which entails real hardship upon the regular members of the Staff and jeopardizes efficiency. Yet it has been possible to administer the college with highly gratifying results and to reach the highest level in the number and standing of its students. The present position of the college reveals the brightest prospects of success in the service of the Church.

MODERATOR DESIGNATE

The minister who has thus been named for the high post of Moderator of the General Assembly of the Presbyterian Church in Ireland, is Rev. T. M. Johnstone, B.A., minister of Newington congregation. He is a noted temperance advocate and worker for social reform and combines the gifts of orator, writer, and administrator.

STUDENT APPRECIATION

Dear Editor:

As Secretary of The Montreal College Students' Society, I have been instructed to forward this copy of a resolution passed at our Annual Meeting, together with a request for its publication in The Record at your earliest convenience.

"The student body of the Montreal Presbyterian College wishes to express its deep gratitude to the Faculty of the college for their generous services and kindness of the past term, and for their efforts to maintain the present harmony between faculty and student body.

It also wishes to record its appreciation of the fine service rendered by Dr. D. J. Fraser and Mr. Beare, newly appointed members of the staff, and to express the hope that these men, whose scholarship and friendship have made them valued by the students, will continue to serve the College."

I am, Yours truly,
JACK McQUEEN,
Secretary-Treasurer,
The Students' Society,
The Presbyterian College,
Montreal, Quebec.

March 20th, 1934.

FREE CHURCH OF SCOTLAND

A correspondent has directed our attention to the use in our article upon Dr. John MacKay last month, of the designation "Wee Free" for the Free Church of Scotland. For this our correspondent reproached us, regrettable in any case, but more so by a member of The Presbyterian Church in Canada. In answer to this communication we expressed our regret and now do so through the Record.

It is hardly necessary to disclaim intention to offend or even disregard of feelings in thus designating our sister-church which we hold in such high regard. It was one of these unfortunate oversights easily possible in editorial work, for the designation was not ours, but his who gave us the sketch of Dr. MacKay's career. We trust that Dr. MacKay and all concerned, even the Church as well, will accept this expression of regret and this explanation.

THE PRESBYTERIAN IDEA

(Continued from page 138)

spend the night near the summit of a lofty peak. They lay down on a narrow ledge, and covering themselves with their meagre garments, waited for the day. Towards morning a great storm arose, and the fierce wail of Euroclydon aroused the neophyte from a troubled sleep, who shaking his friend into wakefulness, said in a trembling voice, "I think it is the end of the world!" "Oh, no," replied the veteran, **"this is how the dawn comes in the Pyrenees!"**

REV. R. G. MacBETH, D.D., LL.D.

Further Tributes

Rev. W. F. McConnell, B.A., Paris, Ont.

The news of the sudden death of Rev. Roderick George MacBeth was received with much regret by his many friends in Paris, where he labored as a faithful minister for a period of ten years.

Dr. MacBeth was inducted into the pastoral charge of the Paris Presbyterian Church in the year 1904, succeeding the Rev. Edward Cockburn whose long and faithful ministry ended in 1903. He faithfully ministered to the people until the 15th July, 1914, when he accepted a call to Vancouver. It is worthy of note that he was called from Vancouver to Paris and returned to that city after his work in Paris came to a close.

Mr. George Telfer, who was elected an elder shortly after Dr. MacBeth's arrival, remembers him very well and speaks very highly of his many excellent qualities as a splendid preacher and faithful pastor. He was always most attentive to the work of visitation among the people and his visits are remembered by many members of the congregation to this day. In the minutes of the Session we find a quotation in the Annual Report for the year 1907 which expresses his view of the importance of every one doing his part in extending the work:

"There is no meaner sentiment than that which constantly comes from people who try to show their church is going down, when they are doing nothing to keep it up; a good rule is never to find fault unless you are quite sure you yourself have done your best. Above all things let us bear in mind our duty to pray for the church and for those who are specially called to lead in this work. We are certain to be interested in and help that for which we pray. May God grant us a full sense of our duty and responsibility."

The following is a quotation from the minutes of July 15th, 1914:

"Moved by H. Guthrie and seconded by J. R. Inksater,

"That the Session tender to our pastor and Moderator, on his retiring from the pastorate of our church, our expression of gratitude and thankfulness for his assistance and guidance in the work of the Session and our prayer that the Almighty will abundantly bless him in his future sphere of labor."

Dr. MacBeth's work in Vancouver is well known and he left many friends in Paris who mourn his loss and sympathize with the widow and family.

He was a noted author and will be remembered by many because of the contribution he made to Canadian literature in his book, "Policing the Plains." He made a distinct contribution to the history of

the Presbyterian Church in his recent book entitled "The Burning Bush."

A memorial service in honor of the late Dr. R. G. MacBeth was held in the Paris Presbyterian Church.

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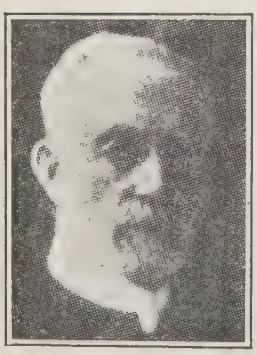
A Layman, J. K. of Vancouver

A distinct loss was experienced in Vancouver, British Columbia, and Western Canada generally when the news was flashed that Rev. R. G. MacBeth had passed away. Although he had been in failing health for some time, the candle of his life went out suddenly at the last and the shock to his friends was acute in the extreme, leaving only a sense of irreparable loss.

"R.G.", as his intimate friends liked to call him, was a Britisher through and through, and loved his native Canada with an intensity seldom equalled and never excelled. By his literary achievements and other activities he has left his impress on his beloved Canadian West. Presbyterianism, too, has lost in him one of its staunchest upholders, and among others, the names of Robertson the great Superintendent, MacQueen of Edmonton, and R. G. MacBeth will always be writ large on the historic scroll of Canadian Presbyterianism.

But other pens will write of his church and literary work; it is my privilege to speak of him as a man, as a friend. Dr. MacBeth was shaped in a large mold, physically, mentally, and spiritually, and he was endowed with that rarest of Christian graces, the grace of charity. He could overlook the outward weaknesses and failings of others and see "far ben" the underlying motives and heart actions. It would have been a sheer impossibility for him to "pass by on the other side". He has gone on to a higher service and we shall miss his warm handclasp, his humorous half-whimsical smile, his genial and interested greeting, but his memory remains a rich legacy.

REV. HUGH McKELLAR, D.D.



Designated as the oldest minister in Western Canada, and it might be in all Canada, Rev. Hugh McKellar died at his home in Calgary on April 6th at the great age of ninety-two years. A native of Argyleshire, Scotland, as a lad of eleven years he came to Canada with his parents in 1852. His attendance at school in Sarnia, Ont., brought him under the influence of a remarkable teacher, Principal John Brebner, to whom he was indebted for the impulse to choose later the West as his early and chief field of labor, thanks to the glowing pictures of the west given by this early preceptor.

When therefore in 1874 he graduated from Knox College he volunteered for service in the West in response to a call of the College Missionary Society along with Rev. Hector Currie. The two volunteers left Sarnia on June 8th, 1874, preached in Port Arthur and Fort William, on the 14th, and on the 15th set out on the Dawson Trail for the four-hundred-mile journey to Winnipeg. Having served the summer in a settlement known as Palestine, he prepared to return to Ontario, but having been called to Prince Albert, Sask., he decided to remain in the West, and after ordination at High Bluff, Man., on October 27th, set out on November 2nd on a twenty-two day journey from Portage La Prairie to his post on the North Saskatchewan, a journey by buckboard which introduced him to the rigors of winter. Two years completed his service in that northern post and the winter of 1876 was spent in Ontario. Next year found him minister of High Bluff, Man., where he had been ordained and where he remained for ten years. Pastorates of nine and a half years in North Luther and Woodland, near Mount Forest, and one of six years in Martintown, Glengarry, Ont., closed his ministry in the East. Thereafter the West claimed his energy until retirement at the age of seventy in 1912, and Calgary was his home with his daughter, a teacher in Crescent Heights High School, for the twenty years remaining of his life.

He was sincere, kindly, yet strong, and a devoted servant of the Church. He was universally respected and beloved. His interest in the work was expressed not only in his ardent service, but in his well-known book, "Presbyterian Pioneer Missionaries."

Mrs. McKellar, who was Miss K. McDiarmid, sister of the late Rev. H. J. McDiarmid, predeceased him twenty-five years ago. The funeral services were held at Grace Church, Calgary, and were conducted by Rev. James McNeill, the minister.

Thus ended the singularly long career of a truly good man and of a minister who during his long life served his Church with such humility, fidelity, and well-sustained energy.

REV. ALEXANDER FERGUSON, M.A.

A much-beloved minister of our church, Rev. Alexander Ferguson, M.A., entered into his rest at Inverness, Cape Breton, on March 16th, at the comparatively early age of fifty-nine, after a protracted illness. He was born at Port Morien, Cape Breton, and received his education in Dalhousie University, Halifax, from which he graduated in 1907 with the degree of Master of Arts. In the same year he graduated from Pine Hill College, Halifax, and was ordained and

inducted as minister of Strathlorne, in the Presbytery of Inverness. Afterwards he labored faithfully in various charges in Nova Scotia and Prince Edward Island. A few years ago he went to Macleod, Alberta, where he was clerk of the Presbytery of Macleod. Last summer he returned to Cape Breton seeking improvement of health and since October had been serving in the charge of Lake Ainslie and Strathlorne. On Sunday, March 18th, a sunny day, he was buried in Strathlorne Cemetery, close by the church where he was ordained twenty-seven years before. Rev. N. D. Kennedy, M.A., New Glasgow, conducted the service, assisted by Rev. H. G. Wright, Inverness. The congregation taxed the capacity of the Strathlorne church.

Mr. Ferguson is survived by the widow and two daughters, Ida and Lorna.

REV. W. H. L. ROWAND, M.A.

The call to higher service came to Mr. Rowand at his home in Santa Monica, California, U.S.A., on March 31st, ending an earthly life of seventy-three years. Though for many years residing in the United States in retirement from active work, his whole ministry of more than thirty-five years was spent in the service of The Presbyterian Church in Canada. Ordained in 1885, his first charge was Burnside, Manitoba. Then in 1893 he became minister of St. Andrew's Church, Fort William, Ont., serving there for about fifteen years. The present beautiful edifice is a tribute to his enterprise. He had subsequent pastorates at Stratford, and Peterboro, Ont., and retired from the active ministry in 1920. Sincerity and fidelity with sympathy, a well trained mind, industrious habits, both intellectual and pastoral, made him a capable and beloved minister of the Gospel, and a true friend. He is survived by Mrs. Rowand, formerly Miss McLeod, and one son, Mr. J. Howard Rowand.

IN MEMORY OF MISS MILDRED SOUTAR, R.N.

A tablet has been placed in Erskine Church, Hamilton, Ont., in memory of the late Miss Mildred Soutar. This is the gift of her mother, Mrs. William Soutar, and was unveiled by her on Easter Sunday at the morning service. As the tablet was unveiled the congregation sang, "For all the saints who from their labors rest." The inscription upon the tablet is:

"To the glory of God and in token of a mother's love, this tablet is erected in memory of Mildred E. Soutar, Reg. N., superintendent of M. G. Abey Memorial Children's Nursing Home, Amkhut, Central India.

"Designated in this church, September 23, 1930.

"Died at Jobat, Central India, November 19, 1933.

"Inasmuch as ye have done it unto one of the least of these, My little ones, ye have done it unto Me."

A very appropriate and impressive message by the minister, Rev. R. J. Wilson, preceded the unveiling. This is here given.

"Three years ago last September, an impressive service was held within this church when the Presbytery of Hamilton met to set apart one of our number, Miss Mildred Soutar, as a missionary nurse among the Bhils of India. With high hopes and dauntless courage, our young missionary set sail for that far-off field. Upon her arrival, she gave herself wholeheartedly to the work and, in due time was appointed Superintendent of the M. G. Abey Memorial Children's Nursing Home at Amkhut. Her love for children and her pawky humor made her peculiarly fitted for this special work. No one but herself and the Master whom she loved to serve, will know how laborious and how strenuous was her ministry there and with what unwearied love and patience, she fulfilled her high calling.

"Early in November last year, she was afflicted with an illness from which she never recovered, and on the 19th day of the same month, in the presence of her missionary co-workers, at Jobat, Central India, God called her home at the early age of thirty-three. Thirty years of preparation and three years of service.

Will Treasure Memory

"He, too, whose triumphant victory over death, we celebrate this morning, was cut off at the early age of thirty-three. He, too, had thirty years of preparation and three years of service. But we do not bemoan His death nor should we bemoan the heroic sacrifice of our young missionary nurse who was faithful unto death, if it proves the means of inspiring others to enter into her labors. For us, who are within these walls to-day, it is not necessary to erect a memorial. We shall always treasure her memory. But, in order to perpetuate her memory to future generations, her mother will now present to this congregation, her token of a mother's love."

REV. GILBERT GLASS, D.D.

From the Presbyterian Church in U.S. (South) through the Committee of Publications, we have announcement of the death on March 19th, at Richmond, Va., of Rev. Gilbert Glass, D.D., who for nine years, 1915 to 1924, was Director of Religious Education and afterwards for ten years Editor in Chief of the Church's twenty-eight periodicals. A great loss this to the Church which engages our sincere and deep sympathy.

AMONG THE CHURCHES

Scotstown, Que.

The work accomplished by this congregation during the last eight years proved the truth of the proverb, "Where there's a will there's a way." Deprived of their property by the vote in 1925, this loyal band of Presbyterians, without even an elder to lead them, organized, and while yet worshiping alternately in the schoolhouse and Oddfellows Hall, extended a call to Rev. L. Beaton, under whose leadership a commodious church was built. In 1929, however, much to the people's sorrow, Mr. Beaton accepted a call to Riverfield, and Howick, and they were without a minister until the induction of Rev. Geo. Murray in April, 1931.

Illustrative of the people's enthusiasm is the fact that in July, 1932, when the minister was on vacation, the people sold the manse, which was in an unsatisfactory condition, and in defiance of the depression erected a new modern brick house and had it ready for occupation on the first day of November in the same year. The manse was built on a lot adjoining the church and cost the sum of $4,700. The minority has now become a substantial majority which their former church could not have accommodated. In one year after meeting all their current obligations they reduced the mortgage by $360. A feature of the congregation's activities is the holding of two prayer meetings every week throughout the year one conducted by the minister and the other by an elder.

Blytheswood, Ont.

On the evening of March 29th a banquet to the congregation was provided by the Ladies' Aid, the first in the history of the church. The occasion was one of thanksgiving and encouragement in a time of material depression, for it marked the freeing of the congregation from all debt. Since 1925, when the congregation withdrew from a three-point charge to remain Presbyterian, there was a debt of $400 on the manse property. This sum the Ladies' Aid, working constantly, had gradually reduced until they were able to make the final payment. At the banquet the note was formally burned by Mr. J. L. Jackson, senior elder, who proposed the toast to the Ladies' Aid. This effort is worthy of note as an encouragement to smaller congregations for there are but twenty-one families at Blytheswood. These, in addition to raising their own current revenue to cover expenses, made a contribution of $50 last year to the Budget Fund of our Church. Having no stated pastor Blytheswood is ministered to by Rev. J. L. W. McLean of Leamington.

Cobourg, Ont.

This is the centennial year of St. Andrew's Church. In commemoration of the founding of the congregation a centennial debt-reduction-fund has been opened for the purpose of clearing off all liabilities against the church. In the first two weeks since the fund was opened, $2,000 has been promised by the congregation and there will be more to follow. If there are any former members and friends of this church who desire to contribute to this centennial fund, their donations will be thankfully received by either Mr. A. R. Dundas, Chairman, or Mr. W. L. Allen, Treasurer. Address Cobourg, Ont.

Broadview, Sask.

This congregation finds itself in difficulties but holds steadily on. Supply is given by Rev. Mr. Brant of Whitewood, who conducts a preaching service on Wednesday evening. When the highways open he will likely give a Sunday morning service on alternate weeks. The congregation carries an obligation of $160, owing to the minister who vacated the charge in December 1933. The congregation was the first in the West to hold services after the vote on Union and did so without break in the services. The vote was taken on December 28th and 29th, and services were held in new premises on the first Sunday in January, the church having been lost by four votes.

Vancouver, B.C.

Following the illness and retirement of the late Dr. MacBeth, Rev. J. R. Frizzell was invited to take charge of St. Paul's congregation on December 1st, 1931. In the autumn of the next year the congregation expressed its desire to extend the engagement for another year with the result that in May 1933 a unanimous call was extended to him and he was formally inducted. Notwithstanding the experience of financial depression and the general stagnation of business the Church has been able to keep abreast of its obligations and success has marked all organizational activity.

The young people's work is specially encouraging. In addition to the regular young people's society which meets every Sunday at 6.30 p.m. an Order of the Burning Bush has been organized with a membership of eighteen boys under the leadership of Mr. A. J. Gordon. A group of teen-age girls under the direction of Mrs. Frizzell and Miss Luela Morley, known as the Girls Christian League, has also been organized. The Mission Band whose meetings had been discontinued for want of a leader has been revived with a membership of eighteen under the care of Miss Lillis McKillop. The congregation was deeply affected by the death of their former minister Dr. MacBeth, and a special memorial service was

held on the morning of March 11th. Dr. MacBeth's pastorate had extended over fifteen years. The service was conducted by the minister Mr. Frizzell and the address was given by Rev. Dr. Duncan Campbell, an old friend and colleague of the late minister.

At a meeting of Session on March 25th a resolution was passed which the Clerk was instructed to forward to the Presbytery of Westminster, and also to Mrs. MacBeth.

"The Session of St. Paul's Church desires to place on record the great loss sustained in the death of Rev. R. G. MacBeth for many years minister of this church and at the time of his death minister-emeritus.

"The sincerity of his convictions, his unwavering zeal for what he regarded as the truth, his honesty of purpose, his devotion to his Church and his God, always marked him not only as a Christian gentleman but as an outstanding Canadian citizen.

"The prayer of this Session is that God may comfort and care for the widow and those who remain within the inner circle, ever remembering the words of the prophet of Revelation, 'Blessed are the dead who die in the Lord, they rest from their labors and their words do follow them.' "

TORONTO ANNIVERSARIES

Dale

A period of twenty-five years has elapsed since the beginning of the work which led to the organization of this congregation and eighteen years have passed since the present commodious building was occupied. The cornerstone of the present building was laid by the late J. Ross Robertson, proprietor of the Evening Telegram, and the church is called after Mr. Robert F. Dale, who gave the lot upon which the building is situated. Rev. John Davey, the present minister, was inducted in April, 1926. The anniversary services were held on Sunday, April 8th, when the sermons were preached by Rev. Dr. Kannawin, Secretary of the Board of S.S. and Y.P.S.

High Park

This congregation celebrated the fourth anniversary of the opening of the splendid new edifice which was erected during the pastorate of the present minister, Rev. John McNab, M.A., B.D. At the morning service Rev. Wm. Barclay of Central Church, Hamilton, preached, and in the evening Rev. Wm. Allen of Dovercourt Rd. Church.

Royce Ave.

This congregation has a record of thirty years service, the present minister being Rev. H. A. Berlis, who will soon have completed four years of ministry in this congregation. The congregation had the privilege of hearing Rev. Ross Cameron of Rogers Church in the morning at the anniversary services on April 8, and Rev. Joseph Wasson of Calvin Church in the evening. That day was also the twenty-fifth anniversary of the minister's ordination. A very happy congregational gathering was held on the Monday evening, which was marked by two features of very great interest. The first was the presentation of a cheque for $1,000, the gift of Mr. L. B. Beath, a member of the congregation, to the minister for the purchase of a motor car. Accompanying this was the gift of a beautiful bouquet of roses presented to Mrs. Berlis through Mrs. Beath, president of the Women's Association. A further feature was the handing to the Board of Management of a cheque for $1,000, the gift of the Women's Association, to be devoted to the reduction of the mortgage. This was handed to the Board by Mrs. J. Upton, Trustee of the Mortgage Fund of the Women's Association. This congregation in these difficult times has shown a very worthy example of enterprise and of generous and systematic giving.

Glenview

This is the Presbyterian Church "farthest north" in Toronto. It is in the heart of a great constituency, with a fine building, and an enthusiastic people, and has had a record of substantial success, specially since the induction of the minister, Rev. Dr. H. E. Abraham.

Beginning in 1925 with a few members at the home of Mr. James Logie, whose wise and vigorous support has meant so much to the cause, and after four years' worship in a theatre, the congregation has now a membership of over 900. Sunday, March 18th the fifth anniversary of the occupation of the splendid church was celebrated, Rev. M. B. Davidson, of Central Presbyterian Church, Galt, preaching morning and evening. On the Monday following an enthusiastic congregational social gathering was held in the school-room of the Church.

Glebe

This church stands in another important centre, not so far north as Glenview, and has had as its minister for the past two years, Rev. W. T. McCree. The twenty-first anniversary was observed on March 25th, with Rev. J. A. MacInnis as the preacher for the day. Mr. MacInnis is the minister of Orillia Presbyterian Church. The congregation was founded in Davisville School in 1913. One of the original members is still connected with the congregation, the well-known citizen and capable writer, Mr. Frank Yeigh. The present building was completed in 1926, a congregation of about 350 worships regularly here and the Sunday School has an enrolment of over 300. Therefore this is a very important and a very promising sphere.

Medicine Hat, Alta.

On Sunday, March 11th, St. John's Presbyterian Church observed its fifty-first an-

niversary. The occasion was marked by ideal weather and large congregations, the evening assembly having a great proportion of young people, and most helpful messages by Rev. Harry Lennox of Banff, on "Stones of Remembrance" in the morning, and "Four Aspects of the Christian Life," in the evening. Mr. Lennox congratulated the congregation on its good standing and bright promise, notwithstanding the times. The anniversary service was concluded by a splendid social gathering on Monday evening.

Toronto, Ont.

Rogers Church, under the ministry of Rev. Ross Cameron, evinces deep interest in public worship as shown by the large attendance at divine service, and is also growing in membership. At the preparatory service for communion on Easter Sunday, seventy-three were added to the membership and six adults were baptized. This preparatory service was addressed by Rev. Dr. R. G. Stewart of St. John's Church.

Winnipeg, Man.

The congregation of First Church did not allow the second anniversary of the coming of Rev. and Mrs. Gordon Maclean to pass unnoticed. The minister and his wife were the honored guests at a dinner at the church recently when more than 200 members of the congregation were present. Mrs. H. A. Robson, President of the Ladies' Aid, the organization responsible for the arrangements, presided, and very hearty tribute was paid to Mr. Maclean for his work and appreciation of himself and Mrs. Maclean in their personal relations to the congregation. Rev. H. R. Horne, Regina, brought greetings and congratulations from the Presbyterian Church in Saskachewan and Alberta.

Orillia, Ont.

Rev. J. A. MacInnis was the recipient a short time ago, at the hands of the Ladies' Aid Society of his congregation, of a silk pulpit gown in testimony of their appreciation of his ministry. The presentation was made by Mrs. J. B. Tudhope, and an address was read by Miss C. Beaton.

London, Ont.

The name of one of our ministers appeared recently in very honorable mention in the verdict of a coroner's jury, following an inquiry into the death of the driver of a motor truck. The press report sets this forth:

"Recognition of the bravery of George Swanson, Pottersburg youth, who risked his own life in an attempt to save George Wilson, a Mellway Brothers transport driver, from being burned to death in the flaming wreckage of his truck, was suggested tonight when Dr. J. C. Wilson, Coroner, conducted an inquest into Wilson's death. The Coroner and A. E. Siskind, acting Crown Attorney, both commended Swanson, as well as two men who assisted him in the rescue, George Skillett and Rev. Donald McKay, and all three were named for their heroism."

Winnipeg, Man.

The Presbyterian Church, St. James, of which the minister is Rev. J. H. Stewart, had the largest congregation ever assembled in the church for the Easter communion service; all seating capacity was occupied. The Session is greatly encouraged with the progress that St. James Church is making with increased attendance and membership. The choir rendered a delightful service of praise. —Com.

RESIGNATION

Rev. Dr. Neil Campbell, at a meeting of the Presbytery of Barrie, recently, tendered his resignation as clerk, a position which he has held for twenty-five years. Rev. N. R. G. Sinclair, Allandale, was appointed in his stead, and communications to the Presbytery should all be sent to him.

BOOKS

God and the World Through Christian Eyes

Second Series, Edited by Leonard Hodgson. Student Christian Movement Press, 58 Bloomsbury St., London, W.C. 1. Price 4/-.

We directed attention to the first volume in this series in the December Record, 1933, and have pleasure in according this, the second in the series, like recognition. The themes are high yet practical and the names of the speakers distinguished. These lectures "exhibit the relevance of Christian faith in God to the world of to-day."

* * *

McQueen of Edmonton

By E. A. Corbett, M.A. The Ryerson Press, Toronto. Price $1.25; De Luxe Edition $2.50.

This is the promised biography of a strong man, a hardy pioneer, and a great leader in the work of our Church, whose name is written indelibly in the history of an important section of the West and known in every part of the Church he so faithfully served, Rev. D. G. McQueen, D.D., LL.D. This book is in good measure and with interest the story of the man and his work, and in addition gives much of the engaging history of progress in the main sphere of Dr. McQueen's labors.



Happy Mount Leprosy Colony, Formosa, Japan.

WE had planned the opening ceremony of the colony for January 19, but could not be ready. That day was wet and cold, so it was fortunate that we had postponed. Now we feel certain, God willing, that we can make the date March 30. We shall then be ready to admit patients in April. The colony will be opened free of debt, and for this great good fortune we give our most cordial thanks to our good friends in all quarters of the globe.

The buildings are completed, and are now receiving finishing touches of paint, window glass, etc. There is the work of furnishings, instruments, and other details to be seen to. The water works are almost completed. We have a tap of water to each cottage. The power is gravity, and the future cost is nil outside necessary repairs, the quantity abundant.

We have recently received from the Government authorities gifts of trees, fruit trees, decorative trees, palms, and flowers. In the future the colony should be one of the beauty spots of Formosa.

Many patients are waiting for admission. Few of them can pay much towards their support. We receive some help from the Mission to Lepers, London, Toronto, New York, and from the Government of Formosa; but from these sources not sufficient, so that we shall look to other friends for their kind help. We are doing all we can to help ourselves, and to encourage the patients to help themselves, it is the balance over and above that we need to carry on the good work.

The following is an account of a visit to the colony written by Mrs. James Dickson. As you cannot have the pleasure of travelling over the same road, I am incorporating this for your pleasure and information.

"It was my first trip to the Happy Mount Leprosy Colony. The day dawned clear and cool with a soft breeze blowing from the west. Miss Douglas and I left Tansui, as we had planned, in the early morning, and made our way down the steps to the river where a small boat awaited us, the boatman tugging impatiently at his oars. Our passage over took longer than usual because the tide was rushing in, but our boatman was a skilful man and manoeuvered a crossing where the dip and swell of the waves would not splash us too badly.

"When we reached the other shore we had a short walk across the plains. It was a perfect day. The sky was blue and cloudless, the mountains both near and far were shrouded with a thin blue haze, while the sea on our right rolled in, deep dark blue and challenging, with an occasional white crest of a wave.

"It was a friendly road. It was narrow enough so that all men who trod it must needs meet face to face in passing, and then greet each other in the friendly Eastern way. I took note that the looks given us along the road were kind and welcoming, and knew from that sign that in this lonely place, those who had come before us with white faces and the creed of Christ had commended themselves to the simple folk who dwelt here.

"And then against the dark green foliage of the foot-hills of the mountain which towered beside us, we saw a red blur which finally became distinguishable into buildings. The white cross of the church rose, clearly outlined against the dark background of the woods, a sight unforgetable in its beauty and significance.

"As we drew near to the Colony, we saw it was a bustle of activity. Everywhere men and women were working, and the fascination that attends all realization of a man's impassioned dream, stayed our steps. Just in front of us a group of graceful

palms nodded against the wall. Men were transplanting them there. On our right, in a sturdy red brick building, a carpenter and electrician worked side by side while on the veranda two women laughed and talked as they clipped and chiselled valiantly the concrete floor, seeking to make it more smooth. Above us, on the next terrace, masons were working, carriers, coolies, women with pails and baskets, all hurrying to and fro. Their faces were happy, for they had been wretchedly poor, and the work on these buildings had meant a great deal to them.

"It was to the church that we first turned our steps. The strength of the building could not help but make one marvel. Earthquake and typhoon, before whose very names men shudder in this land, could surely avail little against these stately pillars of iron and concrete which ran from base to roof. The thought of the kind of congregation that would worship here for years to come filled us with pity and with thankfulness.

"We hurried on for there was still much to see. The treatment centre was below the church where the lepers receive the healing oil which alone has power to soothe and comfort them. I thought it singularly fitting and beautiful that the one roof should shelter both, — the lower floor where healing to the body is administered, the upper storey where the story of the healing of the soul is poured forth.

"On the first terrace stood a row of small cottages built compactly, neat and strong. Over the door of each cottage was written a name, or sometimes two names. These were the names of the people who had given the money for the cottages, they told us, and included Buddhists and Christians, believers and non-believers, all united in this one act of compassion and of love. Surrounding each cottage was a plot of grass. From the doorstep of the cottage we could see the plain below, rice-fields and hillocks, and beyond, the tossing sea. Inside the cottages were of cement, simple in design and yet thoughtful of every need. We were struck with the evidence of the abundance of water. Cool springs of the mountain united to pour out their wealth, and far more water than could ever be needed overflowed from the drains or was diverted to the rice-fields below, while at the slightest opening of a tap, the water gushed forth as in a torrent.

"A bell rang in the distance and there came the sound of hurrying feet. It was the signal for rest and worship, we were told, when all the workers assemble to hear the Gospel.

"On to yet another terrace we were led where another row of cottages stood ready for occupancy as if eager and impatient for the coming of their guests. And still far above us, on the crest of a hill, stood another small building, made only of woven bamboo with a rude thatched grass roof, slanted dangerously by the wind, and as frail as the quivering tree of which it was made.

" 'I lived here for over a year,' said Dr. Gushue-Taylor when at last we stood beside it, and we remembered that this was so. While dreaming, planning, and building the cottages below, this had been his only shelter even when a typhoon struck it and almost carried it away. We walked back through the woods where paths had been made so that the lepers could wander at will.

"Work, safety, food and shelter, healing for body and soul! Would these simple things bring contentment to those stricken ones, I wondered? For those to whom so far life had meant only misery, loneliness, and unhappiness, surely a place like this could not help but bring a measure of solace and content.

"The greatest miracle in life to my little son is still the miracle of light and darkness, of day and night. Every morning he greets me with 'The dark's gone! The light's come!' And to those wistful leper folk who find heaven in this sheltering fold, this will indeed be true, 'The dark has gone! The Light has come!' Far across the centuries a Voice has reached them saying, 'Come unto Me, ye weary,—come unto Me, and rest!' "

With very many thanks to all who have helped in the past, and looking forward to years of co-operation with you in providing health and happiness for this very unhappy section of the community, and wishing you a more prosperous New Year than for the past five years,

Yours sincerely,

G. GUSHUE-TAYLOR,
Canadian Presbyterian Mission,
79 Miyamaecho, Taihoku,
Formosa, Japan.

Winnipeg, Man.

More than one hundred delegates assembled in First Presbyterian Church, Winnipeg, Man., from the three districts of Winnipeg, Brandon, and Superior for the annual meeting of the Manitoba Provincial W.M.S. Mrs. J. S. Hutchinson, the President, occupied the chair. Most encouraging reports were given indicating an increase in members in the various parts of the organization. For example, there was an increase in the members of the Mission Band of from 630 to 893. Six life-memberships were received. The Cent-a-Week fund added $530 to the revenue. The gathering heard two addresses, one by Mrs. H. I. White on Missions, and the other by Rev. G. H. Gunn on his experiences in the Peace River.

CONFUSION AND DISTRESS

The Floods in British Guiana

A vivid pen picture of the situation in British Guiana to which we have already referred is given in a letter to a Toronto friend by Miss A. W. Aird, with the request that it be forwarded to the Record.

"You have probably heard of our flood conditions. It gave us extra work. . . There were practically no services held all over the colony during the months of December and January. The people could not come out. You know the rains came down so hard, just as if a huge bathtub had been overturned. Then they have very little clothing, and during the rain season things are all damp and wet and will not dry. So if you get wet there is nothing to put on. . . Schools and churches were used for housing the victims, except where the churches were under water. A great deal of damage has been done. . . What rice did escape the flooding in the fields was damaged by water getting into the factories, etc. People were sleeping in the open markets. We had some in one of our buildings in Georgetown. The Governor had ordered them to leave the Immigration Building, where they had taken refuge. So one of our members who is chief clerk in the office asked us to accommodate them. We were already giving them clothing, food, milk, cocoa, etc. In our school at Better Hope sixty souls were housed, besides food, dogs, chickens, ducks, pigs, sheep, lambs, goats and their kids, a great heap. . . You would have smiled if you had seen me running about with a mother with twin babies, and three other small children, carrying them to the clinic; and, O Dear, these folk are worse than small children! You can carry them to the hospital, but try to make them stay there! As soon as your back is turned they slip out. Still, though you may be cross at them and their foolishness, you can't help loving them."

CANADIAN PRESBYTERIAN MISSION, MANCHURIA

Mrs. Goforth to the Secretary, General Board of Missions

Tungliac, Feb. 23rd, 1934.

Dear Dr. Grant:

I am writing this for Dr. Goforth, for he is really too much pressed with the meetings to dictate it.

We left Szepingkai eight days ago for this centre which you may see by the enclosed little map is close to the border of Mongolia. It is six and a half years since I was here last though Dr. Goforth has visited this place several times. Great advance in the things of the Kingdom have been made. When here before we were told that I was the first foreign woman seen in this whole region. Since then Miss Graham was in charge of the work here for eighteen months.

This centre is in the section of our old field given over now to Mr. Reoch. Dr. Goforth is holding a ten-days revival-mission as arranged with Mr. Reoch. How I wish Dr. Grant you could be here with us just for one day even. Twice daily, indeed three times counting the early 7 a.m. prayer meeting, Dr. Goforth comes in with his face glowing with joy and thankfulness at the blessing which is coming so evidently to the people here. Mr. Kao (the God-given helper to us both), takes the early prayer meeting. Dr. Goforth tells me he is having much power, and God is using him in a most outstanding way. The meeting place seats about two hundred and fifty, but the place is usually packed. On Sunday the children were asked to leave to make more room. This they did reluctantly.

The depression has struck this place hard. Yet in spite of every difficulty the Christians are making every effort to secure a most suitable property now for sale at a low price, in a busy section of the city, for their own permanent place. Only twenty days and the rent of this place must be renewed or the place given up. As a sample of the spirit of the Christians I give just one story Pastor Chang told us since coming here. A very poor Christian, just a swine-herd, determined to do his part towards getting their own church property. He came forward and said to the pastor: "I have nothing else to give, so I will give a pig. I will give to the Lord the very best pig in the herd." True to his resolve he hauled the finest and fattest pig of his heard to market and sold it for $12 Mexican and some cents. He said to himself, "I can't give the Lord a broken dollar," so he made the amount up to $13 Mex. and brought this as an offering. May the Lord put some of this poor swine-heard's spirit into our home Christians.

Our plan is to go back to Szepingkai next Monday and leave again the following Friday for Taonan, where Dr. Goforth is due to hold a similar series of meetings for the Christians there as here. After the meetings I am to help Mrs. Davis in the Training Class for Women. Then we go to Chengchiatum (now under Mr. Reoch) for similar meetings to those here.

These last two months have been specially strenuous and I am a little hazy as to whether I wrote you for Dr. Goforth to say we shall gladly have you deduct what you speak of from our salary—that is $100.

The weather is very cold. Our windows are covered with the most glorious representations of forests in frost I have ever seen, even in Canada. We now live in hopes of each cold day being the last this season.—Rosalind Goforth.

Children and Youth

CANADIAN HEROISM

A Sixty Year Old Tale of the Sea

The following story is taken from the North Sydney Herald, February 19th, 1934, and is from the pen of Mr. J. C. Pynn, an ex-Mayor of the town. The details of this splendid exhibition of bravery on the part of seamen, Mr. Pynn says, are guaranteed by the late Mr. Edward McDonald, an authority on the early history of the town as well as of happenings at sea of that period. From Mr. McDonald himself Mr. Pynn learned the full story.

DURING the August gale of 1873, the brigantine, G. J. Troop, coal laden, drove ashore at Cow Bay and was badly damaged. The ship was later refloated, towed to North Sydney and repaired, and at the same time passed into the hands of local shipping men.

In December 1874 she left North Sydney, coal laden for the West Indies in command of Captain James Brown, a North Sydney mariner who had acquired a part interest in the vessel and who was one of the best known local mariners of his day.

Shortly after leaving port, the Troop ran into heavy weather, sprang a leak and was obliged to return. In attempting to make port, the ship struck near Cranberry Head, dropped her anchors and waited for the storm to abate. The strong easterly gale however increased in fury while the heavy seas which were rolling in from the Atlantic, made the position of the crew most perilous and it was soon apparent that the ship was doomed.

News of their plight was not long reaching North Sydney and plans for their rescue were immediately undertaken. Lying in the dock at the time was the Mary Jane, an English bark, some of the crew of which had previously been members of the Deal life-saving boats. These immediately volunteered to make an attempt to take off the crew. Accordingly, a lifeboat was towed down the harbor and they were soon away on their dangerous mission. After a battle with the raging seas, lasting some hours, they decided that further attempts at rescue would be futile and returned to the shore to wait until the gale moderated.

Meanwhile another crew of local seamen decided to make the daring attempt to reach the ship and plans were soon underway towards its fulfilment.

A boat was borrowed from the ship Peter Maxwell, which was lying in port at the time, and notwithstanding the fact that the rescue party was told by officer Macarthur of the Maxwell that the boat was not of regular lifeboat dimensions, they refused to be swerved from their purpose and proceeded to launch forthwith. One of the members of the Peter Maxwell's crew, who helped hoist the boat from the deck was able seaman J. J. Dooley, lately signed on for the trip from North Sydney to Antwerp, to which port the Maxwell was bound with a cargo of oil from Philadelphia.

The rescue boat, upon being placed in the water, was taken in tow by the tug Unicorn and proceeded down the harbor to Lloyd's Cove, where the attempt at rescue immediately began.

In the second lifeboat were William Cann, a brother-in-law of Captain James Brown; Captain Jeremiah Downey of the Brigantine, Inis, anchored in the harbor; Bethel Keenan, sailor and rigger; Captain Thomas Hackett and Captain Charles Hackett, both of North Sydney, and Daniel Campbell of Boularderie.

Nearing the wreck, a huge wave engulfed the boat, capsizing it and hurling its occupants into the sea. A line thrown from the wreck was grasped by Captain Thomas Hackett, who later relinquished his hold in order that Campbell and Captain Charles Hackett might seize it. Another line was thrown and again grasped by Captain Tom, who in turn, told Campbell and Captain Charles to separate and take a line each. He then swam for the ship and seizing the martingale, held on with both hands until they were benumbed, and then took a grip with his teeth as well. In this position and with the seas going over him he managed somehow to stick until he was pulled on board by the crew.

Meanwhile Campbell and Captain Charles had also been pulled aboard; Keenan was never seen again, while the bodies of Cann and Captain Downey were found a few days later on South Bar, a short distance from each other.

The day following the disaster, a 24-pounder from the fort was taken down to the shore and attempts were made to shoot a line to the wreck without success, and during this time the vessel continued to pound hard on the rocks and was fast breaking up, the gale showing no signs of moderating. The third day the crew cut the spars out of her and this, coupled with the fact that her bottom was gone and the cargo with it, caused her to work nearer and nearer the cliffs. On the fourth day, however, the ship Virgo, from Halifax for Sydney, in command of Captain George Burchell of Sydney, noting their plight, slacked down some lifeboats, took off the whole crew and brought them to North Sydney.

One of the first monuments to be erected in the new Lakeside Cemetery represents a broken spar adorned with a wreath, placed there by the citizens of North Sydney, commemorative of the brave seamen who in the face of great danger, unhesitat-

ingly offered their lives as a sacrifice in order to assist and succor their fellows in distress.

The story of the attempted rescue of the crew of the Troop forms one of the most thrilling incidents in the annals of the Cape Breton coast and this narrative is written not only to help perpetuate the memory of the heroes of that time, but also to recall to the younger generation some of the happenings of the older days when North Sydney was a great maritime port, with its fleet of square riggers, built in its own shipyards, manned by its own seamen, with its traditions of fast voyages, fearless captains, hardy crews, their exploits and their tragedies.

A FRUIT-SALAD TREE

Of late the fruit-salad is a dish very frequently served both in the home and in public places, and is highly regarded because it is most agreeable to the taste, and healthful as well. Much depends of course upon the number and choice of fruits in the dish and the daintiness with which they are served. This is to be noted about it, that usually a fruit-salad consists not of one, but of a number of fruits.

Bearing this in mind you may guess what a newspaper meant when it spoke of a fruit-salad tree. You would say that likely it was a tree that bore several kinds of fruit and if you did say that you would be right.

This is the story as we have taken it from the Port Hope Guide:

"Imagine walking out into the back garden and plucking twelve fruits off one tree to make fruit salad. This is no fancy but a fact. The seamen on a Canadian steamship that has visited foreign ports, report that a young Scotsman in Australia has been able by grafting to grow twelve different fruits on the one tree. The tree is a pear tree and by grafting slips into the limbs of this tree, the slips being of various kinds of fruit trees, he was able to produce such variety on the one tree, pears and eleven other kinds according to the grafts which he used, for they were all successful."

To us that is something extraordinary for none of us perhaps have seen more than one kind of fruit upon one tree.

Long, long ago, however a more wonderful tree than that was described in a well-known book. If you take that book, the Bible, and turn to the New Testament, the last book, and the last chapter, the 22nd chapter of Revelations, you will find the description of a wonderful tree in the second verse. Not only did that tree bear many kinds of fruit but it bore the fruits frequently, every month. This is the description,

"In the midst of the street of it, and on either side of the river, was there the tree of Life, which bear twelve manner of fruit, and yielded her fruit every month."

Of course this was not a real tree. It was a tree used as a picture to describe something else. It is very interesting however that it is described as bearing twelve kinds of fruit, like this tree in Australia, and also that it bore twelve times in the year.

There is yet another place in the Bible to which this story about the tree points. Turn again to your New Testament and in Paul's letter to the Galatians, chapter five, verses 22-23, you will find there nine different kinds of fruit mentioned as being borne by one tree. Each of us is such a tree and it is possible for us, each one, to bear several kinds of fruit. The number mentioned here is nine, and this is the list,

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

It is expected that we shall bear fruit and that each of us shall bear many kinds of fruit. It needed the skill and knowledge of the young man in Australia to make the pear tree bear eleven kinds of fruit besides its own. The fruit that should be seen in every person's life may be cultivated if we only allow God's spirit to work upon us as the young man wrought on the tree. There will be no doubt about results. These fruits are spoken of as the fruits of the Spirit of God and we remember that Jesus said that if fathers gave good gifts to their children, "how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

Having heard about this fruit-salad tree, and the work done by the young man we should be grateful both to the young man who performed the miracle and to those who told us of it, because it makes such a happy suggestion of what is possible in our life.

An Example

That is what we like. It helps more than many, many words of advice to see and to associate with one who in his person and life appears to be what we should like to become.

A Toronto paper the other day reported the death of a Canadian whose home for many years was in England. He was a member of a very distinguished family. Sport took him to England for he was one of a Canadian cricket team, but what was meant to be a visit turned out to be a stay for the remainder of his life. He was a very able man in the business which he undertook and soon reached the top rung in the ladder. His character however appears to have been on as high a level as his business talent, and it is said of him that all who had dealing with him learned to respect him very highly. Whilst keen of mind he was quiet, true, fair, considerate,

kind. Here we have another salad tree in human life. It was by these fruits or qualities he seems to have been remembered rather than by his ability, making us think of what Paul says:

Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.—R.

ON THE FARM

We love to go to grandpa's farm
'Most any time of year,
There are so many things to see,
So many sounds to hear!

We like to see the little calves,
The horses, cows, and sheep,
And hear the whip-poor-wills at night
When we lie down to sleep.

It's lovely in the winter time
When snow lies thick and white
Upon the fields, and ugly things
Are hidden out of sight.

But then, we like it better still
When springtime comes around,
And all the flowers and veg'tables
Come peeping through the ground.

But in the good old summer time
We like it best of all,
When big red apples, grapes, and plums
Hang o'er the garden wall.

We like to climb the old rail fence
Around the pasture green,
And watch the things that come and go
Like pictures on a screen.

Sometimes we see a butterfly
Take wing and fly away;
And grandpa says he's 'fraid we, too,
Will flit away some day.

O, we can see a lot of things
From this old fence — but still
We'd like to know what lies beyond
That woods up on the hill!

—Julia G. Olds, in an Exchange.

MISSIONARY AND DEACONESS TRAINING HOME

(Continued from page 141)

to inspire but also to employ the consecrated service of its young womanhood, can there be any doubt of the high destiny of our Church and the Christian quality of its young people.

Prizes and Awards

Senior Scholarship—Miss E. Walker; Junior Scholarship—Miss M. Ross; Senior Essay—Miss G. Irvine; Junior Essay—Miss J. Forsyth; Senior Proficiency—Miss Irvine, and Miss M. McClive; Junior Proficiency—Miss M. Booth; Special Prize—Mrs. Winifred Glen, Miss E. Taylor.

AN OPEN INVITATION TO ALL PRESBYTERIAN YOUNG PEOPLE THROUGHOUT ONTARIO

Toronto Presbyterian Young People, in conjunction with the Young People of several other Presbyteries, are busy drawing up plans for a Great Province-wide Rally of Presbyterian Young People. It is to be a three-day gathering, covering Saturday, Sunday, and Monday of the Thanksgiving holiday week-end, and billets will be provided by the Toronto Young People for the out-of-town visitors.

A meeting has already been held in Toronto of representatives from the Presbyteries of Ottawa, Peterboro, Lindsay, Guelph, Paris, Stratford, Maitland, London, and Toronto, which enthusiastically endorsed the scheme and struck committees and otherwise laid foundation plans. Six other Presbyteries have approved, while being unable to attend this meeting, and leading men in the Church, both lay and cleric, have endorsed and offered their assistance to the project. Among these is Rev. Dr. Kannawin, General Secretary of the Board of S. S. and Y. P. S.

Program details are not yet available, but the key-note will be greater effectiveness in Y. P. work with particular stress upon personal consecration and ways and means to deepen spirituality among young people.

You are warmly invited by the Toronto Young People to attend this unique event, and you are urged to make it as widely known as possible. Plan now to come personally and to send a large delegation from your Presbytery. As the invitation to the young people of your society is going only through yourself, their response must depend almost entirely upon your co-operation.

Will you help us to make more effective the Young People's work of our Church?

Sincerely yours,
E. W. MOODIE,
President.

Address correspondence to:
E. W. Moodie,
25 Heath St. West,
Toronto 5, Ont.

SUNDAY SCHOOL WORKERS' RALLY

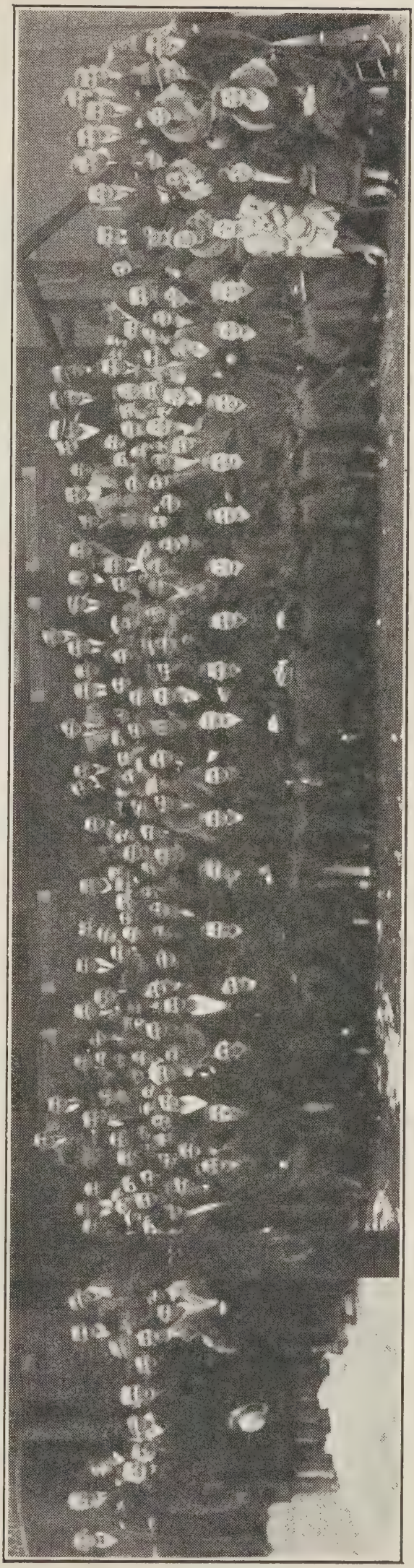
This was held under the auspices of the Sunday School Association of Toronto Presbytery on Tuesday evening, March 20th, in Chalmers Church, Toronto. Thirty-four schools were represented by an attendance of two hundred and twenty-five, Mr. D. Nicholson presiding and conducting the devotions. A welcome was extended by Mr. Norman Fraser, Past President, who gave a brief sketch of the organization. The program in the main consisted of a sketch, "The Child Who Found the Way," portraying the responses of pupils to the varying types of teaching, well presented by workers from Chalmers Church, and an address by Rev. Dr. R. G. Stewart of St. John's Church on "Lifting the Pilot." Rev. Dr. Kannawin, General Secretary of S.S. and Y.P.S. brought greetings from other associations. The officers elected are:

Hon. Pres., Rev. Edgar Foreman; Past Pres., Mr. Norman Fraser; President, Mr. Donald Nicholson; Vice-President, Mr. W. M. MacDonald; Vice-President, Mr. Samuel Donnan; Secretary, Mr. W. L. Sinclair; Treasurer, Mrs. J. S. McGonegal.

Besides these four departmental and two out-of-town representatives were added to the executive.

SUNRISE SERVICE

Somewhat out of the ordinary was the service on Good Friday morning in Wychwood Presbyterian Church, Toronto, under the auspices of the Presbyterian Young People's Society of the Presbytery and by invitation of the Society of Wychwood. It was called a Sunrise Meeting, but the company assembled a little later. Breakfast was served at nine o'clock by the Wychwood Young People's Society to a company of about two hundred and thirty, and was followed by a welcome by Mr. Bill Black, President of Wychwood Y.P.S., and singing led by Mr. Kerr of Knox Church with Miss Jean Beare of Wychwood at the piano. The theme of the service was, "The Way of the Cross," its various aspects being presented by five-minute addresses by Ross Boyle, Wychwood, Miss Gilfillan, Dale Church, and Mr. C. Cunningham of Evangel Hall, Miss Isobel Beare singing, "In the Cross of Christ I Glory." The church service following brought a still larger company together. The message was given by Rev. Ross K. Cameron of Rogers Church, while the service of song was led by the choir of the young people of Davenport, Oakwood, St. Paul's, and Wychwood Societies, with Miss Ruth Wilson of Wychwood as organist. Various officers of the society took part in the service, along with the minister of the church, Rev. Dr. J. Wilson.



Company at Good Friday Breakfast Service, Wychwood Church, Toronto.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—MAY 6

Jesus Acclaimed as King

Matthew 21:1-46.

GOLDEN TEXT.—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. 2:9.

TIME.—Sunday, April 2, A.D. 30, the last Sunday of Christ's life in the flesh.

PLACE.—Jerusalem.

PARALLEL PASSAGES.—Mark 11:1-11; Luke 19:29-44; John 12:12-19.

SUBJECT.—THE LORDSHIP OF JESUS.

I. JESUS THE LORD OF POSSESSIONS, vs, 1-7.
"The Lord hath need of them."

II. JESUS THE LORD OF PRAISE, vs. 8-11.
"Hosanna to the Son of David."

III. JESUS THE LORD OF CONDUCT, vs. 12-46.
"A den of robbers."
Christ manifests his royalty.

LESSON—MAY 13

Christianity and Patriotism (Temperance and Good Citizenship)

Matthew 22:1—23:39.

GOLDEN TEXT.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matt. 22:37-39.

TIME.—Tuesday, April 4, three days before Christ's crucifixion.

PLACE.—The temple in Jerusalem.

PARALLEL PASSAGES.—Mark 12:13-40; Luke 20:9-47.

SUBJECT..—CHRISTIAN CITIZENSHIP.

I. A QUESTION OF TRIBUTE, Matt. 22:1-17.
The marriage feast.
A crafty question.

II. CHRIST'S MASTERLY ANSWER, Matt. 22: 18-33.
The parable of the denarius.
The God of the living.

III. THE TWO COMMANDMENTS, Matt. 22: 34—23:39.
Love of God and man.
Blind guides and hypocrites.

LESSON—MAY 20

The Future of the Kingdom

Matthew 24:1—25:30.

GOLDEN TEXT.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever.—Rev. 11:15.

TIME.—Tuesday, April 4, A.D. 30, three days before the crucifixion.

PLACE.—The Mount of Olives.

PARALLEL PASSAGES.—Mark 13: 1-37; Luke 21:5-36. Chapter 25 has no parallel in the other Gospels.

SUBJECT.—CHRISTIAN PREPAREDNESS.

I. THE WISE AND THE FOOLISH, Matt. 24: 1—25:4.
Christ's warnings (Matt. 24).
The ten virgins.

II. THE COMING OF THE BRIDEGROOM, Matt. 25:5-10.
"Give us of your oil."
"And the door was shut."

III. "WATCH THEREFORE," Matt. 25: 11-30.
When it is too late.
The parable of the talents.

LESSON—MAY 27

The Last Judgment

Matthew 25:31-46.

GOLDEN TEXT.—We must all appear before the judgment-seat of Christ.—2 Cor. 5:10.

TIME.—Tuesday, April 4, A.D. 30, three days before the crucifixion.

PLACE.—The Mount of Olives.

PARALLEL PASSAGE.—There is none.

SUBJECT.—SERVING CHRIST BY SERVING OTHERS

I. THE SHEEP AND THE GOATS, vs. 31-33.
The last judgment.

II. ON CHRIST'S RIGHT HAND, vs. 34-40.
"Ye did it unto me."

III. ON CHRIST'S LEFT HAND, vs. 41-46.
Eternal punishment and eternal life.

LESSON—JUNE 3

Jesus in the Shadow of the Cross

Matthew 26: 1-75.

GOLDEN TEXT.—And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.—Matt. 26:39.

TIME.—Thursday, April 6. A.D. 30, the day before the crucifixion.

PLACE.—Bethany, Jerusalem, the Mount of Olives.

PARALLEL PASSAGES.—Mark 14; Luke 22; John 13: 1-38; 14:1—18:27.

SUBJECT.—CHRIST'S GETHSEMANE PRAYERS.

I. PETER'S BOAST, vs. 1-35.
The anointing before burial (vs. 1-13).
The betrayal (vs. 14-16).
The preparation of the passover (vs. 17-19).
"Is it I?" (vs. 20-25).
The Lord's supper instituted (vs. 26-30).
Peter's denials foretold (vs. 31-35).

II. THE AGONY OF GETHSEMANE, vs. 36-39.
"Not as I will."

III. THE VICTORY OF GETHSEMANE, vs. 40-75.
"Thy will be done."
The arrest (vs. 47-56).
The trials before Annas and Caiaphas (vs. 57-68).
Peter's denials and remorse (vs. 69-75).

OUR CHURCH CALENDAR

General Assembly

Toronto, Ont., Knox Church, June 6th, 1934.

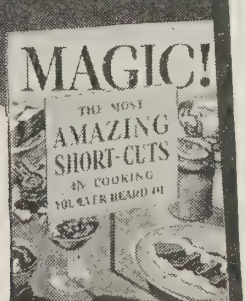
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(Continued on page 158)

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OUR CHURCH CALENDAR

(Continued from page 156)

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St. John, N.B., St. John and St. Stephen, Mod., Rev. S. J. Macarthur, Moncton, N.B.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Ottawa, Ont., Erskine Church, Mod., Rev. R. Good, 20 Front St., Hull, Que.

Marion Bridge, N.S., Mod., Rev. Dr. Alexander Murray, Sydney, N.S.

Toronto, Cooke's Church, Mod., Rev. Dr. J. G. Inkster, Knox Church, Toronto.

Toronto, Rosedale Church, Mod., Rev. Jos. Wasson, 22 Delisle Ave., Toronto.

Bluevale and Eadies, Ont., Mod., Rev. K. MacLean, Wingham, Ont.

Victoria, B.C., St. Paul's Church, Mod., Rev. C. Thompson, 873 Oliver St., Oak Bay, Victoria, B.C.

Tyne Valley, etc., P.E.I., Mod., Rev. C. J. St. Clair Jeans, Summerside, P.E.I.

Carstairs, Alta., Mod., Rev. James A. T. McLagan, Innisfail, Alta.

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Captain John Norton, a Chief of the Six Nation Indians in Upper Canada, translated the Gospel of St. John in the Mohawk speech. **This Mohawk-English Version** was the first foreign translation published by the Bible Society in 1804. It reached Montreal in 1805 and was circulated the following year in Upper Canada, Ohio and the Oneida County. This was the first of some 670 translations published by this one Society alone, 17 of which were for the Indian tribes of Canada.

The work still goes on "without haste and without rest." Help by forwarding a Contribution to your local **Branch** or **Auxiliary.**

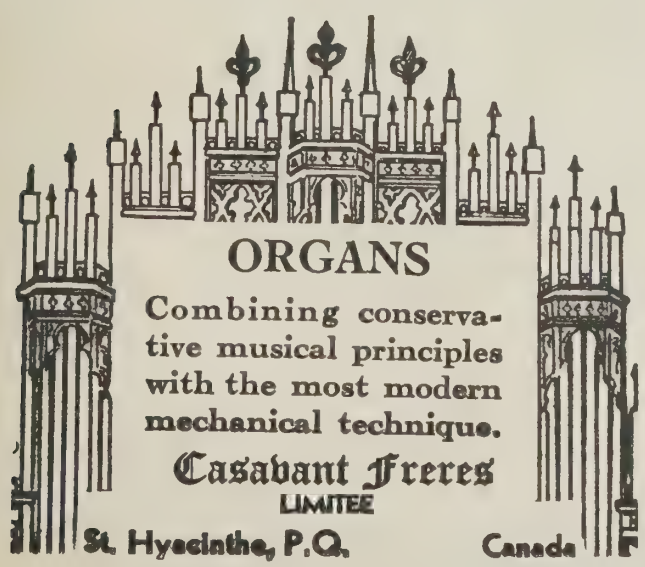


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4	2	" 4 and 5 years old
4	2	" 5 and 6 years old
6	3	" 6 and 7 years old
8	1	" 7 and 8 years old
2	1	" 8 and 9 years old
3	2	" 9 and 10 years old
5	1	" 10 and 11 years old
3	0	" 11 and 12 years old
0	1	" 12 and 13 years old
2	0	" 13 and 14 years old
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Great souls are reverent.

The Lord has need of thee.

Be ambitious to be unknown.

No human soul sorrows alone.

Whatever you have, spend less.

Slow work produces fine goods.

Trade both reveals and tests character.

It is difficulties which produce miracles.

Go on but do not hurry and do not worry.

The world is his who has patience and industry.

Sudden the worst turns to the best for the brave.

Success in life depends much upon physical health.

It is as much our duty to be glad as to be honest.

Do not for one repulse forego your well-formed purpose.

Power comes from unchecked and unstunted individuality.

Let him that would move the world, first move himself.

Every moment lost gives an opportunity for misfortune.

Industry will aid genius or oft will serve in its absence.

There is something IN thee that asks something OF thee.

The ethics of doubt consist in hope, prayer, and humility.

Real glory springs from the silent conquest of ourselves.

The call to religion is not a call to be better than your fellows, but to be better than yourself.

Ours is a world in which the sweetest song is the simplest.

To know others, study thyself, to know thyself, study others.

In every life, for every start and noble deed, God says, "Today."

Honesty is inseparable from the character of a thoroughbred gentleman.

Love and enthusiasm are the main guarantees of a successful and blessed life.

One way to get ahead of your neighbor is by not trying to keep up with him.

They are slaves who fear to speak
For the fallen and the weak.

The safety of our country is not in law or legislature but in gentlemen.

The Christian life is in its essence a life lived by the power of the spirit.

The slaves of Christ are the world's freemen; His service is perfect liberty.

Heaven's door is low for only the humble may enter, but wide that all may come in.

Coming to Jesus we learn to carry the burdens of life and do its duties well and easily.

Prudence, frugality and good management are excellent artists for mending bad times.

We largely determine our future for whatsoever a man soweth that shall he also reap.

When a man's ways please the Lord he maketh even his enemies to be at peace with him.

There is no son of the morning who may not quench his torch in the deepest degradation.

It is the part of wisdom in the care of the body, to protect, preserve, and develop our vital energies.

Could we but ring out more of the good news about Christ and less of the bad of the Church, we should do greatly better.

God knows our want yet He desires that we should come to Him simply and humbly and ask for those things which are for our good.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX TORONTO, JUNE, 1934 No. 6



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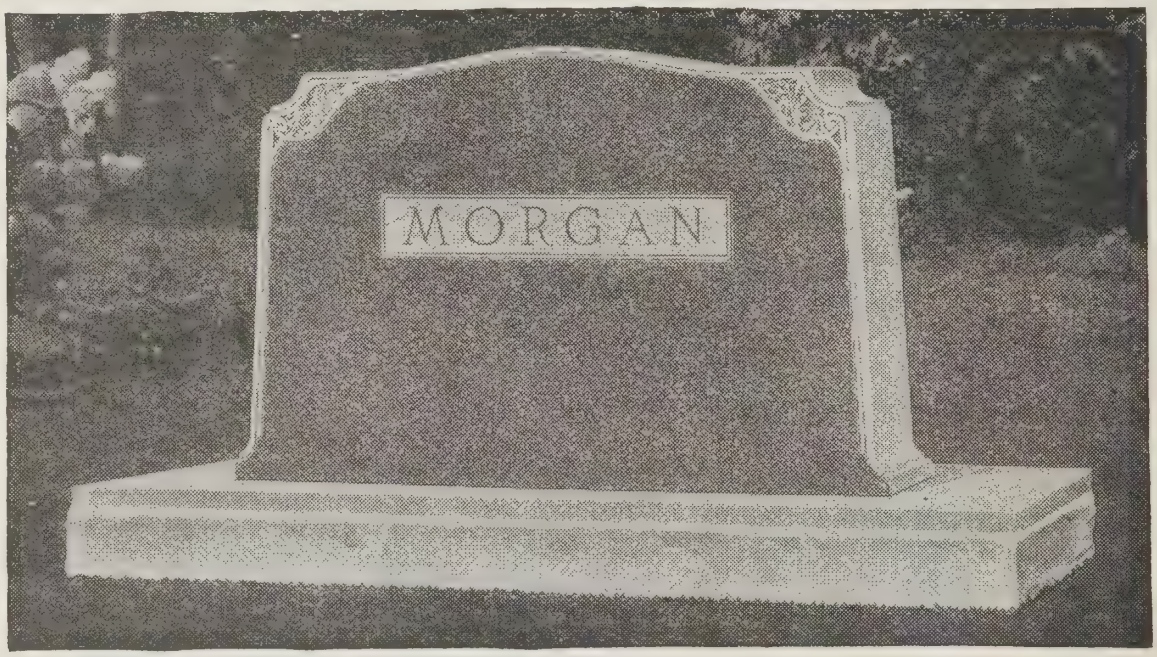
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The Presbyterian Record

VOL. LIX. TORONTO, JUNE, 1934 No. 6

BY THE EDITOR

THE PINCH ELSEWHERE

OTHER churches than ours both in Canada and the world over are suffering from depleted revenues. We do not mention this because misery likes company and we desire to acquire some comfort from the sorrows of others. We mention it solely to point out that our Church is not alone in the experience of reduced resources. The Presbyterian Church in U.S.A. otherwise known as The Presbyterian North, reports that the Board of Education is working on a budget less than fifty percent of that of two years ago and at the beginning of their financial year had a deficit of $267,000. The Board of National Missions has had its budget reduced some two years ago from $4,000,000 to $3,500,000 and this year to $2,400,000. The Board of Foreign Missions is threatened with an additional deficit of $462,000. The deficit at the beginning of the year and the exchange will bring this up to almost $1,000,000. This is serious for the Foreign Board as it would seem to require the withdrawal of 150 foreign missionaries and would mean cutting down the entire work to one half of that two years ago. The Board of Pensions has a deficit of over $200,000. The Editor of the Presbyterian states that $3,000,000 would more than cover the great deficit and points out a way of escape by declaring that $1.50 per member given on one day would meet the entire deficit. The full amount required to carry on the work of that great Church is $8,000,000 which means a contribution from each member of only $4 per annum. We conclude this reference by using his own words:

"Ten cents a week from every member would bring in a surplus. That is less than a subway fare, less than a cheap cigar, less than the price of a morning and evening paper, only ten percent of the cost of a moving picture show and less than a small glass of coco cola or a small bag of peanuts."

We are more concerned however with the efforts made by some to do their share in overtaking this deficit and balancing the budget. What others do we may do and we may derive inspiration from the efforts of our fellows in like circumstances to ourselves. The following story points the moral. We have condensed this from The Presbyterian:

"One day I heard Dr. Robt. E. Speer present the cause of Foreign Missions to an informal group in our Presbytery. I have always listened to him with respect. On this day he reached the depths of my soul. I then and there resolved that I would go back to my people and call upon them to do their part in the emergency. Later I received a report from the Joint Board and I asked myself, 'Could it be that we are facing a deficit of $3,000,000? Could it be also that this deficit would be wiped out if each Presbyterian would give $1.50 during the season of Lent! On a Sabbath morning I exhibited a thermometer registering $600 to the members of my congregation. It was a great surprise to them that I should think of suggesting that amount as a possibility for them. However I wanted room for the thermometer to rise. The membership of my church is 215 including non-residents and the young members still in school. My people are poor, many of them have not had work for a long time. Notwithstanding there is evidence that some have money. I asked them for an offering. The day I asked them for the money I said that I was sure they would do their part, and they have done it. Something over $300 was given at the special offering by these poor people to meet the crisis in the Church. By a process of simple arithmetic if all churches have done what little Westminster Church in North Pennsylvania did then the deficit has been wiped out.' "

The $1.50 suggested for that church would mean for us $270,000. What could we not accomplish by concerted action, somewhat like this we have reported, in every congregation of our Church?

CHARLES HADDON SPURGEON

EIGHTY years ago a youth of twenty years of age accepted a call to New Park St. Chapel, London, England. He had graduated from tract distributing, lay preaching, visiting the poor, and from a humbler sphere as a minister in Cambridgeshire to occupy a place in this, the world's metropolis. Soon the congregation overtaxed the building and while planning enlargement occupied successively Exeter Hall and Surrey Music Hall, until finally on

March 25th, 1861, the congregation took possession of its new building, the Metropolitan Tabernacle, with a seating capacity of 6,000. Thus amazingly did the youthful preacher grow in public favor and in influence. On the national day of humiliation at the time of the Indian Mutiny this young minister addressed in the Crystal Palace an audience of 24,000, an accomplishment indicative of many qualities, but specially of voice capacity of unusual character.

His congregations were not to be gauged by the number within the sound of his voice. Though radio was not then known his messages encircled the globe and were translated into many languages.

His sermons, morning and evenings, Sundays, and on Thursdays, each lasting about an hour, and delivered from heads and subheads inscribed on a half sheet of letter paper, were taken down in shorthand, corrected by him on Monday and issued by his publishers "literally in tons." As early as 1854, when the preacher was but twenty years of age, these were published weekly, and two years later were issued in yearly volumes.

While buildings proved too small for the congregation the pulpit became too straitened for the preacher for his capacity and zeal made him a philanthropist, an educator, an author, and an editor.

See what there was to his credit in this outer sphere, Stockwell Orphanage, almshouses, the Pastors' College, from which hundreds of young men graduated, a colportage association and a circulating ministerial library, thirty-seven missions, twenty-two Sunday Schools and ragged schools with 8,000 pupils within the metropolitan area, seventy-five colporteurs and evangelists who radiated from the city into thirty-three counties in their evangelistic efforts. What an influence this minister must have commanded to support all these institutions! While waiting for the way to open for his orphan enterprise a lady wrote offering him the sum of $100,000. On his silver wedding anniversary, a gift of £6,000 was received. Then on his fiftieth birthday he was presented with £5,000. Both these sums were handed over to his institutions and it is noteworthy that when the tabernacle was completed it was free of debt at the close of the opening services.

Endeavoring to account for this phenomenal success one discovers several elements of power. We have referred to his voice. This was declared to be marvelous. His energy too was prodigious. He had an alert mind, a gift of humor, and a strong will. Though not schooled, he was well educated, skilled in terse, forceful common speech, and above all there prevailed a singleness of purpose, and whole-hearted devotion to God. His was an intensely passionate nature and he concentrated unwaveringly upon the delivery of a vital message. He had a dominant will also, for he indulged in no pleading to be heard, but declared, "I must and will make the people listen." It was evident also that he displayed great wisdom in directing his helpers.

A word must be said about his wonderful voice. Fourteen centuries before him there was Chrysostom, one of the Greek fathers, the man of the golden mouth. Spurgeon was known as the man of the golden voice. Of that wonderful instrument one writes:

"For richness, for carrying qualities, and for melodious, persuasive pathos, probably it has never been surpassed."

His day was brief, but it was full to overflowing. He died on January 31st, 1892, at the age of fifty-seven, at Mentone, France, whither he had gone to seek restoration to health. He passed lamented, honored, and beloved, well deserving the encomium:

"He was the mightiest of all the special forces molding the century."

What a striking example he is for all ministers, in fidelity to the central message of the Gospel, in wisdom, energy, and devotion to his high calling.

The occasion for reference to this distinguished man is the fact that on June 19th of this year the one-hundredth anniversary of his birth will be celebrated. This day will be widely observed and the centenary of his birth will provide opportunity for many tributes to a great and good man deserving of the highest honor.

BREAD OR BEER

"WE want food, not beer," was the desire that found voice at a political meeting in Ontario held in anticipation of a provincial election. About the respective value of these two elements there can be no doubt and surely it is not unreasonable to conclude that whether in home life or in the community bread should always be given the preference over beer, the staff-of-life over that which is unnecessary, superfluous, hurtful.

The suggestion that this necessary subordination of beer to bread should be publicly considered arises out of the fact that the Ontario Government, notwithstanding unemployment and sore distress, dire want on every hand, has concluded that the sale of beer and wine is a pressing necessity and must be brought within the reach of all. Legislation has accordingly been passed and but awaits the return of the Government to power after election, if returned, to be proclaimed; and thus the new policy will become operative.

This new policy is feared, for it proposes and provides for the wider and freer sale of intoxicants, it being open to restaurants and hotels to enter upon the business. By this legislation the privilege of sale will be restored to private hands, and public drink-

ing, so long under ban, will once more be a feature of our community life. This fear is therefore not groundless, for these multiplied facilities will everywhere and constantly be a powerful temptation to youth. Consequently this reversion to private privilege and general sale, as contemplated, is greatly to be deplored.

Why the Government adopted this policy is a mystery to most people. There was no popular demand for this innovation. The action of the Government therefore bears a sinister aspect and the question naturally arises, What is behind it all? Who is the power behind the throne? Under what influence has the Government come that it should be swayed in favor of greater facilities for the sale and use of intoxicants?

However, what is to be done? Will the voice and effort of all who condemn this policy suffice to thwart the Government's purpose?

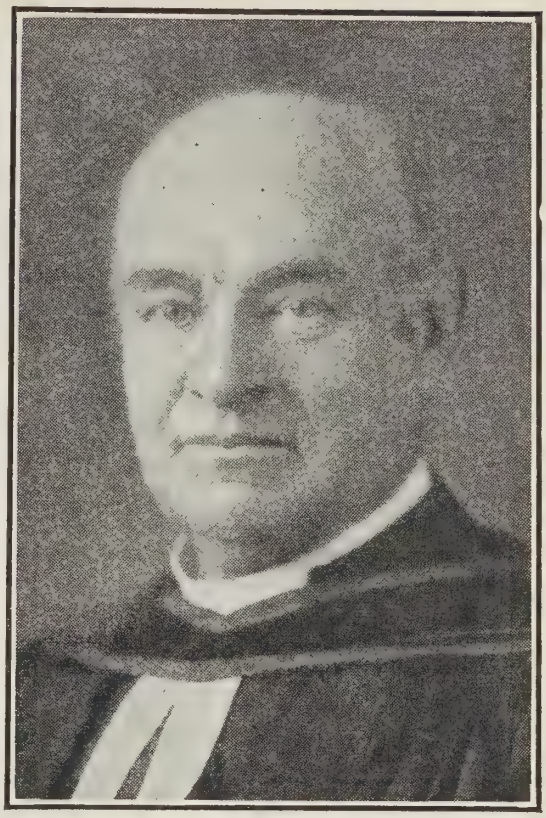
Thus far these have been of no avail. Let us then look well to ourselves.

Have we been slack in teaching and training, neglecting education for legislation? Is the tone of religious life so low that the forces of reform can exert no commanding influence? If we are helpless to redeem the present situation, may we not do something that will give promise for later days? In the forthcoming Ontario election now announced for the nineteenth of June, of course we have the opportunity of the ballot but in present circumstances this will be an occasion of perplexity for many. Nevertheless we must not be discouraged but press on steadily and by every means in our power promote sobriety, self-control, and public well-being.

KNOX CHURCH, TORONTO

The picture of this building appears on the cover page. This is the building in which the Assembly will convene on the evening of June 6th, exactly one hundred and fourteen years after the date of their first minister's departure from Ireland. It is a beautiful and spacious building with all the auxiliary accommodation which is of such advantage to the Assembly. The building has an historic connection with the whole Church which ensures that it will ever be venerated. After the protest of those of our number who refused to enter the United Church had been lodged with the Moderator of the General Assembly, convened in College St. Presbyterian Church, Toronto, and the protesting minority had constituted as the continuing Assembly, it was agreed to meet in Knox Church at 11.30 p.m. on the same day, June 9th, 1925. There sharp on the stroke of twelve the Assembly was again constituted and its continuity preserved.

The congregation's history goes far back,



REV. J. G. INKSTER, B.A., D.D.

dating from 1820. On the 6th day of June of that year Rev. James Harris sailed from Belfast, Ireland for Canada, and in due course arrived at Brockville.

Acting upon the advice of Rev. Wm. Smart, then settled in that district, he proceeded to York, arriving on the 28th of August. He immediately set about organizing a congregation, and in this task was ably supported by Mr. Jesse Ketchum, who most generously provided the site and erected a building at his own expense. The church was completed in 1821 and opened on the 18th of February the year following.

This building was destroyed by fire in 1847, and on September 13th of the next year a new building was dedicated which served the congregation until the 27th of January, 1907, when they moved to the School House forming part of the present building. On the 10th of January, 1909, the present fine structure was dedicated. Four ministers served the congregation during the period between the close of Mr. Harris' ministry and the beginning of the present, namely, Rev. Robt. Burns, D.D., Rev. Alex. Topp, D.D., Rev. Henry Martin Parsons, D.D., and Rev. Alexander Brown Winchester, D.D.

The present minister, Rev. John Gibson Inkster, D.D., was inducted on March 25th, 1921. He is a native of Scotland, but came early to Canada and ultimately completed a course in the University of Toronto. This was followed by a full four years' course in Theology in New College, Edinburgh, Scot-

land. He ministered to a congregation in England for four years, served as financial representative of the Presbyterian College, Montreal, for one year, and was the minister of First Presbyterian Church, London, for five years. He responded to a call to First Presbyterian Church, Victoria, B.C., in 1913, and after a ministry of eight years entered upon his duties as minister of Knox Church. In 1926 he received the honorary degree of Doctor of Divinity from the Presbyterian College, Montreal. Since coming to Knox Church the membership under his ministry has been greatly increased, 689 having been received on profession of faith and 1,564 by certificate from other churches.

1875 — 1925 — 1935

Austin L. Budge

The above dates are in the minds of many of our fellow-Presbyterians at this time. On June 15, 1875, the Day of Pentecost had come with the great gathering of the "Fathers and Brethren" at Montreal, when with psalms and prayers Presbyterianism in Canada was practically a united body. On June 9, 1925, one of those solemn days of decision had befallen our Church, when many who had taken sweet counsel with us in our Presbyteries left the Assembly in session in Toronto and others remained, thus preserving its continuity and traditions. If spared until June 7, 1935, the Assembly will again convene, being the Diamond Jubilee and the tenth anniversary of the Covenant to maintain our spiritual rights.

By referring to the Blue Book of 1933, page 130 (Appendix) and 39 (Minutes) reference will be found regarding this matter. As it vitally affects the whole Church space in the Record for a few paragraphs is requested, to set the facts in the light understood by the committee and to give timely information. Needless to say our object is solely to glorify God, advance the best interests of our Church, and arrive at a decision which will be most heartily supported.

As a preliminary means of ascertaining the mind of the Church, a circular was mailed early in the year, suggesting plans and asking for frank opinions of individuals, groups, Presbyteries, etc. All the Clerks of Presbyteries, Conveners of Committees, Officials in Toronto, and many others in all parts of the land, both men and women were invited into our conclave. We are grateful for the result, especially to the Presbyteries who dealt with the question. Their judgment along with that of many personal letters brought to us points of view of great value. So helpful has been the use of the circular that another was sent forth early in May.

The following are some of the reactions. Anniversaries remain valuable and the vast majority of people seem to need and appreciate them. That is not strange because on the Tables of Stone we have the command to "remember," and at the Lord's Table "remembrance" is a holy attitude. The argument that Calvinists are usually "dour folk" is not proven, because on St. Andrew's Night there are lively scenes when piper and haggis lead the way, and on July 12th the fife and drum call out the Orange banners. The truth is that Presbyterians are the last to forget great events.

The fear that we may revive bitter feelings if there be any commemoration of the Covenant of June 9, 1925, is worthy of consideration. But there is another side as well, namely to ignore it would be to magnify the "dust on the balance" and throw away the balance. It is also a surrender to the feeling that truth and right cannot be separated from scars. There is no good reason after these ten years, the writer speaking only for himself, why greetings should not be extended to our brethren who are working out their salvation in a United Church, and a deputation of our old friends wishing us God-speed in the "Auld Kirk."

The time is at hand when our great Church in Canada, linked with her mother and her historic sisters in Europe and daughters under all skies, needs a challenge worthy of our metal. It has been hard going in all Churches and is so still, but the inspiring chapters of our long history were not written under smiling fortunes. Our Synods, Presbyteries, and Kirk Sessions need the clear order of Heaven to "Go Forward," and the time is opportune to march. A big cause will sweep off the road the inevitable small matters which delay unity and progress. The deficit has too long been hanging like sackcloth on every real Presbyterian in Canada and we shall get rid of it. The prayer meetings in our congregations across the whole Dominion can and will wipe off the shame upon the cause of our Lord.

The Auld Kirk

In 1875 freed from Division; in 1925 freed from Danger; in 1935 freed from Debt.
"Hitherto hath the Lord helped us!"

"There is reared up in the midst of Mansoul a most famous and stately palace; for strength it may be called a castle; for pleasantness, a paradise; and for largeness, a place so copious as to contain all the world. This palace the King intends but for Himself alone, and not another with Him, and He commits the keeping of that palace day and night to the men of the town."

BUILDERS OF BRIDGES

Rev. M. B. Davidson, M.A., D.D.

THE outstanding natural characteristic of the town in which I live is that it is built on hills with a valley in the centre, and through the valley flows a river, and over the river there is a series of bridges. Without those bridges, joining together the two sides of the town, our life as a community could hardly go on. Well, the old Romans had a word for "priest" which literally meant "the man who builds bridges." It is not easy to say now why they came to use that word. It may have been because they regarded it as the function of the priest to bridge the gulf between the divine and the human, between time and eternity. Now, as Protestants we have broken with the old idea of the priesthood. Protestanism at its best has always stood for the direct access of the individual soul to God, for the conviction that, no matter how simple or how humble a man might be, no church and no priest and no minister has been ordained to stand between him and his God. That is the true democracy of Christianity, and the priesthood of believers.

And yet, while that is true, it is also true that the Protestant minister is still a builder of bridges, and that he has been appointed to bring men nearer to God, and God nearer to men. Another way of putting it would be to say that the minister is appointed to act as an interpreter. That is one great reason why you young men who graduate to-night will stand up in the pulpits to which you will be called and dare to preach to your fellowmen. I say, dare to preach, because the minister is faced by this difficult situation, that he must often proclaim to others ideals to which he has not yet attained himself, and that is a reflection which surely ought to clothe any conscientious minister with humility. It will lead him to say "we" oftener than "you" when he is addressing his people. That is, he will try to make them understand that he is preaching to himself as much as to them. George Bernard Shaw said once: "I am not a teacher; only a fellow-traveller of whom you asked the way. I pointed ahead, ahead of myself as well as of you." Mr. Shaw may not always have been conspicuous for his humility, but the modesty of that remark which I have quoted is one which well befits the minister. He is pointing ahead of himself as well as ahead of his people.

Let me get back to what I was saying, however. The minister is an interpreter. In these days the current history of the world is brought to our door every day. It is the task of the newspaper editor to interpret that news politically, but the preacher must seek to interpret it religiously. It is his great task to show that there is a Christian interpretation of history and of human life. People will come to church with a load of sorrow. It is the preacher's task to show them that there is such a thing as a Christian interpretation of sorrow and of suffering. Others will come to church, hardly knowing where to turn because of anxiety. It is the preacher's task to remind them that the Christian interpretation of God is that He is a Father, and to answer the challenge of the dying John in Browning's poem: "Does God love? and will ye hold that truth against the world? Others still will come bearing a burden of sin unforgiven. It is the task of the preacher to show that there is a Christian way of looking at sin, a way which involves repentance and forgiveness. Above all, it is the task of the preacher to interpret Christ to men in all the varied aspects of His life. His teaching, His death, and His resurrection; and, as Professor Denney once said, "You can't in preaching, produce at the same time the impression that you are clever and that Christ is wonderful." And so you will be building bridges over which men and women may walk toward a higher and richer and calmer and saner view of life and of God.

To say these things, of course, is to remind ourselves of the care that must go into the preparation of the sermons which we are to address to those who come seeking light and forgiveness and consolation; and part of that care must be exercised in

A PREACHER'S PRAYER

I do not ask
That crowds so throng the temple
That standing room be at a price;
I only ask that as I voice the message,
They may see Christ.

I do not ask
For Churchly pomp or pageant,
Or music such as wealth alone can buy:
I only pray that as I voice the message,
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God.

—Bishop Ralph S. Cushman
in Exchange.

the direction of making our meaning as clear as we can possibly make it. A Scottish literary critic has asked concerning the poet, "Of what value is an interpreter who himself needs interpretation?" The same question is to be asked concerning the preacher. It is true that, like the poet, the preacher has sometimes to deal with themes that are almost beyond the power of words to express. That is one reason why he has to make use of parables, as Jesus did, and as all the great poets have done, but it will be his constant concern to make his meaning as clear as it is possible for him to make it. A friend once went to see Professor Goldwin Smith in Toronto. When he arrived he found a stranger talking to the Professor in a very excited fashion. After the stranger left, his friend said, "What was that man talking about?" "Ah," said Goldwin Smith, "He didn't say." The preacher ought never to leave his hearers in such a state of uncertainty. You will, in all probability have amongst your hearers people who need the very things religion has for them, but who have not the remotest acquaintance with what may be called the traditional language of religion; and it will be your business to speak to them in a language which they can understand. Indeed, that will be one of your most pressing difficulties, but it will also be one of your greatest opportunities. One thing you can count upon, and that is that people will always be concerned about certain elemental matters such as birth and love and marriage and the earning of a living, and temptation and the pressure of things seen and temporal and death and immortality; and your task is to interpret these matters religiously.

But there is another sort of bridge which you must seek to build. You must not only seek to bring God nearer to men by seeking to interpret His ways to them, you must bring men nearer to God through the medium of worship. I read an article some time ago by a bishop of the Church of England in which he made the statement that as he went about his diocese he was conscious of a different atmosphere in different churches, and he was not thinking of the atmosphere which depends upon ventilation and other physical causes. He was thinking of a spiritual atmosphere. There are some churches which are pervaded by a spirit of worship. There are others which we feel might as well be lecture rooms or concert halls. It is evident that whether the churches in which you minister will be the one thing or the other will largely depend upon you who will be the leaders of the worship. If you want to build a bridge over which your people can pass toward God, then you will give earnest and careful attention to the prayers which you utter in the name of the congregation. You will use your imagination constantly in an endeavor to picture to yourself the needs and weaknesses and aspirations of those for whom, and with whom, you pray.

And then there is a third sense in which you will be builders of bridges. You will build them between your people and yourself. There is a book by Nicholas Dickson entitled The Kirk and Its Worthies. I once saw it advertised in a book catalogue as, The Kirk and Its Worries. Now, I can imagine someone who was not acquainted with the true title of the book deciding that here was something dealing with the pastoral work of the minister. For it is in the pursuance of his work as a pastor that the minister is brought into contact, if not with the worries of the Kirk, then with the worries of its members. Sometimes these worries will be of a very trivial character, and, if they are, you will do well not to lose too much sleep over them. But sometimes they will be of the serious kind which make the minds of your people perplexed and their days dark, and their hearts discouraged. Then will you become in some measure like your Master, a man of sorrows and acquainted with grief, and you will try to lead them in the way that seems best suited to their needs into the presence of the God of all comfort. And perhaps that will be the best sort of bridge that you will ever be able to build, no matter how long your ministry may be, and no matter how fruitful in other respects.

There is one other bridge which the minister may build or help to build, and that is a bridge between the various sections of the community. We cannot escape from the problem which affects everybody to-day, and which arises from the fact that there are so many things evidently wrong with our social system. The average minister, like the average citizen, is not an expert in the subjects of economics; and often enough he will not be able to see his way very far. But it may be possible for him to do something in the way of interpreting the various classes in his community to one another, and to emphasize the need for sacrifice on the part of those who have been more fortunate, as we say; and I believe that, in some respects, at least, the events of the last few years have made many people more sympathetic with such an appeal.

Less than a month ago I heard the Minister of Trade and Commerce in the Dominion Cabinet preach a sermon, for that is what it was, of farmers, and business and professional men, in which he said some very plain things in regard to the evils which have crept into our industrial life, things which we have been almost afraid to say from the pulpit. As Ruskin, I believe it was, once said, nothing is cheap that is produced by misery, degradation and hun-

ger. There are surely ways in which the minister may help people to recognize that without entering into what we call politics.

Finally, in all your work guard your faith and your hope as your most precious possessions. They will be put to many a test, as doubtless they have been already; but if you were to lose them, your work would be foredoomed to failure. If you hold them fast, you can afford to keep your eyes fixed upon the future, and "he that goeth forth, weeping, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him."

Dr. Davidson is a graduate of Montreal Presbyterian College, which at its last convocation bestowed upon him the honorary degree of Doctor of Divinity. He graduated from that institution in 1906 and after pursuing his studies abroad for some time he became assistant to Rev. John Neill of Westminster Church, Toronto, a post which he occupied for two years. Since 1913 he has been minister of Central Church, Galt. It is a splendid testimony to his acceptability and efficiency as a minister that he has occupied this pulpit for over twenty years.

DIVINE GUIDANCE — AN ESSENTIAL BELIEF

THE TEACHING OF CHRIST

London Weekly Times

From a Correspondent

A friend interested in this problem considered this a timely contribution to the discussion which under certaain auspices has been so prominently before the public. We concurred in his views and gladly give it space.

When the New Year brings us to the verge of an unknown future, we can draw courage from that belief in a Divine guidance which is of the very essence of religion. Without it a man may perhaps claim to be a Christian so far as he is trying to regulate his life according to Christ's teaching, but his belief is ethical or philosophical, not, in the truest sense, religious at all.

Jesus Christ undoubtedly gave to the conception of guidance the utmost prominence. In long hours of prayer He sought for Himself to know the Father's will, that He might regulate His own life in accordance with that will. He prayed for guidance for Himself, He gave guidance to His disciples and to those who came to Him for advice and He taught that the Spirit whom He left to carry on His work was to be regarded as the Guide and Leader of the future.

No one, therefore, who in any real sense claims to be a Christian can dispense with a belief in guidance, but there exists, and indeed there is room for, a wide divergence of opinion how that guidance comes.

Many devout and sincere men and women are convinced that, in answer to their prayers, they receive precise and detailed directions in such matters as the writing of a letter or the taking of a journey, and they believe quite honestly that all their most trifling acts are guided by the Spirit of God. Such convictions are often so sincere, and sometimes so fruitful of good, that they must be treated with the utmost respect, even by those who cannot feel the same assurance of the truly Divine origin of such guidance; but St. John warned us to prove, or test, the spirits.

Individual Responsibility

Especially now that we know something of the workings of the unconscious and the subtle deceptions of the human mind, we ought to be the more scrupulously careful to make sure, or as sure as we can, that the guidance in which we trust is really God's guidance and not the prompting of our own wishes and hopes, however skilfully disguised even from ourselves.

In the New Testament it is made clear that the Spirit to whom we must look for guidance is the Spirit of Jesus; and therefore we should naturally expect that the Spirit who comes in the Name of Jesus will work in the way of Jesus, according to His methods.

As a teacher, Jesus Christ in the days of His flesh was seldom willing to give detailed guidance. He would not legislate for special cases. Often He refused direct answers to quite specific questions. His method, rather, in those days was the laying down of principles, leaving to His hearers their personal and detailed application. His scrupulous respect for each man's personality, which was an outstanding characteristic of His method as a teacher, would not allow Him to take away from individuals their responsibility for each particular decision. It is reasonable, therefore, to expect that the Spirit, who is His Spirit, will use the same methods.

To claim certainty and infallible divine guidance for particular decisions seems to involve us in endless difficulties and to lead almost inevitably to fanaticism and spiritual arrogance. The guidance in which we can unhesitatingly trust is the illumination by the searchlight of conscience of the great principles laid down by Jesus Christ, but we ought not to expect that that guidance will take away from us the individual and personal responsibility for applying those principles to each particular problem and difficulty.

God desires the flower of life and not the stock, the kernel and not the shell, the living foliage and not the fallen leaf, fresh youth and not failing age.

God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordain'd to fill.

THE BUDGET

One-third of the year 1934 has passed.

Less than eight percent of the Budget allocation for the missionary and general work of the Church has been received.

This means:

1. That the Church is paying interest on money to carry on its work.
2. That many congregations, if they are going to contribute their full share to the missionary and general work of the Church (The Budget Fund) are leaving the bulk of their responsibility for the latter part of the year.
3. That unless there is a tremendous improvement in the missionary contributions a deficit must necessarily face the Church again at the end of the current year.

The doors of opportunity are wide open for the re-establishment and extension of our Church, at home and abroad.

The question in 1925 was to find mission fields through which our Church might extend her work.

The question now is, must we withdraw from work we have undertaken, and must we draw back from the opportunities that face us? It is a matter of all helping, of each member and adherent doing his or her fair share.

SOMETHING FROM EVERYONE

Percentages of Allocations for 1934 Received from Presbyteries to April 30th, 1934

Synod of the Maritime Provinces	
Cape Breton and Newfoundland	7.25
Pictou	3.63
Halifax and Lunenberg	5.88
St. John	5.12
Miramichi	.....
Prince Edward Island	1.83
Synod of Montreal and Ottawa	
Quebec	12.09
Montreal	6.31
Glengarry	13.58
Ottawa	21.32
Lanark and Renfrew	1.67
Brockville	.55
Synod of Toronto and Kingston	
Kingston	4.57
Peterborough	3.64
Lindsay	2.67
Toronto	9.25
Orangeville	2.96
Barrie	1.74
North Bay and Temiskaming	.....
Algoma	11.38
Saugeen	4.01
Guelph	8.14
Synod of Hamilton and London	
Hamilton	8.76
Paris	8.88
London	8.86
Chatham	4.61
Sarnia	8.10
Stratford	10.01
Huron	5.53
Maitland	6.88
Bruce	2.58
Synod of Manitoba	
Superior	2.33
Winnipeg	3.95
Brandon	4.24
Synod of Saskatchewan	
Regina	8.78
Moose Jaw	7.40
Prince Albert	.22
Saskatoon	11.40
Synod of Alberta	
Peace River	13.73
Edmonton	13.38
Red Deer	.64
Calgary	15.38
Macleod	.....
Synod of British Columbia	
Kootenay	12.29
Westminster	9.37
Victoria	3.46

AMONG THE CHURCHES

Hamilton, Bermuda.

Perhaps not all of our people know that we have a congregation in the beautiful island of Bermuda. The congregation is not very large but is important and is self-sustaining. It has forty-eight families and a membership of 125. It belongs to the Presbytery of Halifax and Lunenberg. When the present minister, Rev. Victor E. Ford, was inducted on April 4th, Rev. D. O. MacKay of Elmsdale, N.S., was commissioned by Presbytery to conduct the service. In addition to the formal ceremony Mr. Mackay addressed the minister. He also occupied the pulpit on the following Sunday, and on Monday evening lectured on Presbyterian Polity. Mr. Ford comes from Windsor, N.S., having spent seven years in the work of our Church in the Maritimes. The temperate winter climate of Bermuda brings many Canadians annually to Hamilton, not a few of whom are Presbyterians, who augment the congregation for the season.

Port Credit, Ont.

St. Andrew's Church, Rev. Samuel Lundie, minister, lately observed the forty-fifth anniversary of the founding of the congregation. Special services were conducted in observance of the occasion, Rev. John McNab of High Park Presbyterian Church, Toronto, preaching in the morning, and Rev. Charles Nichol of Oakville in the evening.

London, Ont.

A double memorial window was unveiled in New St. James Presbyterian Church in memory of the late Mr. and Mrs. G. Edward Bingham. These windows were the gift of Mr. Edward and Mr. Charles Bingham in memory of their parents, who for many years were honored members of the congregation. The occasion was marked by an impressive sermon on filial piety by the minister, Rev. Dr. James MacKay.

Orillia, Ont.

A memorial gift was recently presented to the congregation of which Rev. J. A. MacInnis is the minister, by Mr. A. H. Beaton, of Toronto, in the form of a beautiful communion table and chair.

The table bears the inscription:

In Memoriam
Alexander H. Beaton, M.D.
1837 to 1932
and his wife
Margaret Ann McNiven
1844 to 1922
Faithful members in this church for over fifty years
Presented by their son Alexander H. Beaton

Whycocomagh, N.S.

A member of this congregation, Dr. Hugh N. Macdonald, has had heavy experience of bereavement. Three years ago Mrs. Macdonald passed away, and now Dr. Macdonald has suffered the heavy loss of the last of his four sons, Mr. J. Gordon Macdonald, who died in Tampa, Florida, at the age of forty-seven years.

Nanaimo, B.C.

St. Andrew's Church added to its communion roll last year the names of nineteen new members, seventeen of these on profession of faith. The work among the young people is also encouraging, St. Andrew's having the largest number of teen-age girls in groups of any Presbyterian Church in the province.

St. John's, Nfld.

St. Andrew's Church in this city represents our farthest-east congregation, for it lies on the remotest eastward point of Newfoundland. This is an important charge which has suffered a great loss by the resignation of Dr. J. B. Paulin, who was compelled to withdraw on account of ill health.

Dr. Paulin has served the congregation since October, 1932, and during his ministry many additions were made to the church membership and all departments of the Church's work benefited by his counsel and effort. Dr. Paulin purposes to take a year's rest. The heavy pastoral work in the congregation with other demands upon him physically brought back again the suffering he had endured from war wounds. The latest report of the congregation shows a membership of 506, and although it has suffered seriously from the generally prevailing adverse conditions the revenue has been fairly well sustained.

St. David's, Ont.

The Easter Thankoffering Meeting of the W.M.S., held at St. David's Presbyterian Church on Thursday, April 12th, was rather an occasion of special interest, when Miss Annie Clement was presented with a Life Membership Certificate. Her mother, Mrs. E. Clement and two sisters, Mrs. W. McLaren and Mrs. E. Woodruffe, were each presented with a Life Membership Certificate in recent years. Although Mrs. Clement is over ninety years of age, she is still an active and interested member in the W.M.S., and never misses church service when health and weather permit. It is families like this which are an asset to our Church.—Com.

St. Mary's, Ont.

Knox Church, which recently has passed through trying experiences, rejoices in tokens of prosperity. At the last preparatory service, at which Rev. C. S. Oke of

Stratford preached, the attendance was the largest in the church's history and the minister and Session had the pleasure of welcoming thirty-one new members, eighteen by certificate and thirteen by profession of faith. The communion service on the Sunday following was also marked by an unusually large attendance and deep interest. Rev. A. W. Hare, formerly of Beaverton, Ont., was inducted into the pastorate of this church in September last year. The membership is now 430.

Chauvin, Alta.

All stations in this charge, Edinglassie, Killarney, Prosperity, and Airlie, having in the vote of Union maintained their place in The Presbyterian Church, three of them unanimously, and one by a large majority, has proved much to the advantage of the whole field. In Chauvin the congregation has a good church, and a basement, and manse, without mortgage or debt, and it is the centre of a rapidly expanding work, north, south, and east. At that time the minister was Rev. P. F. MacSween, ex-Moderator of the Synod of Saskatchewan and now Clerk of the Presbytery of Regina. In the Westminster Church, Chauvin, new organizations have been effected, a W.M.S. with a membership of ten, and a Ladies' Aid. The Scout troup now has a membership of 16 and the Cubs 14. The missionary now in charge is Mr. Geo. Hutchinson.

Inverness, Que.

St. Andrew's Church has lost a faithful member and devoted worker in the person of Miss M. MacKenzie. She was a charter member of the W.M.S. of thirty years' standing and was the holder of a life certificate. She was Superintendent of the Sunday School and Secretary of the Congregational Budget Fund. Due chiefly to her efforts the congregation met its full allocation for the Budget.

Sudbury, Ont.

The twelfth anniversary of the marriage of Rev. A. G. and Mrs. Rintoul was the occasion of a delightful surprise party in the form of a congregational social arranged by the Women's Association of Knox Church. There was a large attendance of members, fully 200 being present. Testimony of their regard for Mr. and Mrs. Rintoul was given in the form of a purse to Mrs. Rintoul and a billfold to Mr. Rintoul, each containing a substantial sum of money.

Middle River, N.S.

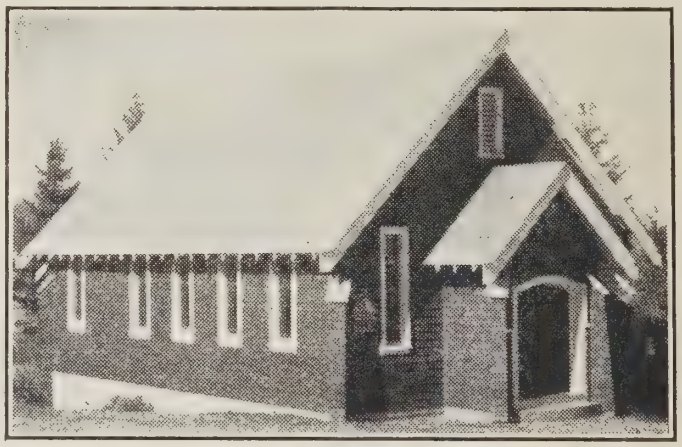
Farquharson Memorial Church laments the death of a highly esteemed elder, Mr. A. S. MacKenzie, who passed away recently at the age of seventy-six. He was staunchly devoted to the Church and showed his deep interest in every phase of its work, giving himself to the utmost in its behalf.—Com.

GIVE AND GIVEN

When disaster so suddenly and so terribly overtook Halifax in 1917, a small town in Manitoba, Melita, came to the help of the sufferers with a gift of $1,000. Seventeen years later the tables turned and when the Haligonians, reading of distress in the West, learned that Melita was in the afflicted area, they made return of the kindness shown and forwarded the timely gift of a carload of apples. Though neither party in its benevolence was moved by the thought of recompense, the incident recalls the words of Jesus,

"Give and it shall be given unto you."

Benevolence has its reward in time and often very concretely.



Presbyterian Church, Port Alberni, B.C.

In this town is the only Presbyterian Church on the west coast of Vancouver Island. Rev. T. H. McAllister who has been in charge for nearly five years is severing his connection and going to Victoria, much to the regret of the congregation.

For a number of years services were held in an upstairs lodge-room but last year a beautiful little church was built and is entirely free of debt. This achievement was chiefly due to the persistent effort of the minister himself with the assistance of the Home Mission Committee.

The building is of douglas fir with a present seating capacity of one hundred which can be easily extended. The new church was formally opened and dedicated in July 1933 by Rev. R. J. Douglas, D.D. The small group who upheld the blue banner through strenuous times have been greatly encouraged by a decided increase in attendance and contributions since the opening.

A very helpful feature is the Sabbath School with an enrolment of seventy pupils and a good average attendance. Rev. T. S. Glassford, who was minister in Alberni thirty years ago and who conducted services in the Port at that time, is an active member of the congregation.—Com.



The Church of the Covenant, Lansdowne, Ont.

This beautiful edifice occupies an elevated position in the village of Lansdowne, the congregation belonging to Brockville Presbytery. The building was dedicated in 1931 by the Moderator of the General Assembly, Rev. Dr. Frank Baird. It is commodious as well as beautiful, seating 200, with vestry, choir room, and a Sunday School room which accommodates 300. What a delight it must have been to this congregation to occupy this fine church home after worshiping for five years in the town hall. Rev. Dr. N. A. MacLeod is the minister and to him credit is largely due with the devoted people for the congregational attainment. The anniversary services were conducted on May 6th by Dr. Rochester of the Record, who preached morning and evening in this church, and in the afternoon in Caintown. The congregation at Lansdowne responded generously on this occasion to an appeal for a special offering.

Renfrew, Ont.

Renfrew Presbyterian Church, of which Rev. H. R. Pickup, B.A., is minister, marked the completion of another year of gratifying progress on Sunday, May 6th, when special anniversary services were conducted morning and evening by Rev. Robert Johnston, M.A., D.D., minister of Knox Church, Ottawa, and Ex-Moderator of the General Assembly.

Large congregations were present to hear Dr. Johnston, who preached two excellent sermons, his message in the morning being one calculated to confirm his hearers in the faith of their fathers; that in the evening being a challenge to Christian service.

Dr. Johnston congratulated the congregation on the attractiveness of the Church and the splendid progress which the congregation had made, making special reference to the fact that under the present minister the congregation's fine record as a missionary Church had been fully maintained.—Com.

LONG SERVICE

A number of instances of long years of service in various posts in the Church has been brought to our attention.

Mr. J. C. Linklater of St. Andrew's Church, Gananoque, who has just retired from the office of Superintendent of the Sunday School, served in this capacity for forty-one years. The congregation paid tribute to him by unveiling a fine portrait presented by the teachers and officers of the Sunday School.

* * *

Mr. W. H. Falla has completed twenty-five years of service as organist and choir leader of Queen St. East Presbyterian Church, Toronto. The occasion was signalized by a sacred concert by members of the present choir and past members as far back as the date of Mr. Falla's appointment. The choir consisted of one hundred voices with a twenty-piece orchestra, whose members had been associated with Mr. Falla in orchestra work.

St. Andrew's Church, Pictou, N.S., commemorated recently a record of over fifty years' faithful service, on the part of a teacher in the Sunday School, when a bronze tablet was unveiled to the memory of the late Miss Margaret Gourlay of Pictou. The minister, Rev. S. T. Nicholls, praised the work of such loyal servants and read the names of several of the congregation who represented the fifth generation in the worship and work of the church. One of these, Miss Christine Corbin, youthful daughter of Mr. and Mrs. Timothy Corbin, unveiled the tablet.

PROVINCIAL W.M.S., ONTARIO

The twentieth annual meeting of this body was held in St. Paul's Church, Hamilton, April 17th to 19th inclusive, and was one of the largest gatherings held under the auspices of the organization. Every Presbyterial was represented by at least two delegates. Though the allocation for 1933 was not reached a most creditable sum was raised in view of the industrial distress. The Treasurer, Mrs. C. H. Thorburn, Ottawa, reported the total revenue, including the special campaign fund, as $121,657.68. This special fund to which the Treasurer referred reached $11,124.69, according to the report of Mrs. J. G. Inkster. Contributions were put in their proper light by the Treasurer when she said:

"Our money is the part of ourselves that we may set to work in India, China, Japan, and elsewhere in obedience to the command, 'Go ye into all the world'."

Two missionaries supported by the W.M.S. (W.D.) were in attendance and addressed the assembly, Miss Jean C. MacLean, Kobe, Japan, who labors among the Koreans there, and Miss Alma M. Burdick of the Women's School, Tamsui, Formosa. In addition the various secretaries of departments were heard and messages were brought by Miss Bessie MacMurchy, President of the W.M.S. (W.D.) and Mrs. McKerroll, a former President. Dr. Inkster of Knox Church, Toronto, and Rev. Peter Dunn, the minister of St. Paul's, addressed the gathering.

Mrs. W. A. MacLennan, of Toronto, President of the provincial organization, occupied the chair and as her term of office expired at the close of the meeting, Mrs. J. A. Hilts, Toronto, was chosen as her successor.

HYMN BOOKS AND ORGAN

Disused hymn books with and without music, and anthem books, would be very greatly welcomed by a struggling congregation; also an organ for a church seating 200. Please communicate with Mr. J. G. Arbuthnot, Westminster Church, Willowdale, Ont. Phone Elgin 7067.

A NEW SETTLEMENT IN OLD ONTARIO

Rev. Stuart Woods, B.A., Beamsville, Ont.

It may seem paradoxical to say that one of the newest settlements in Ontario is in one of its oldest settled districts. I refer to the fruit-belt in the Niagara Peninsula, that strip of land, from two to ten miles wide, lying between Lake Ontario and the mountain range running from Niagara Falls to Hamilton. It is labelled "The Garden of Ontario," the wonderful fruit-belt with its beauty, its mild climate, and its abundance of fruit.

Up to twenty-five years ago this area was occupied by grain and dairy farmers. Then the knowledge leaked through that all sorts of fruit could be developed here, especially peaches and grapes.

To-day this area is divided into fruit farms ranging from three to twenty acres. A few farmers may have a larger acreage. This subdividing of course means a large influx of new settlers. There are very few on the soil now who were here twenty-five years ago. As a matter of fact the greatest change has taken place within the last ten years.

Upon examination the following facts will be discovered.

1. There are from twenty to forty fruit farmers on one of these roads leading from the mountain to the lake.

2. Only about ten per cent of these have been here for twenty years. On one road examined only one farmer has been here for twenty years.

3. A considerable number of these farmers, renters or purchasers carrying heavy mortgages, have come within the past five years.

4. Some of these newcomers are non-Anglo-Saxon. These settle generally in small groups here and there. As a matter of fact there are several of these groups of non-Anglo-Saxons above the mountain on the grain farms. The surplus man-and-woman power will come down into the fruit area to pick during the fruit season or do any kind of work required.

5. The presence of these non-Anglo-Saxons has a very serious bearing on our English speaking Canadian laborer and also upon the church activities. They work for a lower wage than our Canadian laborer, ten cents an hour, and eight cents, and some even less than that. How can our Canadian families with their standards of living compete with that type of labor? Impossible!

6. The fruit farmer faces a very serious financial problem with his heavy overhead for costly land, interest payments, planting and waiting for the fruit tree to bear, fertilizing, pruning, spraying, picking, cost

of containers, and then in these years, markets bad, and prices low. The fancied idea of a rich fruit belt disappears when you come down to the individual farmer. The Church has no easy task in keeping pace with all these changing and often hampering conditions. The minister is constantly seeking out the newcomer, but generally he finds a farmer so overwhelmed with debt that his only thought is the almighty dollar, or he will find a non-Anglo-Saxon. Yes, this fruit-belt is one of the newest settlements in Old Ontario with problems most difficult to solve. The Church is right up against it.

A CHANGE?

Rev. C. L. Cowan, St. Andrew's Church, Hamilton.

None of us stand still, but the years work wonders in the minds of some. This seems to be true of Rev. Dr. J. R. P. Sclater, whose activity in the throbbing period of the years 1924-25 will not soon be forgotten.

Anyway lately he answered a question, "What of Canada in 1934?" in the January issue of the "Canadian Magazine." On that I base my caption at the head of this brief article. Here is what Dr. Sclater says:

"I do not believe that 1934 will see increased tendencies to the unification of our religious beliefs in Canada. It is quite likely, let us hope, that we shall see a larger unity in those ecclesiastical and philanthropic forces which spring from religion.

"But that is a different matter from the unifying of our fundamental religious beliefs. Indeed, it may be questioned whether mere unification, in these regions, is to be desired. For our aim, in recent times, has been the discovery of a sort of least common denominator — a kind of residual creed, from which every thing with power in it has been taken away.

"It will be well for us to spend more time in endeavoring to discover that which is true, than that to which none of us can find any objection. Thoughtful men are, I imagine, getting a little weary of the kind of enterprise, which aims at producing a formula which, by affirming little and denying less, will produce a theological desert and call it peace. Truth earnestly sought tends at first to produce antagonisms; but, in the end, it alone gives the certainty of unity."

Has Dr. Sclater changed?

The above seems to answer in the affirmative.

Language should be luminous but not voluminous.

CANADA'S FIRST PRESBYTERIAN

A correspondent thinks he has discovered this Presbyterian pioneer, but before committing himself to a conclusion he thought it better to write to the Record so that if any one has a name of earlier date he might have the opportunity to present it through these columns.—Ed.

Dinsmore, Sask.

Editor of The Presbyterian Record:

In looking over historical records the question occurred to me, Who was the first Presbyterian to settle permanently in Canada?

I think it would be of great interest to the Church if this were known. I believe it would be well for the Record to try to ascertain this.

I have historical records of one Wellwood Waugh who was born in Scotland, February 15th, 1741, settled at Georgetown, P.E.I., in 1772, Pictou in 1776, and then moved to Tatamagouche, where he died in 1824. I believe he was the first Presbyterian to live in Canada. If my idea proves to be correct I think it would be fitting for the Church to celebrate the 200th year of his birth in some suitable manner.

I am, yours respectfully,

Thomas R. Grant.

SASKATOON SUMMER SCHOOL

Preparations are being made for the third annual Young People's Summer School for the Synod of Saskatchewan, to be held in the Presbyterian Girls' Residence at Saskatoon, July 2nd to 9th, 1934. Rev. and Mrs. W. A. Cameron of Weyburn are to be in charge, and quite a few young people are looking forward already to spending an ideal week there with pleasure and profit in view.

COMING MODERATORS

The Moderator-Elect of the General Assembly of the United Free Church (Continuing) Scotland, is Rev. Bruce C. Blackwood of Campbelltown. Recently his congregation presented him with his robes of office accompanied by a wallet and cheque, while Mrs. Blackwood was presented with a handbag and cheque.

* * *

In the Presbyterian Church of England the Moderator's chair will be occupied by Rev. Archibald Alexander, minister of St. John's Wood Church, London. This is the congregation to which The Presbyterian Church in Canada some years ago gave one of her ministers, Dr. Munro Gibson, formerly minister of Erskine Presbyterian Church, Montreal.

Thank God I am Christ's minister.—Henry Martyn.

TYNDALE HOUSE, 1933 — EVANGELICAL SETTLEMENT OF THE PRESBYTERIAN CHURCH IN CANADA, MONTREAL

Women's and Girls' Department, 534 Seigneurs Street
Men's and Boys' Department, 542 Seigneurs Street

Seventh Annual Report

THE year 1933 in Tyndale House presented special difficulties to your committee, and to the staff. With conditions in our district distinctly worse through prolonged unemployment, we yet could not, with our diminished revenue, extend our activities or add to our equipment. Despite many handicaps, however, your committee feels that we have reason to thank God for much encouragement received and much solid work accomplished. Your committee would put on record its appreciation of the devoted and untiring labors of the regular staff and of those workers who give their services voluntarily, week by week. It ought also to be said that the spirit of those attending Tyndale House was in the highest degree commendable. On all hands, there was an eagerness to contribute in one way or another to the carrying on of the Settlement's work. When minor repairs on the house fell to be done or when new equipment became necessary for clubs or carpentry classes, volunteers from our "congregation" were not wanting to meet the need. Through the efforts of the people themselves the sum of $128.70 was contributed to our income during this year.

Sunday Evening Services

The regular Sunday evening worship has always been a feature of our work and during the past year the services have been well attended and have proved a blessing to those engaging in them. We are still hampered by the fact that our accommodation for these services is far from what could be desired.

By a happy arrangement with the minister and Kirk Session of the Church of St. Andrew and St. Paul and with the full sanction of the Presbytery, Holy Communion is now celebrated from time to time in the Settlement and provision is made for the instruction of first communicants.

Sunday School

As time goes on we are helped by a growing realization on the part of parents as to the value of our work for their children. In his report to your committee, Mr. Henry Johnson, who superintends the school, writes:

"One of the best features of the work of the teachers is the interest they take in the boys during the week. Individually they have held ski-ing parties and wood-working clubs, and have given coaching in day-school work to their classes, while collectively they have put on several skits, and a sing-song for the school before Christmas."

As to numbers attending it is sufficient to say that the capacity of our building is sorely taxed.

Women's and Girls' Work

Miss Murray reports increased interest among our women and girls. The White Shield Mothers' Club, which meets weekly and at which varying programs (including a Gospel service once a month) are provided, has proved an especial boon to over-wrought mothers in these trying times. In the summer, a picnic to St. Helen's Island was greatly enjoyed by all.

Of girls' work Miss Murray writes:

"Work among girls, both on Sunday and throughout the week continues to meet with a sympathetic response. Encouraging features are found in the attendance at Sunday School, Mission Band and other meetings, and in the attention and interest shown. Nine scholars in the Sunday School received awards for perfect attendance, and contributions towards missions totalled $31.00."

Men's and Boys' Work

In this department the various organizations, started in former years, have been strengthened and consolidated. In addition, a Men's Bible Class has been started. Up to date it has been well attended and is gradually growing. References made above to the achievements of the Men's Club, carpentry classes, etc., will serve to show the healthy condition of all these activities.

Summer Camp

In summer, your Settlement is by no means idle but it is at St. Andrews East at our delightful camping ground, that its energies find scope. This year the Summer Camps proved a greater boon than ever. In all nine separate parties were provided for, and each as it returned to the city, seemed to show abundant evidence of benefit received. A party for unemployed men (organized this year for the first time) was indeed a worth-while innovation. Through it, men, unnerved by anxiety and hard conditions, were taken out of themselves, participating in fishing, games, hikes and so on, with the result that they returned to the city refreshed and strengthened and encouraged.

The number attending camp this year was 273, an increase of 13 over last year's total.

In concluding our report we would express our thanks to the many friends of Tyndale House who, by their contributions

and otherwise, have helped in this fine local enterprise of our Presbyterian Church in Canada. We enter on the work of a new year, praying that with the coming of better times, and with God's blessing still resting upon us, we may be able to extend and perfect this work given into our charge.

Respectfully submitted,

David Scott, M.A., B.D., Vice-Chairman, Knox Crescent Presbyterian Church.

Rev. G. H. Donald, D.D., Chairman, Church of St. Andrew and St. Paul.

Charles Johnson, Hon. Treasurer, Office: 4760 Dagenais St., Montreal.

A. D. Kyle, Hon. Secretary, 467 Cote St. Antoine Road, Westmount.

The receipts for the past year from various sources, congregations and Sunday Schools and other church organizations in Montreal and immediate neighborhood and individuals, including $3,808 from the Home Mission Board, and a balance from last year of $332.67, were $7,904.82. The expenditures left a balance to credit at the end of the year of $407.02.

REV. ALEXANDER MacGREGOR, B.A.

It was a sad message brought to us Monday morning, April 23rd, by his minister, Rev. J. A. Hilts of Davenport Road Presbyterian Church, that Rev. Alexander MacGregor had passed away that morning in his sleep. We looked upon Mr. MacGregor as a close friend, having known him since college days. He showed himself friendly always and everywhere and thus, according to the Proverb, readily made friends. This was the last tribute paid to him that we heard, and it came from the congregation of Dunn Memorial Church, Long Branch, Ontario, which he had served for the short period of three weeks, that he had already won the affection of his people. It was the observation of all who knew him at all familiarly that he always radiated happiness and goodwill.

When this last call came he was in his sixty-ninth year. St. Andrew's East, Que., was his birthplace and he was born on July 29th, 1865. He was educated at the public school and Lachute Academy. He entered the University of McGill and graduated in 1894 with the degree of B.A. He then entered the Presbyterian College, Montreal, from which he graduated in 1897.

He immediately accepted a call to Harrow, Ont., and later served in Comber, Ont. Then he went west and accepted a call to Tuxford, Sask., where he ministered from 1904 to 1912. His next responsibility was as the financial agent for Moose Jaw Presbyterian Boys' College with headquarters at Moose Jaw. To this work he gave himself with ardor for nine years. The next call was to serve as Secretary of the British Immigration Society and in 1925 he came to Toronto to occupy this position. This work was continued until the tide of immigration ceased and the Society disbanded in 1932.

At the meeting of the General Board of Missions he was appointed to Long Branch, Ont., where he ministered for three Sundays only, and the close of that last Sunday, an arduous one, for he had had five services, brought to him the close of his earthly career.

During his residence in Toronto, he worshiped with his family in Davenport Road Presbyterian Church, and was an honored elder in that congregation, beloved by all.

He is survived by Mrs. MacGregor, formerly Miss Barron of Lachute, Que., and six children.

Following the services conducted by his minister at the home the body was taken to St. Andrew's, his birthplace, for burial.

MISS JEAN WALLACE McCULLOCH

Miss McCulloch, who passed to her rest at her home in Truro, N.S., was the daughter of Dr. William McCulloch, who for fifty years was minister of First Church, Truro, now United, and the granddaughter of Dr. Thomas McCulloch for forty years foremost in the ministry of the Presbyterian Church in that province, and who so ably advanced there the cause of higher education.

Because of this family connection, from which came such distinguished pioneers in the work of the Church, and for her own sake, the memory of Miss McCulloch is to be honored by our Church. Her loyalty to the Church, her interest in the welfare of others, her benevolence were manifest to all, but in particular she devoted herself through the years to a class of boys with whom, whether near or far, she never allowed herself to lose contact. Never very strong she early planned to husband her strength for the work she held dear, as a writer, teacher, and servant of the needy. The words of her minister, Rev. C. Ritchie Bell, appropriately apply to her life and death:

"We give thanks for a life nobly lived and now peacefully closed."

She is survived by her sister, Miss Isabella McCulloch, Truro.

REV. H. A. A. KENNEDY, M.A., D.Sc.

It will be with great regret throughout our Church and particularly among his former students, that news of the death of Rev. H. A. A. Kennedy, will be received. He came to Canada in 1905 as Professor of New Testament Literature in Knox College and served in this capacity for four years, when he returned to take the same post at New College, Edinburgh. His death took place on March 27th, in his sixty-ninth year.

BOOKS

Why I Am a Presbyterian

Prof. W. W. Bryden, D.D., Knox College, Toronto. Presbyterian Publications, 73 Simcoe St., Toronto. Price $1.25.

With the time at our disposal for examination of this book and the space available we feel that we can hardly do it justice, but we have given it sufficient attention to urge that it should be read by every Presbyterian. It may not prove agreeable reading, for the author has severe strictures to pass upon Presbyterians, but, like medicine, while not to our taste, these may be wholesome. In the light of the contents the title seems misleading, for the book is largely the author's justification of his remaining Presbyterian instead of entering the United Church. An explanatory note however states that this was what the students, to whom these lectures were given, desired, and they suggested the title with that understanding. The book is a valuable contribution to the literature on Church Union, for it deals with the question fundamentally and sets forth the issues involved in any contemplated union. In this connection he administers rebuke both to those opposed to the recent union in Canada and to its advocates, the latter because, as he contends, they presented "no adequate Christian reasons for Union" and for "highly disreputable propaganda apparently designed to mislead and intimidate"; and the former for "much ignorant bigotry and factional prejudice." This is plain speaking and is deserving of earnest attention by all concerned.

Nevertheless the author remained a Presbyterian and for good and sufficient reasons which in these lectures he shared with these students and now gives to the public.

It is not to be inferred that this is merely another treatise on Church Union in Canada. The author covers a wider range. Fundamental conceptions of the Church and of Church relations and other matters of general concern are discussed. For example he insists that these are essentials for Church Union anywhere, namely, "doctrine, and spiritual oneness in Christ and the Holy Spirit" and declares:

"It is therefore inconceivable that our Lord should desire in this or any day a union of Churches in which such profound matters as faith, doctrine, and Christian experience are not considered the paramount issues."

Having respect to the contentions of Episcopal bodies in this connection he takes the view that while forms and orders have greater significance than many admit, "they are never of first rate importance."

A timely reference to the place of creeds and confessions commends the book. That place, he holds, is "subordinate" and that this is the historic view:

"It was the truly distinguishing feature of that particular Presbyterianism from which we as a Church have originally sprung that it had been compelled to consider all confessions and all standards alike as strictly subordinate to Holy Scripture, that is, the Word of God itself."

Naturally therefore he counsels against too severe literalness in interpreting these subordinate standards, counsel in harmony with that of the authors of the Westminster Confession and of earlier confessions.

"We do well to remember that there are many Presbyterian confessions of faith concerning which differences of opinion may very well be entertained. . . We must beware lest we become provincial in our Presbyterianism. England, Scotland, and Ireland have had no monopoly of that form of faith."

If our Church is small it may not be insignificant. The author has little regard for numbers and bigness. Our Church is part of a great company of those holding the Reformed Faith numbering at least 40,000,000; but it cannot live on the past. It must justify its own existence and fill its own place, and this it can do only when it rises above all pettiness, grasps the high, spiritual, Scriptural conception of the Church and of its mission, and makes clear that it is a true Church by its manifest spiritual union with Christ and experience of divine grace, and by the power of the spirit maintains its witness to the truth as it is in Jesus. Get the book and read it.

* * *

Wealth

This is the annual report of the British and Foreign Bible Society in Canada and Newfoundland, 16 College St., Toronto 2, Ont.

The British and Foreign Bible Society sets an example of wise publicity and all its representations about its work are reliable, free from any suggestion of exaggeration.

Always, too, there is something unique in the form of its annual report. That for 1933 is no exception. The title is Wealth, and one of the many aspects of wealth presented in this volume is set forth in this paragraph:

"The wealth of the Bible as literature, in its history, drama, poetry and prose, is acknowledged by all those most competent to judge. But those who have learned of "God in Christ" from its pages join in this great apostrophe: 'O the depth of the riches both of the wisdom and knowledge of God!' "

A voice is in the wind I do not know;
A meaning on the face of the high hills
Whose utterance I cannot comprehend;
A something is behind them; that is God.

—George MacDonald.

SYNODS

Toronto and Kingston

The Synod met in Knox Church, Toronto, the sessions covering May 1 to 3.

For Moderator the choice fell upon Rev. N. R. D. Sinclair, M.A., B.D., of Allandale. Mr. Sinclair is a man of scholarship, a successful minister, and active and efficient in the work of the Presbytery. The docket was not very heavy, but many matters of importance were dealt with.

The retiring Moderator, Rev. W. M. MacKay, M.A., in his opening sermon, appealed for steadfastness, patient continuance in well-doing in the work of the Church, notwithstanding difficulties. His knowledge of the mining areas in Northern Ontario and Manitoba led him to advocate that the Church put forth special efforts to provide the means of grace for the workers in these fields.

This appeal was earnestly supplemented by Rev. A. G. Rintoul of Sudbury at the evening meeting devoted to missions. He stated we were inadequately represented in the North country and insisted that the Church must provide the funds to enable the General Mission Board to extend its work in this direction. Both the need and the traditions of our Church are incentives to this end.

Foreign mission work at the meeting on mission night was presented by Miss Alma M. Burdick of the Women's School, Tamsui, Formosa, speaking in particular of the work in that field. In North Formosa our Church has four schools, a hospital, a leprosy colony, and seventy-eight preaching stations, ten of which are self-supporting. Miss Burdick emphasized the effort in this mission to promote independence so far as support is concerned on the part of the native congregations. To the appeals made in this connection there was a very ready, general, and generous response.

The concluding message was given by Dr. A. S. Grant, Secretary of the General Mission Board. His address profoundly impressed the public assembly. It was a ringing message with a very cogent appeal. He declared:

"I am more interested in advancing the Kingdom of God on earth than I am in promoting the Presbyterian Church as a denomination, but the Presbyterian Church has not recalled one missionary, neither has it cut one single salary on the mission field. In fact our Church is not only solvent but it is more solvent than any Protestant Church in Canada to-day."

He referred to his pioneer work as a missionary in the days of the gold rush to the Yukon. He made the arduous journey on foot, travelling 1,800 miles, carrying a year's supply of food. When he reached Dawson there was no money to build a church. God was with the Church, however, and soon both a church and hospital were built. When these were abandoned after the ebb tide of interest in the gold field, not a dollar was owing on the property. He did not take a pessimistic view of the financial outlook. The Church is faced by a deficit this year of $42,000, but he assured his hearers that this would be wiped out and that, before we celebrate the tenth anniversary of our decisive action to maintain the Presbyterian Church, the accumulated deficit also will be met.

The pension fund received attention and valuable suggestions were made with a view to its serving more perfectly the purpose for which it was established. One suggestion was that the assessment on ministers should be on the basis of salary. The necessity of heartier support of the Pension Fund by the Church as a whole was strongly emphasized by the recital of some cases of dire need.

The Synod gave its approval to the idea of a mutual insurance scheme which, as advocated, would prove of great advantage to all the congregations of our Church.

In the report of Evangelism the attitude of politicians to the liquor question was vigorously discussed and this resolution was adopted:

"We view with alarm the increasing use of alcoholic beverages and the vast amount of money spent in intoxicating liquor, and protest against new legislation offering greater facilities for the liquor business without consulting the will of the people."

The Synod also expressed its view on commercial morality by commending the Government's action in investigating mass-buying.

Interest in congregational organization was expressed in an overture to the General Assembly asking that a change be made in Church regulations and that Deacons' Courts be substituted for Boards of Management.

At the last sederunt a rather spirited debate took place, the subject being the Board of Administration. Regret was expressed that this should have been brought up so late when the attendance at the Synod was very much depleted. However a motion was passed adopting an overture asking the General Assembly for the abolition of the General Board of Administration, but with no positive recommendations in this connection.

Hamilton and London

This Synod convened on the evening of April 30th in Knox Church, Listowel, Rev. A. G. Macpherson, B.D., minister. This was the jubilee meeting of the Synod, that is the Diamond Jubilee, for it has completed sixty years of history. It was a disappointment to the members that the Moderator, Rev. Dr. Robert Johnston of Knox Church,

St. Catharines, was unable on account of ill-health to be present. Rev. W. J. West, a former Moderator, presided at the opening, and the sermon was preached by Rev. Dr. Beverley Ketchen of McNab St. Church, Hamilton.

The Synod expressed its appreciation of the personal worth of Rev. D. MacKay of St. George's, London, their esteem for him and the service he has rendered by choosing him to occupy the Moderator's chair.

The report on statistics in some particulars was very gratifying. It showed that there had been an increase in membership of congregations within its bounds of 839, and set forth the total as 47,192, with an enrolment in the Sunday School of 24,284. The financial report was not so bright for a decrease of $94,976 was reported for all purposes. For the Budget the total amount was $81,909, showing a decrease over the past year of $27,000. Even the W.M.S. showed a decrease in revenue of $1,795 in the twelve months. Over against these reductions in revenue was set the fact that mortgage indebtedness had been lowered by $49,000.

Well-merited condemnation of moving-picture theatres was expressed for the character of some of the films presented, the statement being made that these were gross and seriously corrupting to youth. Then, too, the fact that so many theatres now advertise Sunday exhibitions, meaning that the theatre will open immediately after twelve o'clock midnight on Sunday, was an additional occasion for censure.

The following resolution expressed the mind of Synod:

"That this Synod views with anxiety the policy of moving-picture houses opening their doors immediately after midnight Sunday, and that the Synod approves all efforts made to raise the standard of programs offered to the citizens of our land, and would commend the production of programs especially suited for the adolescent mind."

Three overtures to the General Assembly were passed.

One concerned the appointment of commissioners to the General Assembly to represent the Synod. It has been the practice for the Moderator to name these commissioners. The Synod decided however to recommend to the Assembly that the appointment be made in alphabetical rotation. This overture was from the Presbytery of Stratford.

The question of more serious consideration on the part of congregations with respect to their contributions to the Budget was discussed and finally an overture was agreed upon that a Church be not permitted to pay more than the minimum salary to its minister until it has taken care of a sufficient share of the Budget fund of the Church. This overture was presented by the Presbytery of Bruce.

The policy of the Presbyterian Record received consideration and was the occasion of an animated debate. The question arose on an overture from the Presbytery of London. Divided opinion was manifest on the function of this the Church organ, as to whether it should be considered mainly as designed to minister to the families of the Church. The overture carried by a very close vote and goes to the Assembly.

THE PRESBYTERIAN COLLEGE, MONTREAL

Dr. F. Scott MacKenzie, Principal

In the belief that alumni and other friends of the Presbyterian College, Montreal, will welcome information regarding the present position and prospects of the college, the following brief statement is presented:

The teaching staff has been ably assisted during the past session by the Rev. D. J. Fraser, D.D., LL.D., Principal Emeritus, and the Rev. Frank W. Beare, B.A., who were appointed by the College Board last autumn, and whose services have been most acceptable to all concerned.

Exclusive of graduate students who are studying extra-murally for higher degrees, the total enrolment for the session was sixty, an increase of seven over the previous year, thus maintaining the increase which has marked each year since 1925. The graduating class consisted of nine men, this being the largest class since 1916, and from an academic point of view, one of the best in the history of the college. Three of these graduates have taken, in addition to the ordinary course in Theology, the honor work leading to the B.D. degree, and have received this degree on graduation. The academic standing of the student body as a whole is very satisfactory. Of the thirty-seven men registered in Arts, all but three are proceeding to a university degree; and of the men now in Theology, several have obtained post-graduate degrees in Arts, two of them holding the degree of Ph.D. from Scottish universities.

Two of the new graduates will begin their ministry in the Maritime Provinces, three in the Synod of Montreal and Ottawa, and three in Western Canada, while one goes to take post-graduate study in the University of Aberdeen, Scotland, along with an assistantship in one of the large churches of that city. It is of interest also to note that one of last year's graduates is at present doing post-graduate work in Theology at the University of Edinburgh. Our good wishes follow these young men as they seek by further study to equip themselves more adequately for the service of the Church.

It is very gratifying to be able to report these facts regarding the work in Montreal

College. Comment on their significance is unnecessary. They speak for themselves. And they warrant an appeal, not only to the alumni, but to the entire membership of the Church, to see to it that the college is properly equipped and supported for the doing of its work. The present situation in this respect leaves very much to be desired; and unless it is greatly improved by the generous assistance of interested friends, the bright prospects for the future cannot be fully realized. The work of providing the Church with a well-trained and thoroughly educated ministry is of the most vital importance, and this work we are endeavoring to do in a manner worthy of the best traditions of our Church. We count confidently on the active and whole-hearted interest of all who seek her peace and prosperity.

ONE YEAR IN THE CITY

Rev. A. A. Lowther, M.A., B.D.

One year ago the Mission Council at Jhansi in India decided upon a new venture in missionary work. We referred to this in the Record of May a year ago. It was not until the beginning of the following year that the decision was carried into effect. The policy adopted was as far as possible for the evangelists to live amongst the people and by kindly service and example, in addition to preaching, to endeavor to bring them into the Kingdom. Mr. Lowther's part in this new policy was to find the premises in Jhansi city. He rented a native house and there he has lived in the midst of thousands of those who are not yet Christian. What he now writes is the story of the year under these new conditions.

THE past year has been spent by me within the old city walls of Jhansi. Here I have been virtually the only Christian among 50,000 Hindus and Mohammedans and I have come to grips with paganism in all its manifold forms. The city is full of temples, mosques and shrines; there are more idols than there are houses while religious festivals are constantly being observed. Priests and religious teachers, sadhus, fakirs and holy men abound yet no one seems to seek to serve God; fatalism and scepticism are on every hand and even agnosticism is not uncommon. Spiritually the people are marked by ignorance, prejudice, blindness, vice, degradation, unrest and unhappiness. Moreover you may conceive of the difficulty of breaking down barriers by loving service in a land where immutable caste laws forbid people receiving help from Christians even in times of sickness or dire need. The very lepers who beg in the streets refuse Christian aid, and to show an interest in some lonely, forsaken, needy soul is to bring down upon the one you fain would help, the curses and the vengeance of all whose good will that soul cherishes.

Jhansi is a city given over to idolatry. Day and night gongs are sounded and bells are rung before the images. Now it is the elephant-headed god, now it is the triumphant one who tramples upon his enemies, now it is a symbol which other lands consider obscene, or again it may be the goddess of small pox, before whose image stricken ones who make an offering may find healing, while little children cluster around to pour water upon the feet of the divinity in order to gain her favor for themselves. A very few idols are artistically wrought, most of them are crude and ugly; some are unspeakably repulsive. If it be true that we grow like that which we worship what hope is there for India? More than once I have seen women coming in the city gates prostrating themselves every few feet. Thus they make their way through the crowded thoroughfares until they reach the temple they seek. Men give their lives to the service of these idols, waiting upon them day and night, saturating their minds in the evil legends which adorn their names, adding to the evil history of their evil shrines. If Christ wept over Jerusalem where so few of God's children were found, how must He sorrow for this abandoned city where He seems to be without a single follower!

You will ask what we are doing about it. What would you do? If every avenue of kindly service were blocked, if the most religious people were the most debased, if the images in the shrines grinned at you as you moved along these narrow streets, and if the temple idols looming up behind the incense mocked at you, what would you do? What could you do who came a foreigner with a foreign message to the worshipers of gods who have stood unchallenged from untold centuries before your most remote ancestors were civilized? And then remember you are not alone. You represent a mission where weak Christians sadly hamper the spread of the kingdom. And people connect you with other Christians, including Roman Catholics, whose people live in the suburbs too and their lives are often an open scandal so that stately Mohammedans and proud pundits, speaking with all the grace and beauty and respectful courtesy that is typical of the Orient, touch you to the quick. "Why don't you try the Gospel on your own people?" they say. "When they reform and practise the teachings of Jesus then come to talk to us." And they speak truly, for the Christian community established near Jhansi city often exhibits a lower moral standard than that of the best non-Christians. What would you do? Could you not be pardoned for turning away hopelessly from before this, the most utterly impossible combination of insuperable obstacles?

In brief here is what we have done. As has already been mentioned in other reports, more attention was given to our own Christians and definite advance has been made among those on the Jhansi compound

who are nearest to the city. In that congregation also two elders were ordained, the first to hold that office. Moreover the people have begun to feel the challenge of the city. Paid workers had failed, but a call for volunteers brought men and women teachers and some older pupils who have been rendering the finest kind of service, showing an interest in the people, carrying the message of the Gospel in song and in story, teaching children in Sunday groups, making possible a weekly meeting at the city house, which has brought the Christian message to very many who never knew it before, and selling, during the year, 700 gospels. The house has been a centre for the work, but most of what has been done is due to the efforts of those from the compound under the guidance of the educational missionaries there, Mr. MacKay, Miss Moodie and Miss Stringer, who have aroused interest in the work and have themselves, at no small sacrifice of time and effort, set the example. My own days have been spent in visiting and preaching, in seeking to solve problems within the mission that it may cease to hinder and come to exercise its proper function of spreading the kingdom, in slowly making friends with my neighbors and in receiving those who come to me. At first when children fled at my approach and women disappeared within doorways and men were openly suspicious I often thought of Him who "came unto his own and his own received him not." Now there is change. I am greeted wherever I go. Some have shown me true kindness and people flock to hear Christian singing or the preaching of the Gospel. Callers are sometimes numerous enough to be wearying. Lawyers, doctors, students, teachers, clerks, and businessmen, a priest and a sadhu are among those who have come to talk of Jesus Christ, yet I have still to find one earnest seeker. Jhansi needs Christ but as yet does not want Him. Could your prayers create that desire? "A great door and effectual is opened unto me and there are many adversaries."

A. A. Lowther.

PREACHING IN MACKAY MEMORIAL HOSPITAL

Eugene Stevens, M.D.

Excellent opportunities are presented in the MacKay Memorial Hospital for the spreading of the message of our Lord and Saviour, Jesus Christ, far and wide. From the north, east, middle and southern portions of the Island of Formosa, people have come either to enter the hospital as in-patients or to the out-door clinics for treatment and medicine. During 1933, 905 patients were admitted to the wards of the hospital, while 3,146 came to the out-door clinics, making a total of 4,051 who heard the Gospel in MacKay Memorial Hospital during the year. Among these were members of all religions, including Buddhists, and a Buddhist priest. This Buddhist priest is still a patient at the time of writing. He has been greatly influenced by the message of the Gospel. He is in great distress of mind over his former life. He has come to the conclusion that if he continues the vegetarian Buddhist way of life and continues to be a Buddhist priest that life will not be worth living, since his spirit will not be free; neither will there be peace in his heart. He has not yet reached his decision as to whether to break with his former life and accept the Christ-like way of living, or to go back to his former mode of living, which he acknowledges to be unsatisfying to his soul. Should he leave Buddhism and openly embrace Christianity, he claims he will be ashamed to face his Buddhist friends again. It can be truly said that the seed of the Gospel has been sown in his heart. Let us give thanks to God, and pray that this seed will sprout, and bear fruit.

Another patient, Thian Iap, suffering from a diseased bone of the leg, was a patient in the hospital for a considerable portion of the year. He studied the message of Christ, and learned many hymns. He also learned to read and write the Romanized script of the Formosan language. He could read his Bible before he left the hospital. While in the hospital he volunteered the information that he had made his decision to be a worshiper of God. Since returning to his home he went to his local church to worship. He also led his father and mother and the other members of his family to the church to the Sunday services. I have heard since that several of his family have already been baptized into the Christian faith.

A patient by the name of Kan Ang was in the hospital for months, during which time he studied the Gospels, learning to read the Bible and to write letters in the Romanized script. One of the first things he did when he returned to his home was to write a letter with his own hand in Romanized expressing thankfulness for what he had received during his sojourn in the hospital. While a patient he memorized 30 verses of the New Testament and received a copy of the New Testament as a reward. Then he memorized 120 verses of the Old Testament and was presented with a copy of the Old Testament. One of our Christian workers was much pleased on visiting his home to find how well he could read the Bible and how well he prayed. Thanks be to God for such as he.

Iam Lau, a patient from a near-by village, after his discharge from the hospital, was also instrumental in leading his whole

family to the Sunday services in the local church, and ultimately his whole family was received into the church by profession of faith. Thus it can be said that the MacKay Memorial Hospital presents an excellent opportunity for the preaching of Christ. Sick people when in the midst of suffering readily receive the Gospel message, and are greatly impressed by it. Of the 4,051 patients who came to the hospital during the past year these and others are known in whose hearts the Gospel message has borne fruit. May the Spirit of God help us to further this work is our heart's desire.

KAGAWA'S VISIT

Rev. Z. K. Zia, D.D., Shanghai, China

March 11, 1934, may be considered a memorable date for the Fitch Memorial Church, for on that day Dr. Kagawa gave a sermon on Forgiveness there. Before inviting him, the committee did not know whether our Fitch Memorial Church would invite him or not, for you may have known that our former pastor and his family were killed by the Japanese soldiers during the last Japanese "undeclared war" in Shanghai. But elders and deacons of our church consented to invite Dr. Kagawa, and gave him a hearty welcome.

That day I interpreted for Dr. Kagawa, for he spoke in English. Our elder, Mr. Ing, presided at the meeting. Quite a few missionary friends attended our service. The service was a bit long, but every one of us who heard Dr. Kagawa had a Christian spirit of love. Dr. Kagawa urged us to forgive the Japanese for their wrong doing. I think most of us made a willing response.

After the meeting one of my friends suggested to me that we give some money to Dr. Kagawa for him to bring back. We told him that the money (about $200) came from the Chinese Christians to the Japanese Christians. Dr. Kagawa took the money with a smiling face.

This visit of Dr. Kagawa is very significant, for he has made us to love the Japanese. Of course we still make a distinction between Kagawa and other Japanese who mean to exploit and destroy us. Still his frank remarks and kind feeling will make a lasting impression in our minds.

I am attaching a letter from Dr. Kagawa after he spoke in our church. I hope that his effort for an international peace may be reinforced by the rest of us Christians. The world must be ruled by Christians, not militarists.

THE LETTER

Rev. Z. K. Zia,
C.L.S.
Shanghai,
Dear Rev. Zia,

With all my heart I thank you for the kind reception you have given me in the Fitch Memorial Church and elsewhere in Shanghai. When you all have suffered so much, and you yourself and your family especially, at the hands of my countrymen, this is a miracle and I praise God for it.

As I promised you, I will see to it that my biography by Axling is cleared for your use in China without royalties. I will take up the matter with Dr. Axling when I return to Tokyo, both personally and also through the Kagawa Fellowship Publications Committee of which he has just consented to become a member. As the book is largely made up of quotations from one of my own books, "Fragmentary Words in the Darkness, (Anchu Sekigo)" I feel that I have the right to promise you in advance this measure of co-operation and I do assure you that I feel deeply honored, that, even at this time of conflict between our two nations, you have felt the desire to publish my biography in China, and have even gone so far as to translate three chapters.

I cannot restore to you the mother, the child, and the residence which you have lost through the mischief of my countrymen, but it gives me lasting inspiration to know that through these losses you have actually found deeper peace in Christ; and that the members of the Fitch Memorial Church, most of whom lost their property and many their loved ones, have so marvelously deepened their faith in God through these disasters. May your sorrows, and my grief and penitence, bring us into deeper and more active co-operation than ever before from now on through our Lord and Saviour, Jesus Christ. May God show us the way to establish indissoluble international co-operation, economic, and spiritual, which shall absolutely prevent such disasters in the future!

Yours in Christian Brotherhood,
(Signed) Toyohiko Kagawa.

CONFIDENCE

I see the wrong that round me lies,
I feel the guilt within,
With groan and travail cries
I hear the world confess its sin.

Within the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

Children and Youth



—Photo, R. R. Hurst.

Young men's Bible Class, Zion Church, Charlottetown, P.E.I.

This class, consisting of Prince of Wales College students and young men in business, meets on Sunday afternoons for study under the guidance of the minister. This winter's program has been a course on Books and Their Writers. The names, from left to right are: (back row) L. Dewar, N. Saunders, A. Campbell, J. Chandler, F. McMillan, T. Edgett; (centre row) G. McMillan, Rev. R. Moorehead-Legate, D.D., C. Hyndman, President, J. Denny, Secretary, J. Burnett; (front row) L. Wellner, G. Chandler, D. Saunders.

PEACEMAKERS

Blessed are the peacemakers. Matt. 5:9.

To give you a text at the beginning of what we are about to write will make you think that you are to be treated to a sermon, and perhaps you will say, "A sermon is not a treat". Well, we shall see. It might be worse, might it not?

Last month we had a story of heroism at sea. Now we have something to say about the sea itself. What however has that to do with peacemakers? someone may ask. Wait, and learn for yourself, is our reply.

We have crossed the ocean a number of times but have seen the sea only in its gentle mood, sometimes very gentle, its surface as quiet and smooth as a pond. It has another mood, however, and at its worst it is most terrible. Had we crossed at any other time in any one of these years, our experience might have been different for we read of the largest vessels in the autumn of last year and the early spring of this being tossed about like toy boats and battered and bruised by the mighty waves. A waiter on the ship on which we crossed told of a fearful storm during which the dining-

room was flooded and some thought the ship would go down.

These waves created by fierce storms attain heights we can hardly believe, much higher than an ordinary three-storey house. One who is familiar with the spectacle of the sea in a storm says that forty feet is the limit of the height of waves, but we have read reports giving a higher figure than that. Into the trough of the sea the vessel plunges and meets a wall of water so steep that the ship cannot rise to the top and the huge body of water above with its great weight and mighty force falls upon her decks. Thus a large ship may be driven to the bottom of the sea or her deck may be swept and torn with much loss of life and severe damage.

It is the force of the wind that makes the destructive wave. The long, even, smooth swell of the ocean is not dangerous even for small open boats which will ride these billows in safety. However when the wind rises and it forces the water up the smooth side of the wave until it towers in a great mass above like a precipice on the side opposite and then swoops down on the vessel.

All who sail the ocean are therefore often in grave danger and there is something beautifully appropriate in singing at intervals that well-known hymn, which is our prayer for those abroad on the high seas:

"O hear us when we cry to Thee,
for those in peril on the sea."

Man with all his wonderful skill and power over nature has never been able to stay the storm but he has learned to quiet the sea, to change its wild tempest-tossed surfaces into a long smooth swell, and this lesson he learned long ago.

In a magazine nearly fifty years old we read about this triumph of man over the sea. The secret was known as long ago as four hundred years before Christ, and a well-known writer, who lived at the time of Christ, tells of the method adopted by divers in the Mediterranean to keep the surface of the water clear so that they could see into the depths:

"Taking oil in their mouths they eject a little at a time to quiet the surface and permit rays of light to reach them."

The article further says:

"Fishermen who spear fish pour oil on the water to calm it and to enable them clearly to see the fish.

"Scottish and Norwegian fishermen have known this use of oil for hundreds of years and in crossing a bar or in landing through surf they press the livers of the fish until the oil exudes and then throw them ahead of their boat. In Spain, Lisbon fishermen carry oil to use in crossing the bar of Tagus in rough weather.

"Whalers have used oil and blubber in severe storms for the last two hundred years. They usually hang large pieces of blubber on each quarter when running before a heavy sea to prevent water coming on board."

Recent experiences have provided definite knowledge concerning the quantity and kind of oil, and the means of distributing it.

Oil then is the means by which man exerts this wonderful command over the wild sea. How his purpose is accomplished by the use of oil is not difficult to understand. The oil will not sink but floats on the surface of the water and covers the water as far as it will reach with a very, very thin blanket that is to be compared to a thin rubber sheet over which the wind has not the same power as it has upon the water itself.

We are told too that it requires an astonishingly small quantity of oil for this purpose. In this way one man speaks of it:

"A vessel running before the wind at ten knots' speed has used two quarts of oil per hour, and the oil covered a surface thirty feet wide and ten sea miles long."

This would mean that the film of oil that covered the sea and protected this boat was only one twenty-millionth part of an inch thick. It is very difficult for us to understand how very thin this film is.

Many stories are told of the safety secured for vessels by the use of oil. From these we choose this:

"The steamer Napier sailing from Baltimore, U.S.A., to Cork, Ireland, was caught in a hurricane on the 26th of January, 1885. The wind caused a tremendous sea. One sea larger than the others broke over the after part of the ship carrying away the superstructure and flooding the deck. The captain attempted to turn his ship's head to the wind but, happening to think of the effect of oil, he took two canvas bags and punched holes in them with steel needles and put two gallons of oil in each. He then threw the bags in the water to hang a short distance back of the bow in which position they served admirably. The oil kept the sea smooth to a width of twenty feet on each side when it spread out like a fan behind the vessel. Huge breaking seas approached from astern to within sixty feet when meeting the oil they subsided and the vessel felt only a heavy swell. The vessel ran this way for three days and nights and not a drop of water came on board. The Napier left Baltimore in company with seven other steamers, two of which went to the bottom and the others were three or more days longer in arriving than the Napier. The captain believes that the use of oil saved his vessel from foundering for in such a tremendous sea it was a question whether he would have been able even to turn her head into the wind without the sea boarding and sinking it. This is but

one of many actual experiences on the sea, proving very fully that the use of oil is effective and has saved many a vessel from being engulfed in the great waters."

We now come to the verse of Scripture: "Blessed are the peacemakers."

Oil on the surface of the water quiets it, and therefore we have learned to say that it is a good thing "to pour oil upon troubled waters". If people are distressed or troubled and one brings them comfort, quiets their fears, and brings them peace, in one sense he "pours oil on the troubled waters", and he is a peacemaker. If however there is quarrelling and strife and someone is able to bring those engaged in it to understand each other and to turn from their anger or hate and be at peace with their neighbors, he too is a peacemaker. He has "poured oil on the troubled waters"; and it is a wonderful promise that Jesus gives for the comfort and encouragement of the peacemakers:

"Blessed are the peacemakers for they shall be called the children of God";

or as some other person puts it,

"They shall be ranked among the children of God."

Even among children and youth there is a place for the peacemaker for they have their troubles and they too have their quarrels and their strife.—R.

HOW TO MAKE UP

By "making up" we mean that two people who have quarrelled and who have not been speaking to each other agree to come together and be friends once more. In the April Record under the heading, "Broken and Mended" we had a short message from one of our ministers. Now we have a poem. You will find it good to read this and we trust it will prove helpful in the circle of our young folk. It comes properly after what we have said about peacemakers. If we have quarrels or difficulties with our little friends it is a good thing to settle them first; then we may be of help in bringing others into friendly relations with those from whom they have been separated.

Two little people who couldn't agree,
Were having a tiff, and were mad as could be.
They looked at each other in silence a while,
And then a glad thought made one of them smile.

She said, "Say, you are not very mad, are you, Bess?"
"Well no," said the other, "nor you, are you, Jess?"
"Then let us make up," little Jessie replied,
"Well, you be the one to begin," Bessie sighed.

But that didn't suit, so the tiff lingered still,
While the little disputants were showing their will.
When, what do you think brought about sunny weather?
Why this—They agreed to begin both together.

—Selected.

FOR THE BOYS

A leading layman in our Church occupies the position of Magistrate in the city of Windsor, Mr. E. M. Brodie. He is deeply interested in the Church and particularly concerned about the welfare of boys. He had the opportunity recently of addressing boys as well as their fathers at the Father and Son Banquet given by the Men's Club of Knox Church, Windsor. The making of one's character was the subject upon which he talked. He showed that it was necessary to build into our life strength and truth. The Sabbath, he said, both showed our character and also developed it. There was a tendency among the youth of today to neglect both the Church and the Sabbath. From our Scottish forefathers we could very well learn a good lesson. They kept the Sabbath and were loyal to the Church. These were not ends in themselves but they were powerful means to develop in them the strength and truth which are so desirable in every life.

Their life was not soft but hard. They were taught to endure hardness as good soldiers of Jesus Christ. There needs to be something like that in our training today. We must not make our life too easy and lend ourselves to softness. When a boy had to make his way he was much the stronger man because of this. Such virtues as courage, and perseverance, and truth can only come by way of difficulties. This was the story in nearly every instance of the great men of Scotland. Mr. Brodie drew very largely for his illustrations from the lives of great men of Scotland.

These and many like them knew what it was to live on very slender means. They hadn't money to throw away so they learned to be thrifty, hard-working, patient, and brave, as well as true. After all truth is the most important of all good qualities for unless we are sound to our heart's core we cannot attain, and if we should, we cannot keep, our place in life. Making better boys is the sure way of making a good community, a strong nation.

This banquet was provided by the Ladies Guild of the church and Mr. Thomas Hunter presided. A feature of the evening was the showing of a number of motion pictures in the auditorium of the church.

We might add to the magistrate's kindly counsel by reminding our youthful readers of the pledge taken by the citizens of a state which years ago was very small but very strong. We refer to the city of Athens. This pledge or oath is recalled by the fact that the present Mayor of New York when he took his oath of office insisted on adding that of the Athenians. It breathes a very lofty purpose and would not

be amiss in our day as an expression of high ideals for the community such as unselfishness, honesty, courage, obedience, and public spirit.

"We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for our ideals and the sacred things of the city, both alone and with many. We will revere and obey the city's laws and do our best to incite a like respect in those above us who are prone to annul them and set them at naught. We will strive unceasingly to quicken the sense of civic duty. Thus, in all these ways, we will transmit this city not less but far greater and more beautiful than it was transmitted to us."

THE BOYS AT JHANSI

At High Park Church, Toronto, on April 14th, 1932, a young man, Frank Dean, a native of Aberdeen, Scotland, but a resident of Toronto for eleven years, was designated for work in the Boys' Industrial School, Jhansi. He has not yet acquired the language but has been active in the work nevertheless. Here he tells his experience during his first year in India and what the work means to him.

At present we have three Christian carpenters making equipment for the industrial school and those workers are doing first class work. During the year 1934 we hope to start classes. Our aim is to turn out first class Christian workmen. It is also our intention to give all our boys an elementary knowledge of carpentry and how to handle tools. One of the many difficulties we meet with in India is to find employment for the boys when they finish their course. Already, we have had applications from other missions enquiring as to when we shall be ready to accept their boys for industrial training. In October 1933 we started a Boy Scout Troop and this is certainly the right type of organization for Indian boys. The boys like it and so do I. It is a wonderful opportunity to get to know the boys and we do have profitable and happy times in scouting. The mission supplied work for our boys so that they could earn enough money to pay for their uniforms and every scout was glad of the opportunity to do so. Every Saturday we go on hikes to places of interest near Jhansi and in this way we help to keep the boys physically fit and they certainly look it. I am sure when these youngsters leave our school they will look back with joy to their scouting days at the Canadian Presbyterian Mission. On Sunday I have a class of senior boys and they show much interest in the discussion of the lesson. The other day one of these boys expressed the desire to study for the ministry. It will be an uphill fight for him as he comes from a poor family and has no money. However, we believe when God calls the means are supplied. The people of India are very friendly and always ready for a conversation. God has given me many opportunities to speak with individual Indians who speak English concerning their soul's salvation and God helping me I always try to speak a word for Jesus. My constant prayer is that I might master the language speedily so that I can tell out the Good News to all Indian people I come in contact with as a person is certainly handicapped not to be able to speak with them in their own language. I can not express in words my gratitude to God for the privilege of serving in India. If the people at home could just see our boys with their bright, cheerful faces, just like Canadian boys, it would do them all good and it is absolutely impossible not to love them. "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

AN EARLY DECISION

A good decision is never made too early. The early decision is both easier and better and a good decision is never regretted. A man very famous in the history of Scotland, although he was but a workman, whose name was Hugh Miller, tells of his experience in making a decision. He was a stone mason, and in later life became a very learned man, particularly in the knowledge of the rocks and the history of the formation of the earth. He was also an able writer, for he not only knew but was able to impart what he knew. He says that it was customary for the workmen, with whom he labored, to have an occasional treat of strong drink. One day two glasses of whiskey fell to his share. He took it and drank it. When he reached home he found, when he attempted to devote his evening as usual to reading, that in his favorite book, Bacon's Essays, the letters danced before his eyes and he could not master the text. He felt himself greatly depressed over this, to think that he had fallen so low by his own act and that his mind would not serve him as ordinarily it did. Though it was not apparently a good time to frame a purpose he did so and determined that never again would he pay for use of intoxicating liquor by sacrificing his mental powers. He adds that with God's help he was able to hold by this determination throughout his life. In that decision he made a great contribution to his character and made sure that as a student, at least, he would be successful, and one may be sure that his workmanship was not the less good because of his temperance principles.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—JUNE 10

Jesus on the Cross

Matthew 27: 1-66

GOLDEN TEXT.—Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.—Heb. 12:2.

TIME.—Friday, April 7, A.D. 30.

PLACE.—Jerusalem: the Prætorium, the Via Dolorosa, Calvary.

PARALLEL PASSAGES.—Mark 15; Luke 23; John 18:28—19:42.

SUBJECT.—THE GLORY OF CALVARY.

I. THE CRUCIFIXION, vs. 1-37.
- Condemned by the Sanhedrin (vs. 1, 2).
- The suicide of Judas (vs. 3-10).
- Condemned by Pilate (vs. 11-26).
- The mocking of Jesus (vs. 27-31).
- The sorrowful way (v. 32).
- The title over the cross (vs. 33-37).

II. SALVATION ON THE CROSS, vs. 38-44.
- The two robbers.

III. THE SAVIOUR'S DEATH, vs. 45-66.
- The seven words from the cross (vs. 45-50).
- The earthquake (vs. 51-56).
- The burial (vs. 57-61).
- The sealing of the tomb (vs. 62-66).

LESSON—JUNE 17

The Risen Lord and the Great Commission

Matthew 28:1-20

GOLDEN TEXT.—Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo I am with you always, even unto the end of the world.—Matt. 28:19, 20.

TIME.—From the resurrection morning, Sunday, April 9, A.D. 30, to the ascension, Thursday, May 18.

PLACE.—Jerusalem. Some mountain in Galilee.

PARALLEL PASSAGES.—Mark 16; Luke 24; John 20 and 21; 1 Cor. 15:5-7; Acts 1:1-12.

SUBJECT.—THE GREAT COMMISSION.

I. THE RESURRECTION, vs. 1-7.
- The women at the tomb.
- The great announcement.

II. THE WONDERFUL FORTY DAYS, vs. 8-15.
- The appearances to the women.
- The other appearances of our Lord.

III. OUR MARCHING ORDERS, vs. 16-20.
- Christ's last commands.
- The promise of the Presence.

LESSON—JUNE 24

Review

GOLDEN TEXT.—Of his kingdom there shall be no end.—Luke 1:33.

III. A DAILY LIFE REVIEW

Each lesson of the quarter abounds in applications to daily life, which this review will seek to bring out. Assign each lesson to a separate pupil, as far as possible, though if your class is small some pupils may need to handle two lessons. Here is a list of the chief applications of the quarter's lessons.

Lesson I. —Speaking Out for Christ.
Lesson II. —Helping Children in the Christian Life.
Lesson III. —Changing Foes to Friends.
Lesson IV. —The Right Use of Money.
Lesson V. —Christian Humility.
Lesson VI. —Making Christ Our Leader.
Lesson VII. —Combining Religion with Daily Life.
Lesson VIII. —Always Ready for Christ's Coming.
Lesson IX. —Our Daily Judgment Days.
Lesson X. —Submitting Our Wills to God's.
Lesson XI. —The Cross in Daily Life.
Lesson XII. —Looking Ahead to Eternity.

LESSON—JULY 1

Ahijah and the Divided Kingdom

1 Kings 11:26—14:31

GOLDEN TEXT.—Pride goeth before destruction, and a haughty spirit before a fall. —Prov. 16:18.

TIME.—Death of Solomon and accession of Rehoboam (Beecher), B.C. 982.

PLACE.—Jerusalem.

PARALLEL PASSAGE.—2 Chron. 10, 11, 12.

SUBJECT.—RIGHT AND WRONG CHOICES.

I. AHIJAH'S PROPHECY, 1 Kings 11:26-33.
- The Books of Kings and Chronicles.
- Evils of Solomon's reign.
- God's message to Jeroboam.

II. JEROBOAM'S "SURE HOUSE," 1 Kings 11: 34-43.
- For the sake of David.
- The command of obedience.
- Jeroboam's flight.

III. THE DIVIDED KINGDOM, 1 Kings 12:1—14:31.
- Rehoboam's pride and foolish choice.
- Jeroboam's idolatry.
- Ahijah's prophecy concerning Abijah.

It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak three hundred year,
To fall a log at last, dry, bald, and sere;
A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light,
In small proportions we just beauty see;
And in short measures life may perfect be.

I have a shelf in my study for tried authors, one in my mind for tried principles, and one in my heart for tried friends.

Wheee! "Boiled Dressing" without cooking!



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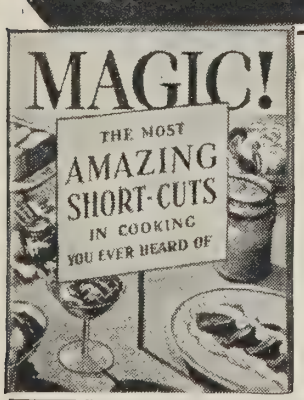
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1 teaspoonful salt
1 teaspoonful mustard
1 can Borden's Eagle Brand Milk
1 cupful vinegar

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OUR CHURCH CALENDAR

General Assembly

Toronto, Ont., Knox Church, June 6th, 1934.

Vacancies

Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

St. John, N.B., St. John and St. Stephen, Mod., Rev. S. J. Macarthur, Moncton, N.B.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Ottawa, Ont., Erskine Church, Mod., Rev. R. Good, 20 Front St., Hull, Que.

Toronto, Cooke's Church, Mod., Rev. Dr. J. G. Inkster, Knox Church, Toronto.

Toronto, Rosedale Church, Mod., Rev. Jos. Wasson, 22 Delisle Ave., Toronto.

Tyne Valley, etc., P.E.I., Mod., Rev. C. J. St. Clair Jeans, Summerside, P.E.I.

Carstairs, Alta., Mod., Rev. James A. T. McLagan, Innisfail, Alta.

Cookstown, Ont., Mod., Rev. N. R. D. Sinclair, Allandale, Ont.

Belleville, Ont., St. Andrew's, Mod., Rev. S. M. Scott, Picton, Ont.

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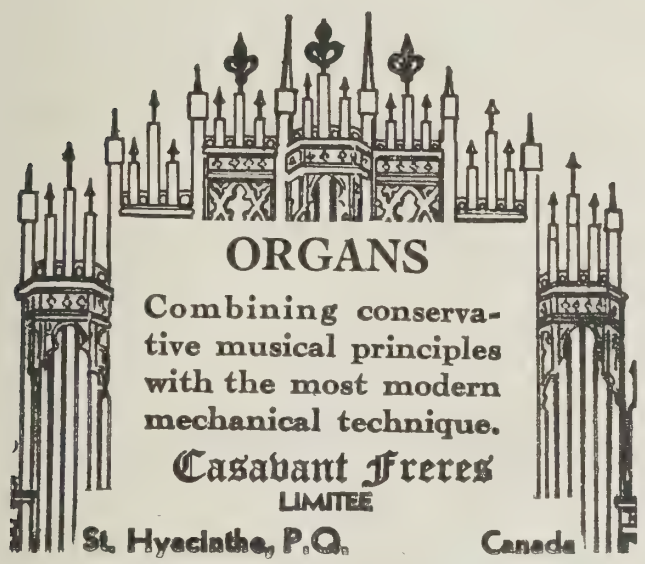
ENCOURAGING FACTS FROM A WORLD ORGANIZATION

The British and Foreign Bible Society at its Annual Meeting held in Queen's Hall, London, England, on May 2nd, presented the following report of the year's achievements:

Eleven new languages added to its list, bringing the total of translations by this one Society in 130 years up to 678;

a circulation of 10,933,203 volumes, an increase of 315,733 over the previous year; **an income** of $1,872,960, and **an expenditure** of $1,869,480, an increase in both cases on last year's working.

Subscriptions to maintain and extend this vital service will be gratefully received by the Society's local Branches or Auxiliaries.



Leaskdale and Zephyr, Ont., Mod., Rev. P. T. Meek, Uxbridge, Ont.

Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Hamilton, Ont., St. Enoch's, Mod., Rev. A. D. Sutherland, 98 Ontario Ave., Hamilton, Ont.

Grimsby, Ont., Mod., Rev. S. Woods, Beamsville, Ont.

Calls

Fort William, Ont., St. Andrew's, to Rev. A. H. Johnston, Fenelon Falls, Ont.

Victoria, B.C., St. Paul's, to Rev. James Hyde, Stated Supply.

Bluevale and Eadie's, Ont., to Rev. John R. Greig of Chatsworth, Ont.

Long Branch, Ont., to Rev. E. H. Johnson, Stated Supply.

Inductions

Durham and Rocky Saugeen, Ont., Rev. David Gowdy, April 24th.

Saskatoon, Sask., Parkview, Rev. W. J. Pellow, April 19th.

Streetsville, Ont., Rev. J. Y. Fraser, May 15th.

Resignations

Rev. W. G. Blake, St. Enoch's Church, Hamilton, Ont.

Rev. J. B. Paulin, D.D., St. John's, Nfld.

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4	2	" 5 and 6 years old
4	3	" 6 and 7 years old
7	1	" 7 and 8 years old
5	0	" 8 and 9 years old
1	3	" 9 and 10 years old
6	1	" 10 and 11 years old
4	0	" 11 and 12 years old
3	0	" 13 and 14 years old
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Honor lies in honest toil.

Good counsel has no price.

Character creates confidence.

Love still delights to bring her best.

Self-control is the daughter of faith.

The race by vigor not by vaunts is won.

They that sow in tears shall reap in joy.

Suspicion is the poison of true friendship.

If I want the end I must accept the means.

A verse may catch him who a sermon flies.

The purse may be full and the heart empty.

Self-renunciation is the root of excellence.

With the talents of an angel a man can be a fool.

The fervent spirit is always healthy and happy.

That which we do not wish is oft what we most need.

The first lesson in Christ's school is self-denial.

Repentance is heart sorrow and a clear life ensuing.

The soul like the body lives by that on which it feeds.

No nation possessing a good home-life can be destroyed.

To be a Christian is to obey Christ no matter how you feel.

Good rules of conduct may do much, but good models far more.

Some there are who think too little and who talk too much.

If yours is an unpromising lot, strive to make it beautiful.

Samaritans as well as Levites are found on life's hard way.

What looks dark in the distance may brighten as we draw near.

The heart has reasons of which mere reasoning knows nothing.

Time which weakens and consumes all else adds vigor and life to sin.

The worker equally with the work must be offered in sacrifice to Christ.

It is only light that can enlighten and only fire that can kindle flame.

Power over others should be that of influence, rather than of authority.

One of the most valuable and infectious examples is that of cheerful working.

Let our lives be pure as snow-fields where footsteps leave a mark but no stain.

We should covet and cultivate prompt obedience, cheerful endurance, and ardent devotion.

Many take no care of money till near the end of it and others do the same with time.

Virtue does not consist in our list of things disapproved but in the fine things we do.

A world of unselfish people working for the common good would mean a world without want.

No profession can bring credit to a man unless its duties are exactly and nobly performed.

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.

The art of forgetting is a blessed art, but the act of overlooking is quite as important.

How good it is to be at peace with God, and to be able and willing to say, My Father!

Only that good profits which we can taste with all doors open and which serves all men.

It is our duty, and should be our joy, to perform humble tasks as though they were great and noble.

True religion, on some side of it, and at some stages of it, is a terribly severe and sore business.

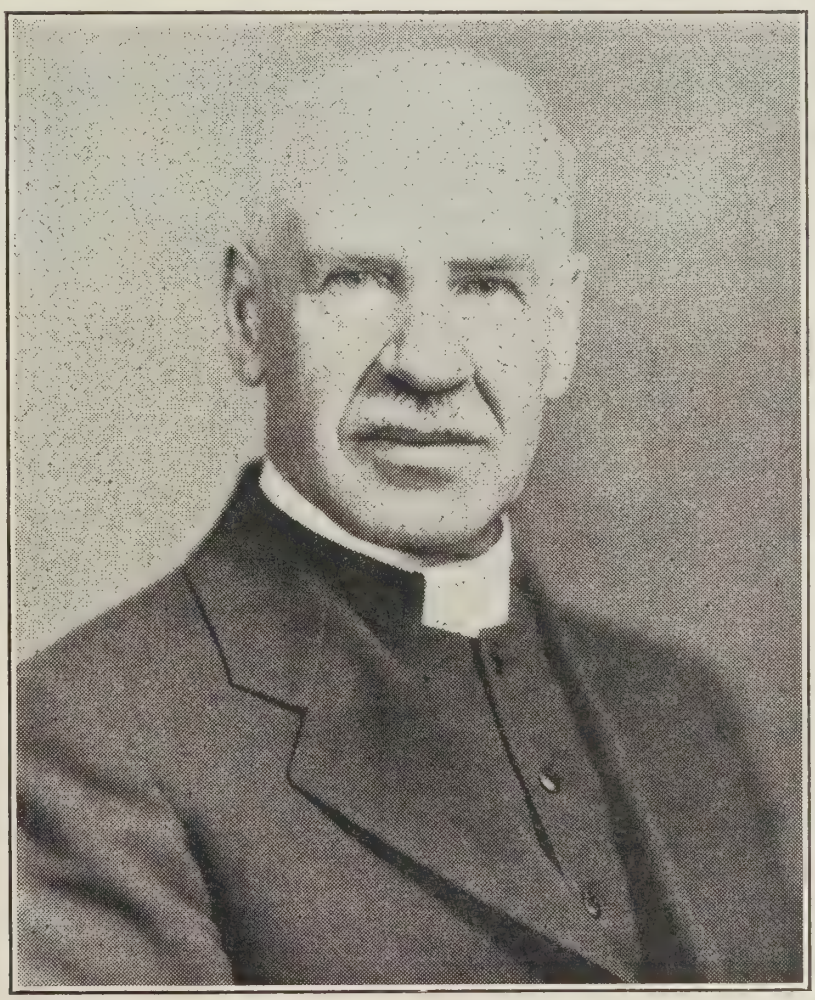
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VOL. LIX TORONTO, JULY, 1934 No. 7



REV. J. S. SHORTT, M.A., D.D.
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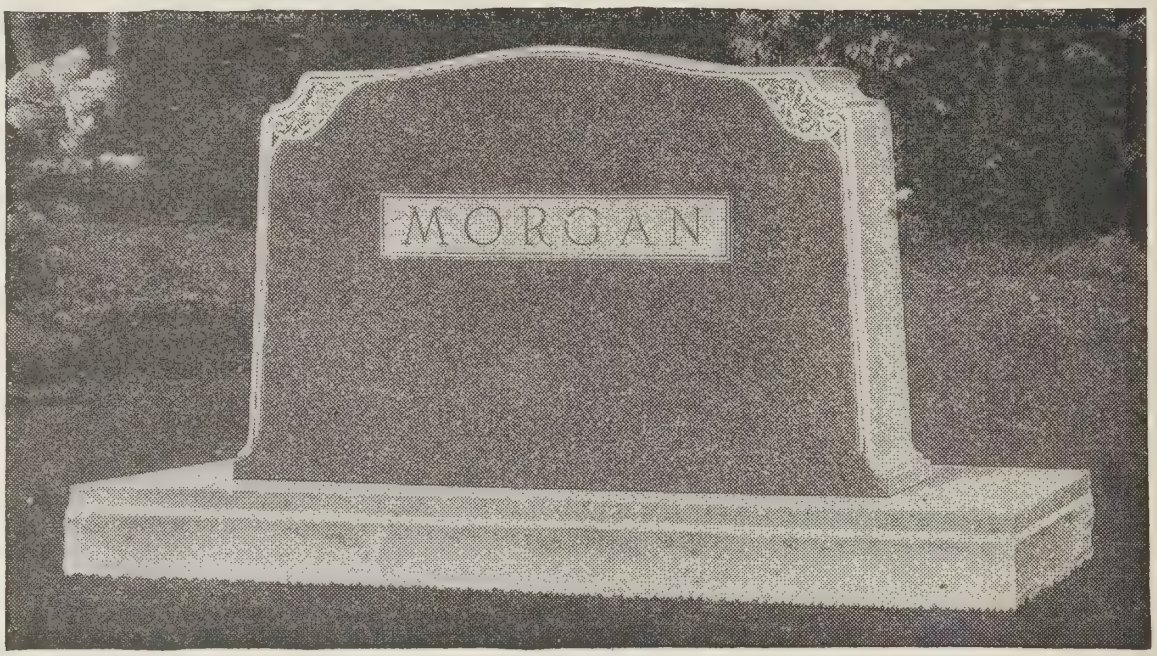
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The Presbyterian Record

VOL. LIX. TORONTO, JULY, 1934 No. 7

THE MODERATOR

Rev. J. S. Shortt, M.A., D.D.

IT is not usual in a nominating speech in behalf of a candidate for the Moderatorship to place attainment in sports in the list of qualifications. However this was the case when Dr. Shortt's name was brought before the Assembly for he is widely known as proficient in the curling game. The disciplinary and social value of sport however is such in developing self-control, courage, persevering effort, all prime qualities in leadership, and in establishing intimate and sympathetic relations with one's fellows, that experience in this realm may play no small part in fitting one for just such a post. Was it not said that all England's battles were won upon the playgrounds of her famous school at Eton? This, however, while given a place in the nominating address was referred to but incidentally.

Dr. Shortt had a good start in life in having his birthplace and spending his early youth in Walkerton in the famous county of Bruce, Ontario. He is wholly of Scottish blood for his father and mother were born in Berwickshire, Scotland. Those splendid institutions, the public school and the high school, set him well on his way to scholarship, his preliminary education ending with a course in Kingston Collegiate Institute. His entrance to Queen's University was distinguished by first class honors in English and a scholarship in Classics. Further distinction was earned before and on graduation, the sessional scholarship in Philosophy in the second year and first class honors in Classics with his degree of B.A. having been secured.

Next a period of home mission work gave him his first acquaintance with Western Canada which in later life was to be widely extended, and then he entered upon his theological course at Queen's also. Various scholarships obtained during this course testified to his ability and diligence as a student, the chief of these being the Leitch Scholarship, a three year award for post-graduate study. This enabled him to prosecute his studies in Edinburgh at the University and also at the Free Church College.

Upon his return to Canada he turned his steps westward and in Alberta served the Church in a number of fields the chief being Knox Church, Calgary, as assistant, at Innisfail as minister and later Olds where he served seven years. In 1913 he was Moderator of the Synod of Alberta, and Clerk for seven years, 1917 to 1924, when he accepted a call to Barrie his present charge.

Many committees of the Church have claimed his time and energy, the Church Union Committee for six years, 1917 to 1923, the General Board of the Church, 1922. Since 1925 he has served on the Board of Administration, Senate of Knox College, and the Board of Education.

In 1932 he was chosen by the Assembly to deliver the James Robertson Memorial Lectures. These perpetuate the name of the great Superintendent and were delivered by Dr. Shortt in our two colleges, The Presbyterian College, Montreal, and Knox College, Toronto.

Dr. Shortt has therefore as Moderator a large measure of missionary service and valuable experience in the administrative work of the Church to qualify him for and to aid him in the discharge of the duties of his high office.

THE GENERAL ASSEMBLY

THE Assembly convened in Knox Church, Toronto, on the evening of June 6th, with an audience that filled to the utmost the spacious edifice. In the absence of Dr. H. R. Grant, the Moderator, whose serious illness still limits his activity, though he has progressed very considerably towards recovery, the chair was taken by an ex-Moderator, Rev. Dr. Robert Johnston, of Knox Church, Ottawa, who conducted public worship, assisted by Rev. Dr. A. J. MacGillivray of Guelph, an ex-Moderator, and read Dr. Grant's address. This address we are able to give in full in this number of the Record. It was well received by the Assembly and created a profound impression.

The Assembly having been duly constituted, immediately nominations were in order for the office of Moderator for the current year. Dr. Mackenzie, Principal of the Presbyterian College, Montreal, was the first to reach the platform and place in nomination the name of Rev. Dr. N. A. MacLeod, of Brockville. He was followed by Rev. A. C. Stewart, of Chalmers Church, Toronto, who presented the name of Rev. Dr. James Shortt of Barrie. The vote having been taken Dr. Shortt was declared duly elected. Immediately Dr. MacLeod gra-

ciously moved that Dr. Shortt's election be unanimous. When the Moderator, who had retired to be properly robed, returned, escorted by the mover and seconder of his nomination, he was given a very hearty welcome as he made his way to the chair. He then briefly addressed the Assembly declaring his deep appreciation of the confidence in him as expressed in the call to this high office, and appealing for the hearty cooperation of all in the discharge of his onerous duties.

Then, with the Moderator duly installed, the sixtieth General Assembly of The Presbyterian Church in Canada proceeded at once with its work.

As customary the next number of the Record will carry as fully as space will permit the proceedings of the General Assembly.

BY THE EDITOR

SWEEPSTAKES

ALL thoughtful people who have the general well-being at heart will rejoice that the Sweepstakes Bill which has been before the Dominion Parliament has been defeated, having been the victim in the House of Commons of the "six month's hoist". This was a bill to legalize gambling in the interest of charity and had its suggestion in the well-known sweepstakes of southern Ireland, the significance of which lies in the fact that there, under parliamentary authorization, a lottery prevails, ostensibly for charity, whose receipts in the aggregate amount to enormous sums gathered from credulous and covetous people in every part of the world. The seductive aspect of the whole deplorable enterprise is that for the investment of a small sum in a ticket, one may be the winner of thousands of pounds. Hence the name "sweepstake", all the winnings, or a very large part of them going to the holder of the winning ticket. The opportunity for gain provided in such a scheme captured the imagination of some in Canada and the bill here referred to was laid before Parliament, coming by way of the Senate which approved the measure and passed it on to the Commons. That body not only rejected the proposal by a large majority but treated the bill, in the words of a writer, to "severe castigation". It was declared to be "immoral", "a menace to the public welfare", "economically unsound", "corrupting", "damaging to national morale", etc. Particularly strong were the pronounceements of the Prime Minister, Hon. R. B. Bennett, the Leader of the Opposition, Hon. W. L. Mackenzie King, Hon. W. R. Motherwell, and the Minister of Justice, Hon. Hugh Guthrie, but they were not alone in unqualified condemnation of the bill and the practices it proposed to legalize. Support for their disapproval and opposition, as indicated by the frequent quotation from that document, was found in the report of a British Commission some years ago whose purpose was to investigate and report upon sweepstakes.

The plea that stock gambling and racetrack gambling were tolerated and encouraged was well met by the Premier who declared that while there was merit in the contention that these practices were deplorable and should be discountenanced, nevertheless to pass this bill would simply give further incentive to the gambling mania and he did not propose to throw the weight and power of the State into legalizing these lotteries; and he supported his contention by pointing to the corruption and demoralization which prevailed where lotteries existed under sanction of the State.

The Minister of Justice declared that our laws against gambling are not enforced as they should, and cited not a few instances to prove his allegation. This responsibility for law enforcement rests with the provincial authorities.

He advocated also an amendment to the Criminal Code to increase the penalties for gambling and to make forfeiture of the prize to the Crown instead of to an informer. At a later session the latter change was adopted.

To regard the promoters of the bill as sincere in their claims to benevolence was impossible. Facts show that, in the event, charity would receive scant consideration, for the British Commission reported that hospitals in the Irish Free State from the enormous revenues obtained from all over the world by the sale of sweepstake tickets never received more than 18%. Ours was a like discovery years ago when investigating Sunday concerts which appealed in the name of charity but made its contribution the very minimum necessary to sustain the claim. Hypocrisy in this realm is quite rampant. Further, the hospitals depending on sweepstakes suffered a heavy decrease in revenue from private sources.

Opposition to the Bill was based not only on moral but on constitutional grounds, the contention being that, in at least four-fifths of its scope, it was an invasion of the constitutional rights of the provinces. After the defeat of the Bill the promoters adopted the suggestion embodied in this contention and on behalf of the province of Quebec presented a measure that would allow lotteries in that province in the interests of charity and education. This new measure did not get even a hearing, showing that the disposition of Parliament towards this evil is quite pronounced.

In this matter some parts of the Christian

Church have not always been without blame and this phase has received the attention of Archbishop Worrell, Primate of the Church of England in Canada. In delivering his annual charge to the Synod of the Diocese of Nova Scotia, he declared: "I most emphatically deprecate the employment of gambling devices to filch money from people for the service of Him who is the Way, the Truth and the Life."

And yet another word: The case against gambling and legislative countenancing of the practice in any form is tersely and strongly put by Hon. George W. Wickersham, former Attorney General of the United States.

We quote from an exchange:

"In my opinion legalized gambling, whether on racetrack or elsewhere, is subversive of the fundamental principles of sound social organization. The vice of gambling is that it teaches men to rely upon chance rather than industry and thrift for their advancement in life, and it undermines all those homely virtues which lie at the roots of a sound social order. This is generally recognized, but under pressure of interests concerned, every now and again, States are led to sanction gambling in particular places, on racetracks or elsewhere. If the general attitude of our people toward gambling is sound—and I believe it to be—in regarding it as a great evil, the act of a legislature in licensing it in any particular place is highly immoral."

WORRY

CONCERNING this habit of mind, to which the times sorely subject us, and which is not only useless but destructive, seriously impairing the mental faculties, physical powers, and health, it should be said that in the Bible we have many counsels, timely and helpful, words of consolation and assurance that should calm our troubled souls and bring substantial relief. It is well to turn to these and ponder them carefully. Their pertinence and simplicity exclude the necessity of extended comment.

We turn first to the words of Jesus:

"Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor dust doth corrupt, and where thieves do not break through nor steal." — Matt. 6:19-20.

It is evident from these words that the Master would have us make a true estimate of things. From worldliness much of our troubles spring. Affection, as the Apostle Paul counselled, must be transferred from things on the earth to things above, and an earlier teacher urged, "If riches increase set not your heart upon them." The spiritual should be in the ascendant over the material in our thought and regard.

In what follows Jesus confronts us with the logic of the situation, namely the necessity of a choice:

"No man can serve two masters: for either he will hate the one and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

Then he urges utter committal to God's care:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?; concluding with:

"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." — Matt. 6: 24-34.

A wonderful measure of assurance is expressed by the prophet Isaiah:

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusted in Thee."

"Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." —Is. 26:3-4.

In the Psalms we have a fountain of consolation, and there we find these words:

"Cast thy burden upon the Lord and He shall sustain thee. He shall never suffer the righteous to be moved."—Ps. 55:22.

Quite in harmony with that is Paul's exhortation:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:6.

Turning again to the Old Testament, we find another gracious message:

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour."—Is. 43:2-3.

A climax of confidence however is expressed by another prophet and in this a degree of unworldiness is manifest which is most difficult for us to attain:

"Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:17-18.

HAZING

THIS is a practice more commonly associated in the public mind with college life, though not confined to that sphere, and usually as part of the initiation ceremonies by which the newcomers are introduced to the hall of learning and association with their seniors. It is the seniors' welcome to the freshmen requiring of them ridiculous feats, subjecting them to humiliating and rough treatment, to the disfigurement of their persons, the ruin of their clothes, and not infrequently serious physical injury. That there should be some horseplay among young men and pranks played even in college circles should be expected but it has been an astonishment to many that so much of the silly, the vulgar, and the abusive should mark these occasions and particularly in circles where culture is supposed to be in the ascendant.

On several occasions in Toronto reports of these proceedings have indicated that all bounds of decency and consideration have been transcended, with the result that action in mild form was forced upon the authorities.

A tragic affair at Alberta University seemed however to be the necessary antecedent and impetus to sober thinking about the practice. A student was deprived of his reason as the result of hazing which extended over three days and consisted of "violent and degrading assaults, resulting in physical, nervous, and mental injury which rendered him definitely insane". His father took legal proceedings against the Governors of the University and was awarded the sum of $50,000 compensation for his son and about $7,000 for himself.

This judgment was appealed to the Supreme Court of the province and, though the compensation for the youth was reduced from $50,000 to $15,000, the decision of the lower court was upheld in principle and was announced with fresh emphasis. "Desperate diseases need desperate remedies" is an old saying here illustrated.

It was therefore intimated by the learned judge delivering the decision of the Supreme Court that something more than pious platitudes in the form of appeals was necessary to remove such an officer, the Provost, and the governors who employed him, of responsibility. This is his language:

"I see no useful purpose in saying all I think about the attitude of the Provost. His pious annual prayer to the sophomores that they do nothing very bad to the freshmen, in my opinion, to use a common expression, 'was not good enough'.

"I have no hesitation whatsoever in holding that there was complete failure in the duty of care on the part of the Board of Governors and of their alleged officer, the Provost, which assumes the legal quality of negligence and entails the consequence in law of negligence.

"In my opinion the duty of care in the circumstances of this case involved in the power to regulate government, management and control in the residences and dining halls rests not upon the Senate but upon the Board of Governors."

With this judgment of a high court on record there may be entertained confident hopes that the disgraceful conditions prevailing in many of our colleges in this particular will soon become a thing of the past.

TEMPERANCE PROGRESS

THIS advance is reported in figures, but the figures show a decline, not in temperance however but in the consumption of spirituous liquor. The sphere in which this reduction is recorded is a large hospital in London, St. Bartholomew, where the number of in-patients in 1933 was 10,969, the daily average being 609, and the average stay being twenty-one days. The presentation of the record was made by the Treasurer, Lord Stanmure, and reported in *The Christian World.* It is in the form of a table contrasting the years 1913 and 1933 in the use of alcoholic beverages. The figures are for gallons:

The figures in gallons for the two periods respectively were:

	1913	1933
Port	216.5	4.7
Brandy	235.25	11.3
Whisky	1.75	Nil
Burgundy	9.25	1.67

There were 17 quarter bottles of champagne consumed in 1933 as against 155 in 1913.

That down trend, so marked, is an encouragement to temperance.

MISSIONARY RETURNS

A Chinese convert became a pastor in America, and, unable to earn enough to support his family, he also sold tea. He sent his daughters to Wesleyan, the Southern Methodist School at Macon, Ga., and two sons to Harvard. One daughter married Dr. Sun Yat Sen, the founder of the Chinese Republic. Another married Dr. Chung, who is present Secretary of the Interior of that Republic, and a third married Gen. Chang Kai Shek, who has since become President of China and who in October, 1930, was baptized in the church of his wife, the Southern Methodist Church. One of his sons is Secretary of Finance in the Republic, one of the greatest financial experts of the world. All of them are Christians. Do Foreign Missions pay?

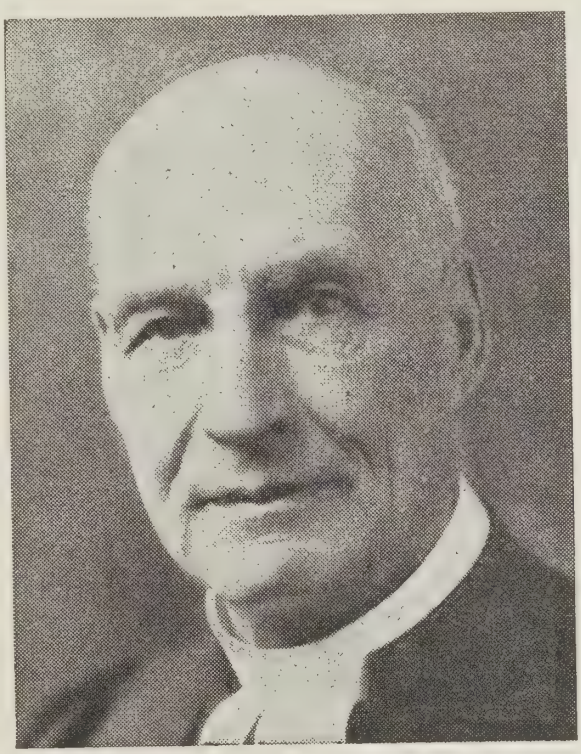
THE MODERATOR'S SERMON

Rev. H. R. Grant, D.D.

It will be good news to the whole Church that the Moderator of the General Assembly was able recently, though with difficulty, to occupy his former pulpit and deliver a message, his first public appearance for nearly a year. Nevertheless he was not able to attend the General Assembly. However he forwarded the moderatorial sermon, and this was read. It is here given in full.

And these all having obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect. Heb. 11:39, 40.

THIS chapter is called *The Picture Gallery of the Heroes.* It starts with a definition of faith and illustrates that definition by the lives of the heroes of Israel, recounting for us what they did through the power of faith. Faith is looked upon here not as passive but active, a power in men's lives that sends them forth to do the will of God in the actual affairs of life, a power that is dynamic and through this makes heroes of men. If we are to catch for ourselves something of the enthusiasm of the heroes of this chapter, we must be actuated by their faith.



REV. H. R. GRANT, D.D.

The chapter begins with a great poem of glory and ends with the discouraging note that something undertaken has been thwarted in its accomplishment. The thought comes to us, "Has life any reality as we seek its final ends? Is everything we attempt to come to naught? Are we just the playthings of life that twists and turns us as it will?"

These heroes went through life, we are told, not having achieved their object, for the object they had in view must be reached not through them but through us who follow. One age succeeds another, one generation follows another generation, and each succeeding generation is obliged to carry out the work begun by the former. There is a constant succession and the obligation is laid on each generation to carry on the work that had its beginning in the former generations. If one generation were untrue to this obligation then, so far as the Church is concerned, the work would cease, or almost so. Each generation carries on the work in its time, never finishing, but leaving accomplishment to its successors. The generations are links in the chain of life, each one forming a link and the whole chain is strong, as each link is welded strongly into the whole chain. This is the lesson taught by our chapter and text. The principle announced here is still the working principle in the life of the Church.

In the history of Canada we have much for which to be thankful in the splendid courage of those who pioneered this country. They came with the Bible in one hand and the axe in the other. They cleared the farms, built their homes, and opened up the roads. They endured the harsh, narrowing life of the pioneer. These have passed on and have left succeeding generations to carry on the work that they had begun. Their faith would be of no value were we to forget the obligation we are under to maintain and extend that which they had begun. Not only did they pioneer in the building of the country materially and financially, but they also built upon spiritual foundations, knowing that these foundations would never be shaken. They recognized that only as a people were righteous would the nation to which they belonged endure, "for righteousness exalteth a nation." They built the pioneer churches and the little red school houses, and what a generation they were! and what an influence they left behind them! Their immediate successors were, all told, the best citizens Canada has ever seen.

Looking back upon the past and the work of the past, we must requite the faith of those who undertook in the early days to open up this country, a land of great forests and soil of wonderful fertility, and rivers and lakes the most beautiful in the world. They saw not the country in its primitiveness, but the country developed, and with heart and soul they undertook their work. Theirs was not an easy task. They came from the lands across the sea, where at least they enjoyed some of the privileges of civilization. Their task was to

begin in Canada the development of the country so that future generations might enjoy the work of their hands. This was their work and they went at it with a will.

The challenge comes to us to-day to maintain in all its strength that which they began, "that they without us might not be made perfect," that the work which they began might not cease, that the honor they gave to God in dedicating themselves to His work and purpose should be maintained by all the later generations who acknowledged that through them they inherited not only a goodly land, but that which would make the country solid and enduring, its dedication to God.

Later on when the great Northwestern Territories were drawing the attention of the Canadian people to their value, the Church once more set forth in her Home Mission enterprise and God raised up that wonderful man, James Robertson, to lead the forces of The Presbyterian Church in Canada in that vast and great lone land. With him were associated McLaren of Vancouver, Herdman of Calgary, Carmichael of Regina, and McQueen of Edmonton. Last, but not least, when the Yukon drew its thousands seeking for gold, Grant of the Yukon was sent to head the forces of righteousness in that mining country. The work that he did and the influence he exerted would require a volume to relate.

The work of these men in the early days is a challenge to the Church to-day. They did their part, passed on and left the continuing of the work in our hands. Are we going to rise to the challenge? Are we going in these days to forget the sacrifices made in the past? Are we not going to link our lives up with the work which they began, a work which has been of such telling power in the life of this Dominion?

They pioneered the southern parts of the Western Provinces. To-day an empire is opening up in the north. Northern Manitoba developing its mineral wealth; Northern Saskatchewan, the future home of thousands, drawn there by the agricultural possibilities of that district; the Peace River and north into the Arctic, the loadstone drawing men being the mineral wealth hidden there.

Our Church was never backward in the past, for wherever the opportunity presented there she was to be found. There was not a mining camp in the whole West, not a bevy of settlers in an isolated part of that great land, but the Presbyterian Church heard their call and was ready to minister to their needs. Are we to be less sacrificial than the men and women in the Church who gave what they could and often and often what they could not, so that there might be built into the national structure not only the materialism that came from the potent wealth of the land, but that each brick as it rose in the national structure should be mortared in with the moral and spiritual teaching that came from Jesus Christ our Lord? In this vast new empire that is opening up shall we lag behind our fathers and mothers? Shall we retain to ourselves that which God gives for the expansion and strengthening of the Church? It is quite certain that God has given us the means. Have we the moral stamina to dedicate that means to God's work? These great heroes of the past felt that they could leave their work unfinished, leaving it to you and me and feeling certain that that work would be carried on when they had passed away. Are we going to accept the torch from their hands, lifting it high that the light of truth may come into these new parts of our great and glorious Dominion?

Our generation as well as carrying on the work from the previous ones has its own peculiar work to do and to carry on. We have been preaching the evangel of Jesus Christ. The work of the Church to-day is still to preach, but it also must engage in applying the Gospel to the everyday needs of the community. The Gospel recognizes not only the need of preparation for the future life, but we also know that the preaching of the Gospel must have authority in this life by its application to the social needs of the hour. It recognizes that we as individuals must exemplify in our relationship to others the love with which Christ loved us. His word to His disciples was, "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." The parable of the Good Samaritan is based on this, that the humanity of the Samaritan far surpasses the religion of the Priest and Levite who passed by on the other side, failing to recognize that their religion should make them a succorer of their fellow countryman in the hour of his need. The Gospel of Christ takes into account that we should not only love God, but love our fellowmen as well.

The next great movement in religion will be a movement in which the Church and its membership will recognize that all are bound together under one Fatherhood and that the needs of each becomes the concern of all. We shall take it as a duty to displace the hatreds and envies of today by the finer spirit of the love of Christ. That will be our endeavor and our faith. Having begun, we believe the future generations will carry on.

The Church cannot afford to stand by and see the procession pass on. She must ad-

vocate strenuously the meting out of justice as between man and man in this great Dominion. She must stand for a greater old-age pension and an earlier period to receive it; she must stand for contributory unemployment insurance, a minimum wage, and the enforcement of the law. She must teach her people that cheapness is not always a bargain, that the very cheapness may mean the lives and souls of fellow citizens. The Church ought to see that it is made impossible for anyone to work for a mere pittance, starvation wages, that these wages of two, three, and four dollars a week go, and go forever. In other words the Church must recognize in the future, as she has never done in the past, that, having surrendered herself to Christ and being the working force under Christ and representing Christ at work in the world, she must be prepared to love all mankind and in the terms of the great Judgment Day to work with Christ in this particular way in this world, to the end that all may be made happy in the better conditions obtaining in the world through the work of the Christian Church. The Church has largely lost its authority because she has stood aside in the past. She can only regain that authority as she recognizes that she must tackle the problem of man's inhumanity to man until it is known the world over that man has become human in his relationship to his fellowmen. If the Church has lost its authority it is largely because she has lived too much within herself. She has not recognized that she is the mouthpiece of the Living God. She has watched others carrying on reform. In any reformation that has taken place the Church has merely been represented by a moral influence. She has not actively been on the side of reform.

She must lead and compel others to follow. Hers is not a minor part in the great drama of life. She should be taking the higher and worthier places. It is not too late yet, for the world is on the eve of great things, a new life is opening up and new relationships between man and man. The Church must point to the fact that these relationships are founded first on the relationship of each man to God through Jesus Christ and, secondly, through that unity with Christ, a unity with each other that makes for strength and for interest. The Church to-day must rise to this occasion or be left behind. She cannot afford to lag. She must lead as Christ must lead. If she is the handmaid of Christ then she must work in eternal progress with Him.

This is the work of the Church to-day, begun by us, we shall pass on, but the work shall remain and we shall have the great faith that those who come after us will continue it that we without them may not be made perfect.

LIGHT AT EVENTIDE

The following experience may be of some interest. I was present at the good man's funeral and was assured that, for hours after his death, a look of surprise was clearly registered.

Probably about seventy-two, tall, dignified, provokingly silent, one of those granite men from Scotia's Highland. Knowing his man the doctor told him the truth, direct, bluntly. So he laid him down to die. If he was in pain, no one knew. If he had any fear, he gave no indication. Probably an extended search would not have found a better example of suppressed emotion. YET, a few moments before he died, his face lighted and with an awed voice he said, "I have touched the hem of His garment."

As setting sun one sudden flaming finger
paints the world,
So o'er his calm and tranquil face gleamed
for a space
Rare light divine.

As one who unawares some secret spring
did press,
So his surprise.

Some quivering sense found vital contact
with his God,
His pre-view of "The Beauty of the King,"
confirms
Hope is not vain.

—H. T. W.

TEMPERANCE EDUCATION

THERE seems to be a general and deep-seated conviction that all concerned with the advances of the cause of temperance have not been as serious in their endeavors along educational lines as they have been with respect to legislation. To more zealous effort in that connection all concerned may well be spurred when we read what we find reported in an exchange as the aftermath of the repeal of the eighteenth amendment to the constitution of the United States with respect to prohibition. The other side is active, aggressive, subtle, and enterprising. Read these reports:

S. J. Duncan-Clark of *Chicago Daily News*, says that the "wets" are keeping their promise to "give to the young sound temperance education as soon as the amendment would be repealed." He says that "this is being done in the glittering window displays of every type of whisky, nineteen of them on Madison Street and the appearance in every book store and news stand of instructive literature on the art of mixing drinks."

Among the Churches



Men's Choir, Mother's Day, Presbyterian Church, Paris, Ont.

The Sanctity of the Home was the theme of a discourse in the Presbyterian Church on Mothers' Day by Rev. F. Scott Mackenzie, Principal of the Presbyterian College, Montreal, to which a congregation of at least 1,000 gave an attentive hearing. Dr. Mackenzie was welcomed for his own sake, for he was a former minister of this church, but specially for his timely and stirring message. The influences of the home were deep and abiding and its life should be marked by good will, forebearance, and self-sacrifice, Dr. Mackenzie said. For the home there could be no substitute and care should be taken, even by the Church, lest by multiplying organizations its integrity be impaired. Home life should be jealously guarded and cultivated. Home must not be permitted to degenerate to a house, providing merely shelter and food. The family life was the important consideration. The home-breaking influences of today were cited and deplored, and an earnest plea was made to guard against these, so insinuatingly intruded and glorified in modern literature, drama, and picture. Mother was the centre and the heart of the home.

The minister, Rev. W. F. McConnell, presided and conducted public worship. In suitable tribute to motherhood a male choir of fifty voices, as shown in the picture above, led the musical service, with Mr. Ray Williams, director, and Mr. Kenneth Tennant, organist. The organizer of the choir was Mr. James A. Telfer, President of the Men's Association, who is shown seated in the centre with Principal Mackenzie on his right and Mr. McConnell on his left.

Hamilton, Ont.

St. John's congregation, Rev. A. D. Sutherland, minister, observed with appropriate services on Sunday May 20th its diamond jubilee. For the morning service and the mass meeting of Sunday School children and parents the congregation gave a hearty welcome to one who had been their capable and devoted minister for over six years, January 1920 to June 1926, when he was called by the General Assembly to undertake the important duties of General Secretary of S.S. & Y.P.S., Rev. Dr. Kannawin. In the evening Dr. Rochester, Editor of the Record, conducted the service. Since organization in 1874, six ministers have successively given their strength and gifts in the service of the congregation. Mr. Sutherland is the seventh. He is now in his fourth year, having been inducted on December 11th, 1930. Notwithstanding some loss of membership on two occasions there is now an enrolment at the end of 1933 of 562 and the work is progressing at the present time in the most encouraging manner.

Cochrane, Ont.

Considering all the circumstances we have in this place a very substantial cause and what is particularly gratifying is that it is growing. The congregation was organized from a minority group who having in vain sought to buy the former property, now used as an apartment house, resolved to erect a building. This building is not pretentious, but provides comfortable accommodation both for public worship and

for Sunday School and Y.P.S. work. This attainment was almost wholly due to the devotion of one man, Mr. A. D. McInnis, who rallied the scattered members and adherents. He came to the north from Uxbridge some twenty-eight years ago, and throughout that period his sterling qualities commended him to the regard and affection of all who knew him. His integrity and energy as well as his profound interest in the Church made him the chief factor in maintaining and developing our cause and a recognized force in the community. His death towards the close of 1933 deprived the congregation of a beloved and capable leader.

St. George, Ont.

The Presbyterian church here which constitutes part of the charge of which Knox, Brantford, and Mount Pleasant are the other stations, observed on May 20th, its 100th anniversary by special services conducted morning and evening by Rev. W. F. McConnell, of Paris, and by a social gathering for supper and a concert on the Monday evening following.

Amongst interesting documents displayed were the minutes of the meeting in 1833 at which it was decided to build a church with signed subscription list, a later list to pay off indebtedness, a hand-decorated missionary subscribers' sheet of 1855, and the donations when the second church was built in 1861. These aroused much interest amongst the descendants of the pioneers.

The centennial birthday cake, piped in amid much excitement, was cut by Miss Annie Mullin, a descendant of James Mullin in whose home the first meeting was held.

The minister is Rev. J. W. Whillans, who has been in charge for just over a year.

One hundred years ago the congregation, organized with twelve members, occupied a building erected in that year on the site of the present cemetery. This was replaced twenty-seven years later by a larger brick edifice which was abandoned in 1908 for a church erected in the village, modern in every respect, beautiful, and adapted to the requirements of the much larger congregation. Union brought division and the loss to the Presbyterians of their fine property. They now worship in the former Methodist Church, assigned to them by the Property Commission and are again recording progress under the leadership of Mr. Whillans.

Whitby, Ont.

The choir of St. Andrew's Church, has distinguished itself and brought honor to its leader, Mrs. P. H. Spratt, by winning the Dr. D. Smith Challenge Shield at the musical festival recently held in Stratford. The adjudicator, Dr. Whitehead of Montreal, accorded the choir eighty-two points, providing a margin of six points over the choir taking second place.

Toronto, Ont.

At the last meeting of Calvin W.M.S. Mrs. Reading, President, the announcement was made that the thankoffering amounted to $325 and that a life membership had been presented to Mrs. E. Livingstone on her birthday.

Ottawa, Ont.

At the recent meeting of the Ottawa Presbytery, Dr. Johnston of Knox Church, convener of the Budget Committee, reported very much to the gratification of all that the congregational contributions throughout the Presbytery to the Budget had reached 127 percent of the allocation. This is surely an instance of "going the second mile".

Victoria, B.C.

Another instance of long service in the Church is that of the organist and choirmaster of St. Andrew's Church, Mr. Jesse Longfield, who has occupied his post for thirty years. He is well known for his fine appreciation of what is most fitting in the church service of praise and has therefore always co-operated fully with the minister to ensure unity in the service, a most commendable disposition. On the twenty-fifth anniversary of his appointment to St. Andrew's he was presented with a gold watch by the congregation.

Mount Dennis, Ont.

It was the privilege of this congregation to celebrate a few Sundays ago its coming of age, and for the occasion the capable services of Rev. Norman MacEachern of Presbyterian Publications and Rev. J. B. Thomson of Dufferin Church, morning and evening respectively, were available. Beginning twenty-one years ago with a company of fifty-seven, of whom only four remain, and worshiping in a home, steady development has marked its history. In 1925 however a majority entered the United Church taking with them the property. Those remaining Presbyterian secured a building on Weston Road where they still worship. Rev. John Kelman, the minister, has completed four years of service in the congregation.

Brampton, Ont.

A baptismal font placed to the memory of the late Mrs. Beatty Buck was recently dedicated in Brampton Church, Rev. H. M. Coulter the present minister, and Rev. Dr. James Wilson a former minister, officiated. Following the dedication ten infants were baptized. Mrs. Buck was actively identified with work among the young having served for ten years as Superintendent of the Cradle Roll.

Wiarton, Ont.

Special services in celebration of the fifty-fifth anniversary of St. Paul's Church were conducted by the minister, Rev. J. V. Mills, the theme of whose messages for the day were, *The Burning Bush*, in the morning, and *Verdicts of History Reversed*, in the evening. It was the privilege of the congregation at the evening service to welcome the congregation of the Anglican Church. The reunions on Monday and Tuesday at the supper hour, the congregational gathering Monday evening, children's tea and the closing supper of the Men's Club on Tuesday concluded the celebration. The last, presided over by Mr. E. M. Good, was the final gathering for the season of a very successful series. The Club meetings open again in October.

Ottawa, Ont.

The service in the morning at St. Andrew's Church on a recent Sunday was made memorable by the unveiling of a window, the gift of Mrs. Alexander Fleck, the ceremony being performed by Brig.-Gen. W. St. Pierre Hughes, chairman of the Temporalities Committee. The subject portrayed is the Nativity and the window is a fine work of art by Mr. James Ballantine, Edinburgh, Scotland. The dedication service was conducted by the minister, Dr. W. H. Leathem, who made appreciative reference to the attachment to the Church and the service of the families commemorated. The window bears the inscription,

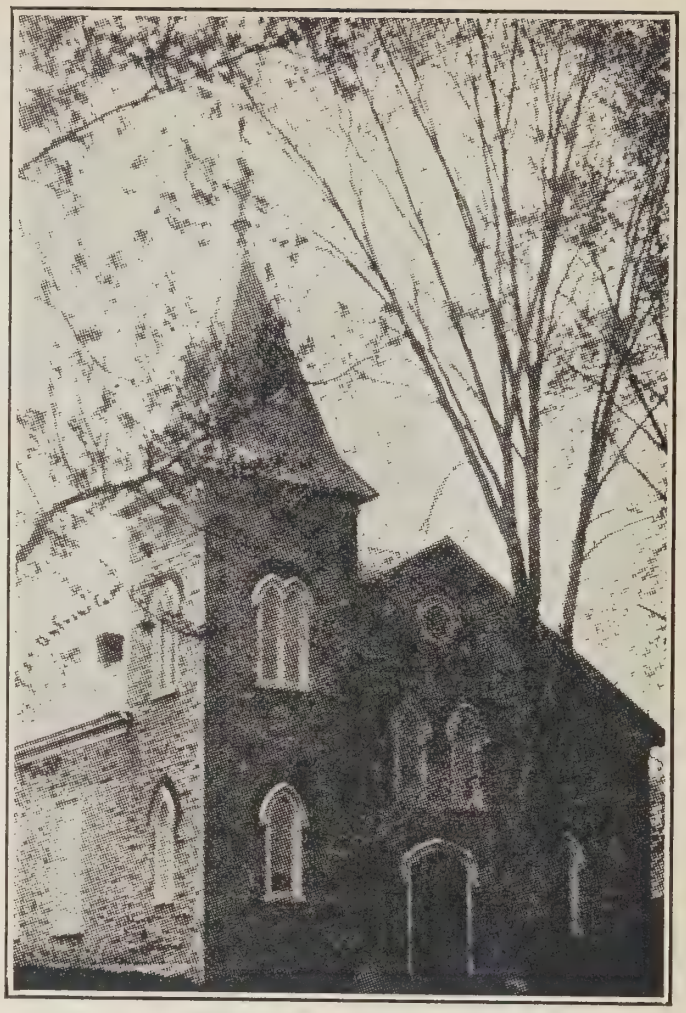
This window dedicated to the Glory of God
and in Loving Memory of
Alexander Fleck;
Robert R. and Victoria A. Booth;
Walter S. Booth; John B. and
Minnie C. Allen.
is erected by Mrs. Alexander Fleck.

Peace River, Alberta.

It is worthy of note that Mr. Grant, the elder whose picture appeared in the February Record as a member of the Peace River Presbytery, was for forty-five years an elder in the Church of Scotland at Murray River, P.E.I. and that when he later moved to Cambridge, U.S.A. he was a member of the Presbytery which inducted Rev. J. W. S. Lowry into his charge there. Mr. and Mrs. Grant were residents in Toronto a short time ago. While here they attended Bloor St. E. congregation of which Mr. Lowry was then the minister.

The Pas, Man.

Prior to his departure from The Pas for his new sphere of labor at Wellwood Rev. W. Reynolds and Mrs. Reynolds were the recipients of a gift in the form of a purse containing a cheque from members and friends of the congregation in testimony of the regard in which they have been held and the appreciation of their work.



ST. ANDREW'S CHURCH

St. Andrew's East, Que.

St. Andrew's East is a beautiful town about fifty miles north-west of Montreal and situated very picturesquely on the North River. The congregation is named St. Andrew's and rejoices in the possession of a beautiful church, very completely equipped. This was the scene of a special service on Sunday May 27th, a service which was to have been held in the late autumn of last year, but the sudden illness of the minister, Rev. R. L. Ballantyne, D.D., required the postponement to this early summer date. The occasion was the unveiling of memorial windows in tribute to two pioneer ministers, Rev. Archibald Henderson, and Rev. Daniel Patterson. There was also the unveiling and dedicating of a church signboard in memory of Mrs. Jeanie MacArthur MacGregor. The company assembled was so great that it filled the church and extended to the lawn.

Some distinguished visitors were present, among them Colonel the Hon. Dr. Murray Maclaren, Minister of Pensions and National Health, who read the lesson, and the Hon. C. C. Ballantyne, Senator, who addressed the congregation briefly. The local congregation of the Church of England was represented by Rev. Rural Dean Booy, M.A., who congratulated the congregation on the

interest shown in the special occasion and expressed his gratification at the spirit of unity prevailing between his congregation and that of St. Andrew's.

The unveiling of the windows was committed to two members of the Session, Mr. Charles A. Hyde, and Mr. Robert J. Bradley, while the signboard was unveiled by Mr. Norman MacGregor, B.A., R.C.H. The prayer of dedication was offered by Rev. Dr. F. Scott Mackenzie, Principal of the Presbyterian College, Montreal. Biographical sketches of the two ministers, whose memory was honored in the erection of the memorial windows, were given by Rev. Dr. Allan S. Reid, and of Mrs. MacGregor by the minister, Dr. Ballantyne.

To Mrs. MacGregor the minister, Dr. Ballantyne, paid tribute, stating that she was a woman of marked personality, easily recognized as a leader in every circle in which she moved. She had a well-trained and well-informed mind and continued her interest in Christian literature to advanced years. She died on January 9th, 1920 at the age of eighty-five. Her activities in the Church were very marked. She was ever a loyal supporter of the minister. She was President of the W.M.S. and an active member in the W.C.T.U., taking part in every movement that made for the good of the community.

A tribute to Mrs. Phillip Seipp was read by Mr. William Bradley, elder. Mrs. Seipp was unable to be present. A tablet erected by the young people in 1933 indicates the part Mrs. Seipp, who now resides in the U.S.A., has taken in furnishing the Church,

To the glory of God and in Appreciation of
Mrs. Phillip Seipp's gifts:
Organ, Pulpit, Window, Font,
Adjoining Church Lot and Other Valuable Donations
Erected by the Young People on behalf of the
Congregation.

The sermon was preached by Dr. Rochester of the Record who set forth our obligation as members of the Christian Church to seek the highest attainments in character and greatest efficiency in service.

From Dr. Reid's sketches we make the following brief reference to the ministers in whose memory the windows were erected.

Mr. Henderson, noted in his student career as a mathematician and urged to devote his life to that branch of education, chose the ministry instead and came to Canada in 1818. He was connected with the United Original Secession Church of Scotland until in 1860 he and his congregation were received into the Presbytery of Montreal in connection with the Synod of The Presbyterian Church of Canada. He died in the home of his successor Rev. Daniel Patterson, at St. Andrew's, on January 19th, 1877, at the great age of ninety-three years and almost four months. He preached on his ninety-first birthday which happened to fall on a Sabbath. His ministry was not confined to St. Andrew's East, but extended over a large area. He was a man of piety, modesty, yet active and persevering, well equipped in every way for the work of the ministry.

Mr. Patterson came from Scotland, his birthplace being Greenock, and, having graduated in the Divinity Hall of the United Presbyterian Church, Edinburgh, came to Canada in 1860 and opened his permanent ministry there on September 16th, although his ordination was not until October 24th. For forty years he ministered to the congregation, and then retired from active service. In the year 1892 he received the degree of Doctor of Divinity from The Presbyterian College, Montreal, with which he had been closely identified having been one of the original trustees, a member of the Board of Management, and for thirteen years a member of the Senate, and for eight years an examiner. He too, attained a great age. He died on the 16th of January 1921 at the age of ninety years, and was buried at St. Andrew's. In the words of a resolution of the Presbytery of Montreal, Dr. Patterson was a man of high character, a devout scholar, an earnest evangelical preacher and a faithful minister.

Tisdale, Sask.

St. Andrew's Church is now in charge of Rev. T. A. R. Rowatt, as Ordained Missionary, a graduate this year of the Presbyterian College, Montreal, to whom the congregation on the day of his ordination extended a very hearty welcome. An incident of the reception held at the home of Mrs. M. A. MacKay was a presentation to Mr. Duncan Campbell in recognition of faithful service during the vacancy. The congregation has suffered sorely of late by the death of two most valued members, Dr. M. A. MacKay, an elder, known for his arduous and self-sacrificing labors in the district, and Mr. McConnachie, leader of the choir, who commended himself so highly in this sphere as always seeking in the service of praise to promote the glory of God.

BARRIE PRESBYTERIAL W.M.S.

Twentieth Annual Meeting

The place and work of the W.M.S. in our Church was illustrated by the attendance and enthusiasm shown at its twentieth annual meeting held in St. Andrew's Church, Barrie, on May 29th and 30th. The official board and the delegates alone constituted a splendid audience and with the addition of visitors the full registration the first day was 300 with 450 attending the even-

ing session, a marked increase over the previous year. The address by the President, Mrs. M. W. Heslip, was redolent with cheer, hopefulness and thanksgiving. It was based on the 121st Psalm.

The Treasurer, Miss L. H. McGuire, reported, like many others in the province, a deficit, but the earnest effort put forth by the rank and file of members was warmly appreciated and the reports presented by the various secretaries showed marked advance in many lines.

A pleasing feature of the program was the presentation of an honorary life-membership to Mrs. A. E. Swallow of Stayner in recognition of her valuable services as President for four years.

Inspiring addresses were given by Mrs. Wm. Allan, member of the Provincial Board at both afternoon sessions, in which the large audiences showed deep interest. The Question Drawer was in charge of Mrs. Shortt of Barrie.

At the evening meeting the leading speaker was Rev. F. G. Vesey of Parkdale Presbyterian Church. Rev. N. D. R. Sinclair of Allandale brought greetings from the Barrie Presbytery.

Alliston Mission Band won the much coveted banner given by the Presbyterial, Miss Hunter reading the report of their year's work which was an inspiration to every Mission Band leader and member.

Mrs. Allan took part in the beautiful installation service of officers and Mrs. Cameron of Allandale, a veteran member of Barrie Presbyterial, gave the closing words and prayer.

If an example were needed of the efficiency and power of accomplishment of women in organized activity the Barrie Presbyterial provides this. The variety and complexity of the business transacted, the promptness with which it is done, excels that of any similar organization. Special credit is due to the Corresponding Secretary, Mrs. A. H. Cooper of Collingwood, and also to the beloved President, Mrs. M. W. Heslip of Penetanguishene, whose untiring efforts during the year has brought so much success. The next meeting will be held in Knox Church, Midland, in 1935.—Press Secretary.

A WEEK IN MANITOBA

Rev. W. M. MacKay, Synodical Missionary Superintendent

About the middle of April, following the meeting of the General Board of Missions, our little army of workers for the summer in Manitoba vacancies met with the Presbytery of Winnipeg and after lunching together gathered in First Church where two hours were spent in inspirational and devotional exercises followed by a survey of the work begun.

On the same day in the evening, in Norwood Presbyterian Church, Mr. Douglas Davidson, M.A., of the class of Knox College, 1934, was ordained. On the following night Mr. H. G. Lowry, M.A. of the same class was ordained in our church in Portage La Prairie. The next evening Mr. A. Andle of the 1933 Knox College Class was ordained in the church at Lenore. Following these meetings our students set out for their various fields for the Sunday.

It was my privilege to spend a Sunday in Carberry and Wellwood where Rev. D. B. Gillies is minister, dispensing the sacrament of the Lord's Supper in the former place, when eight by certificate and sixteen on profession of faith united with the Church. A father and son banquet in Winnipeg on Wednesday evening following closed a week of rejoicing and hope.

BOOKS

The Student Christian Press Movement, 58 Bloomsbury St., London W.C. 1., seems to us to be engaged in a very worthy Christian enterprise in endeavoring by the printed word to inspire and direct youth to a truer and fuller life. It commands the talents of some of the best thinkers and writers and its books are within the reach of all. The following have recently come to hand:

A Gentleman in Prison

The story of Tokichi Ishii, translated by Caroline Macdonald. Price 1/—.

Moral Adventure

By B. H. Streeter, D.D. Price 1/—.

Child Psychology and Religious Education

Dorothy F. Wilson, B.Litt. Price 1/—.

The Religion of Jesus

Toyochiko Kagawa. Price 1/—.

Christ's Revelation of God

William Temple, Archbishop of York. Price 1/—.

About People

By A. Herbert Gray. Price 3/6.

McQUEEN OF EDMONTON

Rev. F. Scott MacKenzie, D.Th., D.D.

To record the achievements of our pioneers is a most commendable undertaking; and there are many who will welcome the most recent addition to this type of Canadian literature in the biography of the late Rev. D. G. McQueen, D.D., LL.D., of Edmonton, written by Professor E. A. Corbett, M.A., and published by the Ryerson Press.

The story of Dr. McQueen's life could hardly fail to be interesting, no matter by whom it might have been written, but Professor Corbett, by his skill in the arrangement of material, his wise selection, and his delicate and sympathetic understanding, has produced a book which not only presents Dr.

McQueen as he actually was, but which also satisfies the reader from a literary and artistic point of view.

All who knew Dr. McQueen will want to read McQueen of Edmonton, and those who have not known him in life ought to do so, in order that they may more fully appreciate what Canada owes to one who for forty-three years, as minister of First Church, Edmonton, labored faithfully to lay the foundations of this land in righteousness, and who, in the words inscribed on the memorial tablet erected by his devoted congregation, was "an eminent citizen and church leader, and a man greatly beloved by all". See our reference page 148, May Record.

THREE SCORE YEARS AND TEN

THE span of life announced by the Psalmist to be the normal for man, namely three score years and ten, does not apply to organizations. Individuals come and go but organizations continue; also, unlike men whose strength in later years, according to the same authority, is labor and sorrow, the organizations may increase in vigor and efficiency.

Therefore although the W.M.S. (W.D.) has in the biennial council meeting held in Montreal May 28th to June 1st, celebrated its seventieth anniversary it carries no evidence of age or decline but the opposite for it goes "from strength to strength".

Seventy years ago the nucleus of the present organization was the Ladies Auxiliary Association in Montreal whose chief concern was the support of French work under the care of the Church of Scotland. From that it grew until it was an Auxiliary of the whole Church as a Women's Foreign Missionary Society in 1875. As the years went on a sister organization was established, the incentive to organization being the rapid extension of our mission work in the home land, but particularly in the Northwest and the Yukon. This was in 1903, and eleven years later the two bodies were combined, adopting as their watchword, "The World for Christ".

The organization shared in the fortunes of the division in 1925 but emerged in surprising size and vigor as one of the wonders of that crisis. It is a remarkable attainment in nine short years to be able to report that it has six residential homes, two residential Indian Schools supported by the Government, one day school, three hospitals, that it carries on work among the Chinese in Vancouver, Victoria, Montreal, and Toronto, that it has a Welcome and Welfare Department and that it has a body of workers described as follows:

Overseas Missionaries	24
National Missionaries	62
Field Secretaries	3
Office Staff	7

One notable figure in the history of the Society whose memory was honored at this gathering was the late Mrs. I. C. Sharp, a woman of great charm, talent, and devotion, who had during her long connection with the Society filled many posts of distinction. She had been President of the Montreal Women's Society, first Vice-President of the reorganized W.M.S. (W.D.) in 1914, and President of the Quebec Provincial organization. She was "a leading spirit in the re-organizing and consolidating of our Church and W.M.S. following disruption in 1925". At the time of her death she was Honorary President of the W.M.S. (W.D.).

The W.M.S. (E.D.) was represented at the Council gathering by Mrs. C. Elliott, Sussex, N.B., President.

GENEVA GOWN

Through a misunderstanding in ordering, a party in one of our congregations has on hand a Geneva gown and cassock. Any one desirous of obtaining these would find it to their advantage to communicate with Mrs. M. Heddle, Caledonia, Ont.

PRESBYTERY OF KOOTENAY

This Presbytery recently held two special meetings, one for the purpose of ordaining and placing in charge of First Church, Nelson, Mr. Wallace McClean, a recent graduate of Knox College, and another for the same purpose in Kimberley Church, ordaining and settling in the work there Mr. Alfred Norman McMillan, also a graduate of last year's class of Knox College.

IN OTHER CIRCLES

THE General Assembly of the Presbyterian Church in U.S.A. opened its sessions on May 24th in the city of Cleveland. Three candidates were named for the Moderatorship and after a second vote Rev. Wm. Chalmers Covert, D.D., General Secretary of the Board of Education, was chosen for the high position.

An event of grave concern to this Assembly was the action to be taken with respect to the Independent Board of Foreign Missions recently organized, and the result of deliberation was the adoption of a decisive course expressed in this the first section of the Court's deliverance.

> "That 'The Independent Board for Presbyterian Foreign Missions' be and is hereby directed to desist forthwith from exercising any ecclesiastical or administrative functions, including the soliciting of funds, within the synods, the presbyteries, the particular churches and the mission stations of the Presbyterian Church in the United States of America."

Negotiations have been carried on for some time toward union between The united Presbyterian Church of North America, and the Presbyterian Church in U.S.A. The General Assembly of the latter body, by an overwhelming majority, agreed to proceed with the organic union of the two bodies, the vote being 900 to 20. Such unanimity does not seem to prevail in the United Presbyterian Church, judging by press reports. What its General Assembly will do remains to be reported. This body is not very much larger than ours, having 243,000 of a membership and 874 congregations. The Presbyterian Church in U.S.A. on the other hand has a membership of nearly 2,000,000 and congregations numbering 10,000.

* * *

A communication from the Secretary of the General Assembly of the Presbyterian Church of Wales draws attention to their plans for celebrating the bi-centenary of the Church in 1935. In this connection he gives a bit of history that is most interesting:

"It was in 1735 that two young men passed through very deep religious experiences and went forth to evangelize the country. They were Howell Harris of Trefecca and Daniel Rowland of Llangeitho—the former being a layman of the Church of England and the latter a curate of the same Church. To them God gave many souls and the mighty revival that ensued has left its deep influence upon our land to this day. We aim in our celebration at a renewal of the best in the life of the Principality of Wales. Through thought, prayer, and organization we are preparing for great times; and there are indications that our people are wistfully expecting better days in the work of the Church."

* * *

Dr. Lauchlan MacLean Watt has retired from the active ministry in the Church of Scotland. On May 13th he preached his farewell sermon in Glasgow Cathedral and, following the General Assembly, of which he was Moderator during the past year, he withdrew from public life. His home is situated in a "romantically beautiful" place on Loch Carron in Ross-shire. Dr. Watt, as we have before observed, is a singularly gifted man and will be greatly missed from active circles in the Church.

* * *

The organization known as the Central Council of the Federated Caledonian Society of South Africa has made preparations for the unveiling of a memorial statue to the great David Livingstone at Victoria Falls at the end of July or early in August. The ceremony of unveiling has been committed to Mr. H. W. Moffat, ex-Prime Minister of South Rhodesia, a nephew of Dr. Livingstone and a grandson of Dr. Robert Moffat who founded the first mission and white settlement in Rhodesia in 1857. Mr. Moffat, in accepting the invitation, stated that he considered it not only an honor but a duty to do this act of commemoration of the great missionary and explorer.

The religious part of the ceremony has been committed to Rev. James Gray of Johannesburg, the oldest Presbyterian minister in South Africa. A picture of him appeared in the April number of the Record, 1931.

A CHRISTIAN OUTPOST

The Evangelical Movement in the Western Ukraine

American Office Central Bureau for Relief of the Evangelical Churches of Europe

THE outposts of Christianity! Ten years ago, who would have thought that they would be in Europe? But there they are: all along the western border of Russia, now a pagan state lying between Western Christianity and the ancient religions of Asia.

The Western Ukraine (in Poland) is but one of the frontier states situated on that border, but it is of particular interest to American Protestants because here an evangelical movement sprang up after the war. This movement has found sympathy and material aid in this country, both through the Ukrainian Evangelical Alliance and the American Office of the Central Bureau for Relief of the Evangelical Churches of Europe. It has also made friends in Canada, where the Presbyterian Church in Canada and the United Church of Canada have made notable contributions toward the furthering of this nascent Protestant Church among the Ukrainian people.

Administrative and other difficulties were detrimental to the progress of the work during the past several years, but in 1933 many of the obstacles to future development were removed, these gains being achieved or consolidated at two important conferences held respectively by the Reformed Synod at Warsaw, and by the Geneva Office of the Central Bureau at Prague.

Through a specially designated gift from the Presbyterian Church in the U.S.A., the American Office was able to send to these meetings Rev. Basil Kusiw, who has been associated with the movement from the start and whose capacity for leadership has been largely instrumental in staving off a serious crisis among the Ukrainian evangelical congregations. We will let his report speak for itself:

Protestantism in the Western Ukraine, 1925-1933

By Rev. Basil Kusiw, Ukrainian Presbyterian Church, Newark, N.J.

The Western Ukraine embraces the former province of Austria, known as Galicia, and the former Russian provinces of Wolhynia, Podlashe, and Polishe, having a population of about seven millions and now incorporated in the Polish Republic.

Before 1925, the people of Galicia were almost exclusively members of the Catholic Uniate Church, while in the other provinces, the Russian Orthodox Church predominated. A Baptist movement was introduced to these provinces in the last decades of the nineteenth century and has made rapid headway.

In 1925, a new evangelical movement, springing from the people itself, started up in the Western Ukraine. Returning prisoners of war brought back the Gospel from Germany and found the ground well prepared by the efforts of the Polish government to de-nationalize the racial minorities in her midst through the Church, thereby creating a widespread religious unrest, especially in Galicia. Interest in the Bible and in the Reformed religion was aroused not only among the rural and working classes, but also among the intellectuals, among whom was Dr. Roman Morozowicz, a young attorney, who took the initiative of sending a cry for help to the Ukrainian Evangelical Alliance in America. The Alliance listened to this "Macedonian call," and secured the co-operation of the American Office of the Central Bureau for Relief in sending to Poland two Ukrainian pastors who had lived for a number of years in the United States and Canada respectively.

The first services held by these two Presbyterian pastors were attended by thousands who were seeking for the new truth. It was evident that the door to the heart of the people was wide open—a great mass movement was soon in progress. This first success was checked by the civil authorities and further services were forbidden without, however, quenching the enthusiasm of the Ukrainians for the Reformed faith.

In order that the new evangelistic movement might be made legal under the laws of Poland, it was placed under the official protection of the German evangelical church of Poland, the so-called "A & H" Church, which embraces both the Augsburg (Lutheran) and Helvetic (Reformed) Confessions. This affiliation proved to have grave disadvantages as well as advantages. On the one hand, the evangelical congregations and workers were now freed from hostile interference on the part of the government, and new Protestant centres were established all over the province, first in the cities and then in the rural districts. On the other hand, the A & H Church carried over its own divisions of Lutheran and Reformed wings into the new evangelical movement, thus destroying its original cohesion and uniformity and arousing much misunderstanding among these simple folk who failed to grasp the traditional significance of the two branches of the sponsoring Church. Moreover, none of the local Ukrainian leaders possessed the statesmanlike qualities which were so badly needed at this juncture; they had strong Christian convictions, but were lacking in maturity of judgment, administrative experience and tolerance. A further complicating factor was the racial antagonism between the Ukrainians and Poles and what might be called the racial incompatibility of the Ukrainians and Germans. A secession of nine of the Reformed congregations to the indigenous Polish Reformed Church (not under the "A & H") was interpreted by many Ukrainians as an act of treason to the Ukrainian national ideal; others protested against "Lutheranization" by the A & H Church; in short, the whole movement was threatened with disruption. This was the situation when I arrived on the field last summer.

Fortunately, the impending crisis made even the factional leaders realize that they were following the wrong road, and all parties placed their hopes in the meeting of the Reformed Synod in Warsaw and the subsequent meeting of Ukrainian leaders and representatives from the sponsoring bodies which the Director of the Central Bureau, Dr. Adolf Keller, called together in Prague.

The Reformed Synod at Warsaw

The most important advantage which would accrue to the Reformed congregations under the sponsorship of the Polish Reformed Church was that all the Ukrainian pastors would be eligible to immediate full ordination, and could then administer the legal rites of baptism, marriage, etc. (Under the A & H Church the Ukrainian pastors were eligible only to the status of "vicars," not to full ordination.)

Another important point was that the Reformed Synod left the administration of the Ukrainian churches entirely in the hands of the local group — now officially known as the "Ukrainian Evangelical Reformed Church." The Synod simply acts as its spokesman and intermediary in dealing with the Polish government. Moreover, the Reformed Church authorities pledged their aid to the Ukrainian group towards fulfilling the requirements of the Government for the establishment of an

entirely independent Church. These requirements are, in brief: — an organized church consistory, a duly elected or appointed superintendent (who must be a native of the country), a constitution duly approved by the Diet of Warsaw, and the possession of properties or other permanent assets which would guarantee financial support for the Church.

The Synod voted the adoption of the entire Reformed wing of the Ukrainian movement and made provision for the immediate appointment of a superintendent, as a first step towards ecclesiastical independence, the other requirements of the government to be carried out as soon as conditions are favorable for doing so.

The Lutheran Ukrainian congregations will be left under the A & H Church as heretofore.

The Conference at Prague, July 25-26, 1933

Practically everyone involved in the evangelical movement in the Ukraine was looking forward with great anticipation to the Prague Conference which was to be attended by representatives of both the Lutheran and Reformed Churches in Europe and America. Everyone hoped that the conference would find a way to end the friction between the Lutheran and Reformed groups in the Ukraine, for this tension did much to retard the growth of the movement and the endless small dissensions lowered the regard of the rest of the population for the Ukrainian Protestants. I am glad to say that our hopes were fulfilled to a great extent.

The conference met on the neutral ground of Czechoslovakia and was most hospitably entertained by the authorities of the Czech Brethren Church, the native Protestant Church of Czechoslovakia, with which our movement has had occasional friendly contacts, thus establishing what are really the beginning of "ecumenical relations." There were present:

For Switzerland, Dr. Gantenbein and Pastor Alther; Scotland, Senior Soucek, representing Dr. Webster; Holland, Pastor Dresselhuis; for the Lutheran Convention, Dr. Werner, of Erlangen and Probst Wiegand; Polish Reformed Church, Superintendent Skiersky; German Church Federation, Dr. A. W. Schreiber; German Reformed Alliance and for Sweden, Rev. W. L. Jack; Church of the Czech Brethren, Senior Soucek; American Committee, Rev. Basil Kusiw; Ukrainian Lutheran Group, Pastor Schepetz; International Protestant Association, Dr. Ohlemueller; Inner Mission Union, Dr. Fuellkrug; Central Bureau for Relief, Dr. Adolf Keller (Chairman).

The Conference took action along the following lines:

1. It was agreed to combine the Lutheran and Reformed groups in a united front with a view toward obtaining concessions from the Government.

2. There is to be only one Reformed group, to be known as the "Ukrainian Evangelical Reformed Church." (This necessitated the transfer or retirement of several of the personnel.)

3. The church building in Kolomea is to belong to the Reformed group and Kolomea is to be their official centre as Stanislas is that of the Lutherans.

4. The leaders of both groups are to make every effort to re-establish and maintain friendly relations between their respective groups.

5. There is to be only one Reformed newspaper,—that published by the Ukrainian Evangelical Church. The Lutheran Ukrainians to have a separate paper.

6. Literature which is suited to be used in common by both confessions is to be published by mutual efforts.

7. Both groups should not make evangelistic efforts in the same place. (A geographical assignment plan is to be worked out.)

8. Both groups should refrain from emphasizing their confessional differences and should keep in view the ideal of a creation of one Ukrainian Evangelical Church which should have the voluntary support of both the Lutherans and Reformed.

9. The budgets of both Lutheran and Reformed groups were adopted.

10. The original international Committee of Five, instituted by the Central Bureau, was expanded to a Committee of Seven, with the following members:

Superintendent Skierski, Polish Reformed Church; Dr. Theodore Zoeckler, A & H Church in Poland; Prof. Adolf Keller, Central Bureau for Relief; Dr. J. Macdonald Webster, (Scotland) Reformed Alliance; Dr. Joergensen, (Denmark) Lutheran World Council; Rev. Basil Kusiw, Ukrainian Evangelical Reformed Church and the American Committee; Pastor Schebetz, the Lutheran Ukrainian wing.

Present Status of the Ukrainian Work: Special Needs and Budget

The Lutheran and Reformed Ukrainian groups now show the following statistics:

1. A & H (Lutheran) Ukrainian branch —20 congregations; 3,000 communicants; 6 church buildings; 10 pastors (or vicars); 6 theological students; 1 newspaper.

2. Ukrainian Evangelical Reformed Church — 21 congregations; 2,000 communicants; 4 ordained ministers; 5 evangelists; 2 church buildings; 6 organized Sunday Schools; 6 theological students.

These figures show only too plainly the losses suffered by the Reformed branch as a result of the semi-political squabbles of

its leaders. The removal of some of the chief agitators should result in a rapid revival of the Reformed congregations.

Both the Lutheran and Reformed groups are greatly hampered by the lack of trained native workers and suitable places of worship. Establishing a Ukrainian theological seminary and the erection of church buildings are expensive propositions, and so candidates for the ministry have to be sent to other countries for training and all kinds of makeshift buildings — private homes (often with tiny rooms), barns, and other secular buildings, are being utilized. Here is a country that is ripe for the introduction of the Gospel message of the Reformation, and yet sometimes we can send only one man to cover an area as large almost as the State of Connecticut, and when a congregation is started, sometimes it is three months before it is visited again by a pastor. The lack of Bibles in the native tongue is a great handicap. We have little or no literature suitable for Sunday Schools. Educational and charitable institutions should be established, to care for the sick and to educate the orphans. With the poverty and even destitution prevalent in so many of our villages, this is too heavy a load to lift all at once, and meanwhile precious time is lost and the psychological moment passes by.

The present budget of $500 a month, part of which is contributed from organizations and churches outside of the Ukraine, barely covers the present organization of the work and makes no allowance for serving more adequately the outlying villages, to say nothing at all of adding to the number of workers or putting up new buildings.

Pastor Dowhaluk writes from Pistyn: "This winter is terribly severe. We have deep snow and hard frosts. The misery among some of our villagers is shocking. It is awful to see the half-naked, underfed, and sickly children. There are so many deaths, — last week I buried three children here. Every day I write letters asking for help; I have some promises, but nothing has come yet. I believe God will save us, but please do whatever you can to help our poor people."

This work has a future. It has a mission, not only to the people of the Ukraine, but in the building up of an additional bulwark against the atheistic onslaughts from Russia and against the lack of any interest in religion shown by so many of the "intelligentsia" on the Continent. The immediate effect of a strong evangelical centre on the eastern frontier of Europe towards the Soviet Republics would be healthful in itself; as a future base for assuming the offensive against the anti-religious agitation that comes from the eastward, its possibilities are incalculable.

There are already several missionary enterprises at work in Galicia and Wolhynia, but most of our people look on them as "imported," and what is needed is the background of traditional Protestantism as well as a progressive and enlightened theological conception if we want to hold this outpost which may some day, if God wills, be a "mighty fortress."

The American Office of the Central Bureau is glad to endorse this presentation of the needs of the Ukrainian evangelical movement. We have consented to act as almoners for the Presbyterian Church in the U.S.A. and The Presbyterian Church in Canada in their support of this work, and have undertaken to guarantee adequate supervision of the field under a man who has had training in administration and organization as well as in theology and spiritual leadership. To this end, we hope to cooperate with a group of churches that have become very much interested in this field, in raising enough money to send the Rev. Basil Kusiw, the writer of the above report, back to the Ukraine for a number of years, to organize the work, train workers, select candidates for future ministry, and in general put the movement in such shape that it will be able to stand on its own feet. Himself a Ukrainian, well-known on both sides of the water, Mr. Kusiw is welcome not only to the Ukrainian Protestants but also to the local civil authorities. He has been appointed to the office of first Superintendent of the new Ukrainian Evangelical Reformed Church in Poland and so has the confidence of the Reformed Synod. During his short visit this summer he accomplished wonders in smoothing out the antagonisms between the various (excitedly) opposing factions.

This work lies outside of our relief program and must be supported by specially designated gifts. We shall be glad to cooperate with any church society or group that is interested in this movement, — one of the few of its kind outside of the actual mission field.

ONE HUNDRED AND THIRD ANNIVERSARY

An event of deep and wide interest in the Presbytery of Guelph is the celebration on the last Sunday in September of the 103rd anniversary of the founding of the Presbyterian church at Ayr.

MISSED

A mistake evaded the Editor in the last issue in reporting the Synod of Hamilton and London. The Synod does not appoint commissioners to the Assembly but names a certain number for the Assembly's Committee on Standing Committees.



Evangelists, Taonan, Manchuria, with Dr. and Mrs. Goforth and Mr. and Mrs. Davis.

TAONAN, MANCHURIA

Mrs. Dr. Goforth

Some weeks ago it was our privilege to spend two weeks at Taonan while Dr. Goforth held a ten days' revival mission, at the close of which I gave Mrs. Davis some assistance in the starting of our second Short Term Women's Bible Training Class.

It is barely six years since we went first to Taonan to start Mr. Reoch in the work there, for he was then a young recruit with no experience. The building we secured for a chapel and preaching hall was in my opinion altogether too large for years to come. (How weak was my faith!) On our arrival at Taonan this time we found that the chapel had had to be enlarged four times, and when we entered it on the Sunday morning we could scarcely make our way through, the place was so packed. All through the special meetings the building was well filled.

Delegates had come in from fifteen centres where churches had been established and permanent evangelism was going on. These came at their own expense, which in some cases was not small, as may be seen by what one delegate told Mr. Davis. He said, "To get a return ticket to the meetings, I and the three with me from our valley had each to sell as much grain as would keep one man for a year."

Of the two pictures shown, one is of workers in charge of the various outstations of the Taonan field. The second is of the leading laymen. It is from the latter the elders and deacons are to come later when the church centres are fully organized. In the first photo there are two who do not receive any salary or help from us. Dr. Liu, at the back second from left, when converted felt impelled to arrange for others to take over his practice and to give his time to preaching the Gospel, as a free-will worker. Li Feng-san, our pioneer apostle to the Mongols, stands at the back on the extreme left. He received no salary but has stepped out in faith. I expect you will hear this man's story later either from me or Mr. Reoch. Mr. Kao, Dr. Goforth's invaluable companion and helper, stands just behind Dr. Goforth. With the exception of the British and Foreign Bible Society's colporteur, standing behind Mr. Kao, the rest are all evangelists supported by the freewill donations coming to us, and working in Taonan field under the supervision of Mr. Davis.

Of the second photo I can say but little, not being familiar with any in the group. It may be interesting to note that it has come to be quite the accepted right thing to have a Bible in evidence when getting a photo taken. The second from Mr. Davis is Mr. Ma, the head of a large Ma clan. Immediately behind Mr. Ma is Dr. Liu, who in his preaching tour came to the beautiful valley just within the border of Mongolia, where the Ma clan have settled and now occupy the whole valley. Dr. Liu was used of God to win this Mr. Ma, the chief of the clan. Now a marvelous work is going on in that valley.

Before leaving Taonan Mr. Davis told us that he felt almost bewildered by the many openings for the preaching of the Gospel.



Laymen, Taonan, Manchuria.

He told us that no less than twelve new centres in the Taonan field had, since the beginning of this year, sent urgent appeals for an evangelist. Each of these places promised to hold itself responsible for providing preaching hall and quarters for the evangelist and to meet all the running expenses. If these places could now be opened under these conditions there is little doubt that in a year or two they would begin to support their own evangelist. The fifty or more Chinese evangelists we now have are not sufficient to man adequately the centres we have opened, about thirty in all. To see Chinese Christians, from the very start, accepting their responsibility for self-support in this way is, to us, marvelous. In all our long years of experience we have never seen ourselves nor have we heard of other missionaries seeing, except in Korea during the time of the great revival, such eagerness on the part of Christians to help themselves. Truly we should praise the Lord for this evidence of His seal upon the method of aggressive evangelism we have, from the inception of this work, adopted.

Our many friends at home will be rejoiced to hear that Dr. Goforth is finding his blindness far from being the serious handicap he had at first feared. The general expression of opinion during the Taonan meetings was that he had as great power and freedom in leading a meeting as ever. Praise the Lord for this also.



Chan Yu Church and Congregation, Manchuria.

CHAN YU CONGREGATION

Rev. Allan Reoch

(See picture at bottom of last page)

This picture indicates at least the fruit of a year's work. The moving spirit in this work has been Mr. Hsiao, who may be seen seated in the centre of the first row. He is the tall man with the fur cap. He was a convert at Pai Ch'eng Tze and later went back to his home at Chan Yu. He is mighty in prayer, and generous, for he donated the church building.

The preacher, Mr. Ch'en, can be seen standing in the doorway at the very back of the group. He is self-educated, having never gone to school a day, but has a great spiritual fervor. A year ago, before the church was opened, he was beaten very seriously by a band of rowdies just about on the spot where this picture was taken. These men were anti-Christian and said they would see if he would preach again after they had beaten him. It was a question for a while whether he would recover, but he finally pulled through. The result of this persecution was that many were moved to believe.

From all over our field comes news of opportunities which we seem hardly able to overtake with our limited resources, but a way will be found. In February a few new Christians, who are not yet baptized, went to their home village and won eighty-two converts in a short time.

We are planning a special Bible class throughout June to train the young preachers, for we have not enough money to send them to Bible school and fill the ranks with new workers at the same time. We hope a number of laymen will be able to come too. In this way we may be able to solve the problem by training some lay workers who will receive enough help to enable them to care for some of these new groups of young Christians.

PROGRESS IN BARWANI

A. E. Toombs

The year 1933 will no doubt go down in history as a year of world-wide depression but we who labor in this field will remember it as the year recording the greatest advance since we took up our work over four years ago.

Early in January we began the touring season by visiting three villages, Sujwani, Balkuda, and Rahegun, places we had visited last year. This is one of our great problems, to maintain contact with distant villages in which work has already been done and at the same time to reach the hundreds of villages that have not yet heard the Gospel message. The limited number of our workers makes this a very difficult task. After finishing our work in these villages we ventured into new territory and visited five villages. In one of these, Danod, an old man eighty years of age heard the Gospel for the first time. During the year I made several return trips to some of these towns. Our catechists and teachers visited the larger places on a number of occasions to preach in the bazaars.

On February 10th, 1933, we had occasion for great rejoicing when after many interviews with the officials and officers of the political department we were relieved by the kind offices of Diwan Bahadur, H.M. Gosalia and Mr. Clancy, Agent to the Governor-General of interference in our work by the operation of the Barwani Conversion Bill, the only condition imposed being that we would not baptize minors without the consent of their parents. This Conversion Bill prevents any one in Barwani State from changing his religion without first appearing before a first-class magistrate. If the magistrate were so disposed he would grant a certificate, otherwise he would delay the issue indefinitely. This hindrance to our work has been removed and we can see a bright future for missionary endeavor here.

Last year through the medium of our Indian Christians we sought the purchase of a piece of land from the Town Council as a site for a church. Our efforts were successful and the town fathers decided to give us a piece of land adjoining the mission compound for the sum of Rs.425. Later we were informed that this body had no authority to grant the land during the period of a minority administration. The matter was taken up with the Diwan who is President of the State Council and after many difficulties had been overcome we received as a gift a piece of land on which to erect a church. The property is held in trust, much in the same manner as Hindus hold their temples and Mahommedans their mosques. It is in no way connected with the mission which is looked upon in the State as foreign. In no other way can land be granted during the minority administration, that is while the ruler is a minor.

Work was begun on the new church on August 7th, our own force being supplemented by a number of Bhil Christians from Amkhut. Many of our Christian women helped also. These were busy days, for every morning all met at 6.30 a.m. for classes and every evening we had prayers together. Special individual effort was put forth to teach the way of life to every Hindu and Mahommedan employed. For a time almost every Christian became a preacher, rendering to God not only the sacrifice of labor but that spiritual service so pleasing to Him.

On Sunday, November 5th, our church was dedicated by Dr. John Buchanan. Rev. Clarence Wood of Ali Rajpur preached, tak-

ing as his text: "I am not ashamed of the Gospel of Christ."

Many State officials were in attendance including Diwan Bahadur, H. M. Gosalia, M.A., LL.B., Khan Sahib Merhijibhai and the State Surgeon. Most of the missionaries and a great number of ministers and elders from the other stations were present for Presbytery and Council had been convened at that time. Rev. T. Buchanan representing the Malwa Church Council brought greetings from that body. It was a day long to be remembered, and very gratefully remembered, by the Indian Christians for the interest shown by our distinguished guests and for the deep spiritual messages presented.

The erection of the church was made possible by the splendid sacrificial giving of our Indian people. Not only have they faithfully given their tenth throughout the years since we came but before the church was opened each family brought a personal gift for the service of the Lord in the church.

One gave a number-board for the hymns, and another provided the numbers. In this way we received also two communion plates, a communion tray, communion glasses, an offering plate, a pulpit, and three chairs. Since our Indian Christians gave not of their abundance but of their penury the expression of their earnest and loving service is worthy of high commendation.

On Thursday, October 19th, we lost in the person of the Rev. Gangji Bhai one of our most useful workers. He was the first ordained Indian minister in our mission. Possessed of a kind and sympathetic nature he was dearly loved by all. This was amply borne out during his sickness and after his death. He was dependable, faithful and true. When our Bhil Presbytery was formed he was the first Moderator. It will be years before we shall be able to fill the vacancy in our staff, or in our hearts, if ever. Gangji Padre, as he was commonly known, was also one of our best hymn writers. He composed a great number of Bhili Bhajans that will remain as his memorial so long as Bhili Bhajans are sung in India.

In the beginning of January we had the great joy of sending Masoor Baba, Radhi Bai, and their two sons, Amra and Mega, to Amkhut for baptism. The boys remained in Amkhut school and the parents returned to Barwani. It was indeed a great pleasure to see them growing in knowledge. When the boys were home for their Christmas holidays one evening at prayers, the youngest boy, Mega, prayed, and after asking God to turn the Hindus from their idols he said, "Jesus when Satan says to us 'Give abuse or tell a lie' just give us strength not to ."

Many interesting incidents could be related from the lives of some of our converts. For instance there is Jewan Bhai, his wife Pupa and their small son who were baptized on August 2nd. For years he had been a Sadhu, visiting many distant holy places. He confessed to me the other day that in years gone by, in a brawl over a young lady, a relative of his whom he was protecting, he had killed two men.

A more interesting story is that of the caste from which Gamand Bhai comes. Gamand Bhai, his wife, four sons and one daughter were baptized in December. They come from a caste known as Mankars. At one time they were notorious robbers. In the days long ago not merely thieving, but robberies of violence were their special delight. So troublesome did they become that the Rajah had great difficulty in maintaining order. In their mountainous and jungle homes they were equal to all the armed soldiery sent against them. The Rajah then decided to accomplish his object by stealth. A big feast was prepared in the hills, to which they were all invited. Great numbers accepted the Rajah's hospitality. They were soon all intoxicated with country liquor. The Rajah then had a huge fire prepared into which they were thrown, thus exterminating nearly the whole caste.

This year our baptismal register shows there were seventeen baptisms, fifteen of whom were non-Christians.

Early in June we started a primary school for children not old enough to go to Amkhut. This has been most successful both in relieving congestion in Amkhut and in preparing some for more advanced school work as so many of our people are loathe to send their children so far away at a sufficiently early age to insure success later on.

Mrs. Toombs has done faithful work in the dispensary with the help of Dr. Draper and Dr. Howie. We are especially grateful to Dr. Draper for having made several trips to Barwani during the year. He has prescribed, made medicines, given advice, and taught Mrs. Toombs so many practical things that his service has been invaluable.

Some weeks, nearly a hundred came every day for medicine. One day when I was helping I counted over one hundred patients that were treated in the morning. A great number of the patients who come here are mothers with their babies. Mrs. Toombs endeavors to teach them how to take care of their babies and helps care for them herself. She has more than once been reduced to tears over babies that had been burned to let out the evil spirits, when they were dying from opium or neglect. Our cook not only prepares our food but feels that the sick gathered at our door present an opportunity to give the Gospel message. He has been most faithful in this, his

self-appointed task, for some months. This is no mean part of our ministry here because it has made many friends and opened many doors that would otherwise have remained closed.

We also have classes for the men and women who cannot read during the noon hour and early afternoon and Bible classes for new Christians and those who are looking forward to baptism.

PROTESTANTS IN FRANCE

At one time in the sixteenth century, the Reformation had made such progress in France, especially among the nobility and the middle class, that it was said one-third of the population was Protestant. But three centuries of persecution almost ended French Protestantism. In 1685, Louis XIV. declared: "There are no more Protestants in France," and used this as an argument for the revocation of the Edict of Nantes. He was mistaken, however, for when a new census was taken in 1802, it was shown that there was an appreciable minority though with little organization.

It is estimated now, that with a population of forty million, there are in France one million and a half Protestants of which 300,000 are in Alsace.

A recently published map of Protestantism shows where they are scattered about in important minorities and in some places they are in the majority. There are in all about one thousand and thirty-eight Protestant churches, of six different denominations.

Realizing their divided condition, they formed in 1905 the Protestant Federation in France, which includes the various denominations. From the above figures it is shown that there is one Protestant to every forty or forty-five inhabitants.

Abbe Dimnet, lately stated that of the forty million inhabitants about five million could be counted as Catholics.

But it is well to remember that Protestantism holds in the life of the nation a place out of all proportion to the number of its adherents.

One can state without exaggeration that with their culture, their capacity, their intellectual and moral qualities (an old proverb says, "honest as a Huguenot") the Protestants in France form an "elite." This needs no explanation—with three centuries of suffering, borne with heroic constancy, the survival of the fittest. A well-known critic, himself not a believer, has characterized them as the salt of the earth.

National progress is the sum of individual industry, energy, and uprightness as national decay is of individual idleness, selfishness, and vice.

Children and Youth

WOULD NOT CHANGE

Habit is strong, whether it be a good or a bad habit. It is like one of the stout cables which support a bridge and not only hold the structure in its place but sustain it when the heavy weight of crowded traffic hurries over it. The cable is made up of many single wires, wound about each other. Habit is like the cable and it is made up of single acts, oft repeated, and, like the cable, it becomes very strong.

Since this is true of good habits as well as of bad the thought is comforting and encouraging. As we multiply our good thoughts and acts it becomes easier for us to be and to do good. For instance if we make ourselves rise early in the morning, very soon it becomes easy for us to do what at first was hard, and when we continue doing this for a long time it is very difficult indeed to change.

This is true of animals as well, and a good story must be related which comes from the cotton fields of the south in the United States.

Because there had been such an abundance of cotton of late years and the price was very low, the Government of the United States decided it would be a good plan to destroy part of the year's crop by turning it over with the plough. The mule is the hardy servant of the cotton farmer, and, desirous of carrying out the Government's wishes, a farmer took his mule and plough to the field to destroy the cotton just appearing above ground. However that mule had been trained to walk *between* the rows when cultivating cotton and could not now be made to walk *on* the rows. He defied the effort of the farmer and his sons for a whole day. Do their utmost, they could not induce the sturdy animal to depart from his old ways. Habit was too strong. Whatever the wishes of his master or the Government the mule was not to be turned from the old path and he remembered and obeyed the lesson that had been so well taught him in early life and which he had practised for seven years.

TAKE NOTICE

We should like to have our young people note particularly, when they think of that splendid picture of the young men's class which appeared in the June Number of the Record, that that body of young men is identified with **ST. JAMES CHURCH,** Charlottetown, P.E.I., not Zion Church as was indicated under the picture. We are very sorry that this error was made and trust that all our readers will note this correction.

THE SUNDAY SCHOOL'S BAD BOY

There usually is one who leads in mischief in the Sunday School and elsewhere and who sorely tries the patience of teachers or superintendent. It is good to see boys bright, lively and with energy, but they need not be bad, noisy when they should be quiet, mischievous when they should be attentive. The story we are about to tell is that of a bad boy in the sense that in Sunday School he was a troublemaker and being something of a bully he kept other boys in fear of him. There came a time however when he became quite another boy, good instead of bad, helpful instead of troublesome, teaching us that we should not be discouraged by badness. "Try, try, again" is a good motto for Sunday School workers and here is the encouraging story which we take from The Messenger, Melbourne, Australia:

Many years ago a Superintendent of a Sunday School in Dublin offered a new suit of clothes to any boy who did not belong to a Sunday School if he would join his school. He did not desire to draw from any other Sunday School, but to any boy going nowhere his offer held good.

Several of his teachers went out into the by-ways of dirty streets and close, unwholesome alleys in search of wandering lads. One teacher brought in three rough, unkempt, untaught boys. One of these, called Robert, who kept no law but his own will, proved particularly troublesome. He would pay no attention to the lesson himself, and took care that no other boy nearby did so. He seemed to be literally full of pins, and if any boy within reach of him took his eyes from him for a moment, he was pretty certain to come in contact with one of those pins.

This went on for a few Sundays, and then Robert dropped out. His teacher sought in vain to bring him back, and told the Superintendent, who said, "Give him another suit of clothes." The teacher told the boy of the offer, and he came back, bringing his pins with him, and behaving, if possible, worse than before. His teacher was almost in despair when a second time Robert left the school. After repeated visits and appeals to him, the teacher reported her failure to the Superintendent.

"Give him another suit of clothes," he said, and the teacher protested, "But we have already given him two suits." "Well, give him one more, but make him clearly understand it is to be the last he is to get."

After Sunday School the teacher sought and found the boy in the gutter of an obscure alley, playing marbles with some boon companions. "Robert, you were absent from Sunday School again to-day," said the teacher.

"I ain't going there any more," he replied.

"But if you will come back we will give you another suit of clothes."

Robert looked up incredulously, and asked, "D'ye mean that?"

"Yes, but it will be the last we are going to give you, and I can only promise this suit if you will pledge me your word of honor to come faithfully every Sunday, unless you have a real good excuse for staying away."

The boy pondered the matter for a few moments and then said, "I'll come."

"Now, Robert, I am going to trust you. I leave it to your honor to come every Sunday, and I am going to ask you to be my helper. You know how mischievous my boys are, and sometimes I can hardly teach the lesson, so I am going to ask you to come every Sunday and keep order while I teach."

The boy studied her face for a few moments with the deep shrewdness born of a street education, and, finding what he saw there satisfactory, replied "I'll do it," and he did. There was no more trouble about order, for he was the bully of the neighborhood. If any boy near him dared to misbehave, or in any way try to create a disturbance, he shook his grimy fist at him and announced, "I'll give it to you after Sunday School," and none dared to be disorderly.

The same energy and fertility that he used to create mischief was utilized to maintain good order, and it succeeded well.

That boy was Robert Morrison, who translated the Bible into the Chinese language and gave twenty-five years of his life to foreign work, and baptized the first convert to Protestant Christianity.

Need any Sunday School teacher despair of the worst boy in his or her class after reading the above?

MRS. WASP AND MRS. BEE

Said Mrs. Wasp to Mrs. Bee,
"Will you a favor do me?
There's something I can't understand,
Please, ma'am, explain it to me.

"Why do men build you a house,
And coax you to go in it,
While me, your cousin, they'll not let
Stay near them for a minute?

"I have a sting, I do confess,
And should not like to lose it;
But so have you, and when you're vexed
I'm very sure you use it."

"Well," said the bee, "to you, no doubt,
It does seem rather funny;
But people soon forget the stings
Of those who give them honey."

—American Bee Journal.

THE CREATURES' FRIEND

A very highly honored statesman of Great Britain passed away about a year ago. His name was very familiar throughout the world at the beginning of the world war. It fell to him to advise the nation that nothing could be done but to enter the conflict which had been begun by another nation. He was a man of peace and did all he could to prevent war but all his efforts were in vain. He was known for uprightness and also for gentleness, the latter virtue being shown in his relation to the birds and the animals. He loved all God's creatures and in this way the gentleness of his nature was expressed. This is shown in the story of an interesting experience with Sir Edward Grey, to whom we refer, related by the Countess of Oxford:

"One morning I asked Sir Edward if he would let me sit in his library and watch the squirrels come in and eat nuts out of his hand, or wherever he choose to put them. He said, as a great treat, if I promised to move neither hand nor foot I might sit in his armchair while he wrote letters.

"The windows were all wide open. He placed a few nuts on the top of a chest, a sofa, some on chairs and several on his blotting paper, after which he sat down and shook a small tin, as you might shake dice.

"The rattling of the nuts was heard from the trees on the lawn, and in a second more than a dozen sharp-eyed little red squirrels sprang first on to the window sills, and then into the room. Edward Grey went on writing while they squatted on the sofa and chairs, and ultimately on his blotting paper and shoulders. They cracked their nuts, holding them in their little paws, and scattering the shells all over the room. Edward never moved except to put a few more nuts on his writing table.

"Unfortunately the draught of the open window behind my head made me sneeze, and the regiment of squirrels flew like bats in an Egyptian tomb out of all the windows.

"I could have wept with disappointment, but I was consoled as, after moving to another chair, Edward rattled his little tin, and more squirrels than before came in to adorn his furniture."

NOT ONE HUNDRED BUT FOUR HUNDRED YEARS

MANY years ago a brave sea-faring man Jacques Cartier by name, a citizen of France, was sent by his king, Frances I, to find a short way over the sea to Asia. This hardy seaman with his stout-hearted companions did not reach Asia but discovered Canada and that explains why Canada was in possession of the French for over two hundred years.

On that first voyage, for he made several, Cartier directed his course to Newfoundland, passed through the Straits of Belle Isle into the Bay of Chaleur and up the St. Lawrence as far as Anticosti, thinking the while, as he followed the course of the broad river, that he was on his way to Asia. A second voyage a year later took him as far as Montreal.

While therefore Toronto is celebrating this year her 100th anniversary Canada will mark by proper ceremony the 400th anniversary of Jacques Cartier's great sea triumph, for it was in the spring of 1534 that he set sail from St. Malo his native town in France on the voyage which led him to Canada instead of Asia.

A distinguished Canadian who met a tragic death in Ottawa by the hand of an enemy, Hon. Thomas D'Arcy McGee, has commemorated Jacques Cartier and his voyages to Canada in a poem which may easily be obtained, perhaps in a school reader, or at least in a local library. We should like to give the poem in full but cannot provide space for it. It tells the story of Cartier's first voyage, the anxiety created by his long absence and the glad welcome given him on his return.

YOUNG PEOPLES' EXTENSION WORK

Miss Jean MacKay, Brandon, Man.
Secretary, Y.P.S. Presbytery of Brandon

In keeping with a plan to organize the young people of the Brandon Presbytery, rallies of the Young People's Societies have been held during the last three weeks in various parts of the Presbytery. To each rally have come delegates from the young people's organization in that particular division and also delegates from the main executive in Brandon.

Afternoon and evening sessions were held, those in the afternoon being devoted to discussion groups on the topic, *How Can a Young Person Serve God, the Church, the Y.P.S. and the Community?* Rev. W. J. Allen of St. Andrew's Church, Brandon, convener for the Presbytery of S.S. and Y.P.S. work was the special speaker at the evening session of each rally.

The rallies were very successful in promoting a better organization of the young people, in awakening deeper and more active interest in the work and in inspiring to a larger degree of service. A splendid spiritual atmosphere and an optimistic outlook were in evidence at all the meetings.

Melita and Hartney rallies were held at Hartney on April 27th, the first of the gatherings. Portage, Carberry, Lenore, Wellwood, and Minnedosa joined with Neepawa for the next rally on May 4th. St. Andrew's Y.P.S. met with the First Presbyterian Church of Brandon Y.P.S. for the last on May 14th.



BOY'S BRIGADE

St. Andrew's Church, Kamloops, B.C., has a flourishing Boy's Brigade, divided into two branches, those from nine to twelve years bearing the designation Life Boys while those from twelve to seventeen years constitute the senior division and carry the name Boy's Brigade. Meetings are held every Friday night in the basement of the church from seven to eight for the juniors and from eight to nine for the seniors. The course through which they are taken includes physical training, drills, marching, saluting, games and lectures. The Boy's Brigade, or the senior branch, has just completed a course in First Aid work and passed a most creditable examination. Ten of their number took the course and the average was 76.9 percent, a very creditable standing indeed. The instructor is Mr. Phillip Crawley, of Tranquille. The whole brigade is under the supervision of Mr. W. A. Phillips, with Mr. E. W. Wardle, Lieutenant, as assistant and leader of the Life Boy unit. The minister, Rev. Gardiner Dickie, is the Chaplain.

YOUNG PEOPLE'S RALLY

Every year we hear from the Young People's Association of the Halifax and Lunenburg Presbytery, an organization which seems to be very active. This year the meeting was held in Knox Church, Halifax, with a large number of delegates and visitors in attendance, representing the various congregations in the Presbytery.

A good subject for young people constituted the theme for the rally, namely, *The Faith That Costs.* When we sing that hymn, *Faith of Our Fathers Holy Faith,* we learn something of what faith costs to those who are true. Indeed this was the hymn with which the program opened. Mr. Elwyn Hughes of Knox Church welcomed the company and to his kind greetings and hearty invitation Mrs. C. Ritchie Bell of Truro responded. A devotional service followed led by the President, Miss Hazel Deane, of Elmsdale.

The theme, *The Faith That Costs,* was discussed in its relation to temperance, the leader being Herbert Mosher of St. David's, Halifax, and in its relation to Protestantism was presented by Rev. D. O. MacKay of Elmsdale. A leading feature of the program was the service of song conducted by Rev. T. Owen Hughes, the minister of Knox Church.

The usual features characterized the gathering, namely a fellowship meeting and a social gathering around the supper table in the basement hall of the church, refreshments being served by the ladies of the congregation.

The silver cup presented by Rev. C. Ritchie and Mrs. Bell of Truro for the largest percentage of attendance was won by the society of that church with fifty-seven percent attendance. *The Adventure of Service* was the subject of the address delivered at the evening gathering by Rev. C. Ritchie Bell. The officers elected are:

President — Malcolm MacInnes of St. James' Church, Truro.

Vice-President — Miss Marion Andrews of St. David's, Halifax.

Secretary-Treasurer — Ralph W. Kane of St. David's, Halifax.

An executive committee consisting of a member from each Y.P.S.

"ARE YOU THERE?"

I like to play close to my father's den
Where he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears and said: "Boy, boy, be game!"
And then he showed me how to fix it right;
And I took both my arms and hugged him tight.

Once when I'd asked him if he still was there,
He called me in, and rumpled up my hair.
And said: "How much alike are you and I.
When I feel just as boys do when they cry.
I call to our big Father, to make sure
That He is there, my childish dread to cure.
And always, just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done."

—Strickland Gillian. (Exchange)

Life is no failure in which earthly love
Is grown and ripened for the world above.

Great crimes can never their souls allure
Who have kept their moods and memories pure.

How safely one might sail the sea of life if all his reckonings were but true to heaven.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—JULY 8

Asa Relies on God

2 Chronicles, Chapters 14-16

GOLDEN TEXT.—The Lord is my helper, and I will not fear what man shall do unto me.—Heb. 13:6.

TIME.—Abijah's reign, B.C. 965-963. Asa's reign, B.C. 963-922.

PLACE.—Jerusalem, the capital of Judah.

PARALLEL PASSAGE.—1 Kings 15.

SUBJECT.—STANDING FOR THE RIGHT.

I. ASA'S GOOD START, 2 Chron. 14.
The reign of Abijah (2 Chron. 13).
Asa's fortifications.
Asa's victory over Zerah.

II. AZARIAH'S PROPHECY FOR ASA, 2 Chron. 15:1-7.
"Jehovah is with you."
"Be ye strong."

III. ASA'S REFORMS, 2 Chron. 15:8—16:14.
Driving out idolatry.
The great covenant.
Asa attacked by Israel.

LESSON—JULY 15

God Cares for Elijah

1 Kings 17:1-24; 19:1-8

GOLDEN TEXT.—Your heavenly Father knoweth that ye have need of all these things.—Matt. 6:32.

SUBJECT.—GOD'S CONSTANT CARE.

I. ELIJAH BY THE BROOK CHERITH, 1 Kings 17:1-7.
The good king Jehoshaphat.
The evil king Ahab.
Elijah and the ravens.

II. ELIJAH AT ZAREPHATH, 1 Kings 17: 8-24.
The widow's meal and oil.
The widow's son.
Elijah on Mount Carmel, 1 Kings 18.

III. ELIJAH IN THE WILDERNESS, 1 Kings 19:1-8.
Jezebel's message.
The prophet's flight.
The strengthening angel.

TIME.—Elijah appears to Ahab, B.C. 912. The contest on Mt. Carmel and Elijah's flight, B.C. 909.

PLACE.—The brook Cherith. Zarephath. Jezreel. The desert south of Beer-sheba.

LESSON—JULY 22

Elijah Hears God's Voice

1 Kings 19:9-21

GOLDEN TEXT.—Speak, Lord, for thy servant heareth.—1 Sam. 3:9.

TIME.—B.C. 909.

PLACE.—Mt. Horeb (Sinai).

SUBJECT.—HOW DOES GOD SPEAK TO US?

I. THE STILL SMALL VOICE, vs. 9-12.
"I only am left."
The wind, earthquake, and fire.
God's voice.

II. ELIJAH'S COMMISSION, vs. 13-16.
"What doest thou here?"
Jealous for Jehovah.
Work to do for God.

III. THE SEVEN THOUSAND, vs. 17-21.
Knees not bowed to Baal.
Elijah's mantle on Elisha.
Elisha's ready obedience.

LESSON—JULY 29

Micaiah Speaks the Truth

1 Kings 22

GOLDEN TEXT.—What the Lord saith unto me, that will I speak.—1 Kings 22:14.

TIME.—B.C. 904.

PLACE.—Samaria. Ramoth-gilead.

PARALLEL PASSAGE.—2 Chron. 18:1—20: 37.

SUBJECT.—COURAGEOUS TRUTH-TELLING.

I. THE QUESTION AT ISSUE, vs. 1-6.
The reign of Ahab.
Ramoth-gilead.
Four hundred prophets.

II. THE FALSE PROPHETS, vs. 7-12.
"I hate him."
The kings at the gate.
The prophecy of Zedekiah.

III. THE TRUE PROPHET, vs. 13-53.
Micaiah speaks in irony.
Micaiah speaks plainly.
The result of the battle.

LESSON—AUGUST 5

Elisha Helps the Needy

2 Kings 4:1-44

GOLDEN TEXT.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40.

TIME.—Elisha is ordained a prophet, B.C. 909. The Shunammite's son born, B.C. 912. Elisha and the healing of Naaman, B.C. 897.

PLACE.—Elisha's ministry centred in Samaria, but extended widely over Israel.

SUBJECT.—HOW WE MAY HELP OTHERS.

I. THE WIDOW'S OIL, vs. 1-7.
The prophet Elisha.
The widow's need.
The widow's need met.

II. ELISHA'S KIND DEEDS, vs. 8-41.
The Shunammite's son.
The Shunammite's son restored.
The pottage made healthful.

III. THE HUNDRED MEN FED, vs. 42-44.

OUR CHURCH CALENDAR

Vacancies

Aurora, Ont., Mod., Rev. John Mackenzie, Woodbridge, Ont.

Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Chatsworth, Williamsford, and Dornoch, Ont., Mod., Rev. J. T. Strachan, 1052 3rd Ave. West, Owen Sound, Ont.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Fort Coulonge, Que., Mod., Rev. J. Logan-Vencta, 66 Powell Ave., Ottawa, Ont.

Grimsby, Ont., Mod., Rev. S. Woods, Beamsville, Ont.

(Continued on page 222)

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(Continued from page 220)

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Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Leaksdale and Zephyr, Ont., Mod., Rev. P. T. Meek, Uxbridge, Ont.

Montreal, Que., Kydd Memorial, Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Moose Jaw, Sask., Knox and St. Paul's, Mod., Rev. W. A. Cameron, Weyburn, Sask.

Orangedale, River Denys, etc., N..S, Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Toronto, Cooke's Church, Mod., Rev. Dr. J. G. Inkster, Knox Church, Toronto.

Toronto, Rosedale Church, Mod., Rev. Jos. Wasson, 22 Delisle Ave., Toronto.

Tyne Valley, etc., P.E.I., Mod., Rev. C. J. St. Clair Jeans, Summerside, P.E.I.



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Inductions

Cookstown and First Essa, Ont., Rev. A. N. Reid, May 16th.

(Continued on page 223)

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By Professor W. W. Bryden, M.A., D.D., Knox College, Toronto.

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Missionary work was begun amongst the Eskimoes in the Labrador in the 18th century. In 1810 the British and Foreign Bible Society published the Gospel of St. John in **Labrador Eskimo,** under the superintendence of **B. G. Kohlmeister.** Further books of the Bible were translated, C. F. Burghardt and other missionaries helping in the work. **E. J. Peck,** 1881-1906, translated the Gospels, Acts and Genesis, for the Eskimoes of **Baffin Land,** being assisted by his colleagues, C. G. Sampson and J. Bilby. The Eskimoes sent their united thanks to "the British and Foreign Bible Society which printed for us the comfortable words of God."

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12	7	Between 1 and 2 years old
9	9	" 2 and 3 years old
7	4	" 3 and 4 years old
5	2	" 4 and 5 years old
2	0	" 5 and 6 years old
6	5	" 6 and 7 years old
5	1	" 7 and 8 years old
7	0	" 8 and 9 years old
1	3	" 9 and 10 years old
5	0	" 10 and 11 years old
2	0	" 11 and 12 years old
1	0	" 12 and 13 years old
3	0	" 13 and 14 years old
77	43	Total of 120 Children.

Address all communications to:—
THE SECRETARY,
P.O. Box 796, Saint John, N.B.

(Continued from page 222)

Cranbrook, B.C., Knox Church, Rev. J. F. Bell, June 27.

Ottawa, Ont., Erskine, Rev. Robt. Good, June 20th.

Resignations

Rev. W. Patterson Hall, Knox Church, Galt, Ont.

Rev. R. J. Miller, Fort Coulonge, Que.

St. Andrew's College

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With wealth come wants.

The child is ruled by love.

April's rain is autumn's gain.

Concern yourself with but to-day.

The mean are mean without meaning.

To fool with fools is feeding folly.

The truth converts one oft if he be true.

Places of trust are only for the trusted.

What spurs the firm may wound the frail.

To live is not a blessing but to live well.

Poor and content is rich and rich enough.

One's overbearing shows his underbred ideal.

With him quick action follows on the thought.

We strip for heaven by flinging sense to hell.

One may have senses and yet have little sense.

A man of sense trusts first his own experience.

The time to stop sinning is ere its beginning.

Souls are never free without till free within.

The temple of culture is entered by many doors.

Thank God that lips tell not what hate may say.

Our thoughts are children that must play to grow.

A sneak like a snake never moves straightforward.

No jerk can root out all the wrong in just a trice.

To think things larger may enlarge one's thought.

A leader, if he leads not, shames his birthright.

Service done for manhood measures manhood's worth.

In every path experience is the warrant for advice.

No mind or soul was ever harmed by devotion to duty.

Moral calibre in the long run tells as nothing else.

What's gone and what is past help should be past grief.

When work has earned homes men will work to keep them.

No one ever ran a race worthwhile but ran it at a risk.

Failures oft spring from supposing when one might be sure.

The deed that best proves man's workmanship is what he is.

Wise men don't trust the words of those whose work deceives.

Our deeds express the thought suggested by the things we see.

A man's best friend will bid him wait for honor till he earns it.

Whatever be his energy no man can make a fortune peddling truth.

Too often in the judgments of this world worth yields to weight.

Rational action is to the spirit what self-respect is to the body.

No best friend ever seems a friend to one not friendly to himself.

The words of men whose deeds have proved them true are also true.

Wise men when they fear a fight will never lend one weapon to a foe.

From the slaughter of the innocents One was saved who saved the world.

Those too stupid to take hints have to be trained at times by getting hit.

Minutes grow the seeds from which the things that spring may fill eternity.

No one ever tried to lift a big thing, who didn't risk its falling back on him.

If our faith is false we are bound to renounce it; if it is true we are bound to propagate it.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX TORONTO, AUGUST, 1934 No. 8

General Assembly Number

THIS issue of The Record is mainly devoted to the report of the General Assembly, whose deliberations covered the period of June 6-14 inclusive.

In this we have aimed to acquaint our readers, as fully as possible, and accurately, with the proceedings and conclusions of the Supreme Court of our Church.

The Record is the only medium by which such necessary information may be conveyed to the members and adherents of the Church.

Since matter for any issue of The Record must be in the hands of the printer early in the month preceding, our readers will understand that the August number presents the earliest opportunity for such a report if it is to be complete.—*Ed.*

St. Andrew's College

AURORA, ONT.

A RESIDENTIAL SCHOOL FOR BOYS

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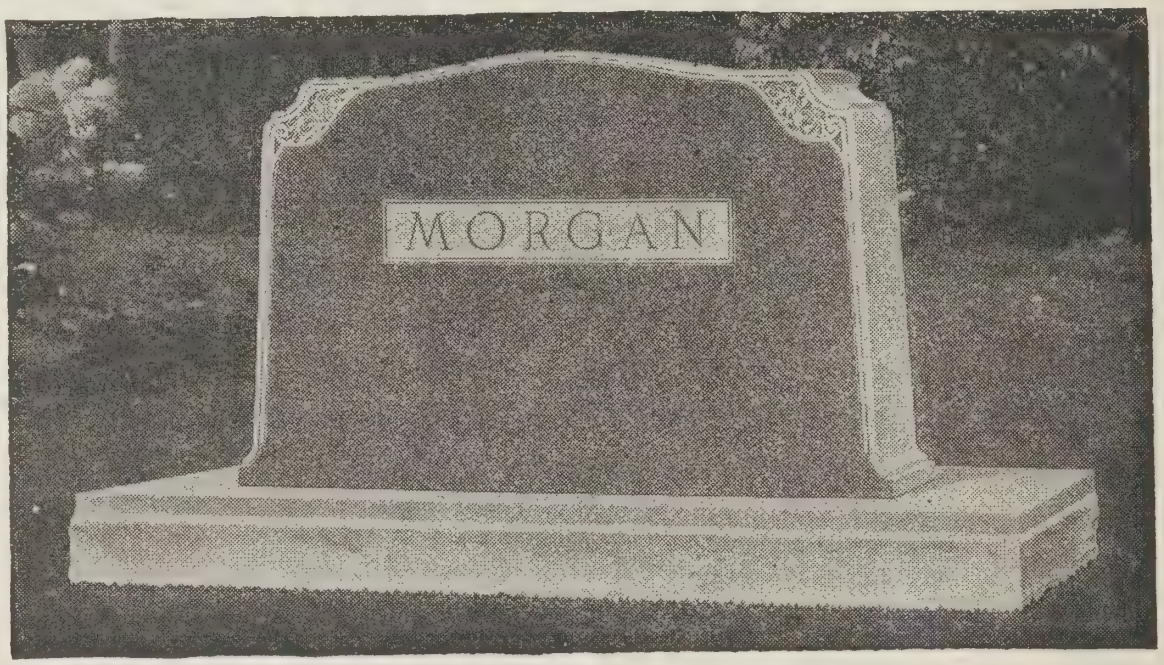
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The Presbyterian Record

VOL. LIX. TORONTO, AUGUST, 1934 No. 8

The General Assembly

SINCE the appointment of the Moderator is by vote of the commissioners a necessary preliminary to the proceedings of the Assembly is the adoption of the roll of Assembly. The names of those commissioned by the several Presbyteries are presented in a printed list. This the Assembly is asked to adopt, subject to any corrections subsequently to be made when the same is examined carefully. Only those whose names are on the printed roll of commissioners have the right to vote.

The thanks of the Assembly extended to the retiring Moderator, Dr. H. R. Grant, was an expression of gratitude sincerely presented for the services rendered and sympathy with him in his trying experience of illness during the year:

"That cordial thanks be tendered to the retiring Moderator for his efficient conduct in the chair, and for his able and appropriate discourse read at the opening of the present session of the Assembly; and further, that the Assembly convey to Dr. Grant an assurance of the deep concern and sympathy with which the whole Church has heard of his very serious illness and of their united prayer for his speedy restoration to health and strength."

The Assembly also voted thanks to Dr. Robert Johnston for his service in the chair at the opening of the Assembly, and to Dr. N. A. MacLeod of Brockville, Ont., who substituted for the Moderator last year in a number of important appointments.

The Communion

On Thursday morning, June 7th, after the Moderator had conducted divine worship, by appointment of the Assembly he administered the Sacrament of the Lord's Supper, a service of fellowship and devotion peculiarly appropriate in the early proceedings of the Assembly.

The Moderator was assisted by Dr. Alexander Esler, of Robertson Church, Vancouver, and the table was served by the following elders: Mr. G. L. Sutherland, Mr. William McKenzie, Mr. Noble Binns, Mr. D. M. Rowat, Mr. C. A. MacVey, Judge J. B. Moon, Col. J. B. Mitchell, and Mr. Henry Strang.

Following this impressive service the business of the Assembly proceeded.

The City's Welcome

One of the earliest events was the reception of a delegation from the city of Toronto. This consisted of His Worship, Mr. W. J. Stewart, Mayor, and Mr. James Somers, Clerk. They were introduced by Dr. Inkster, and brought the greetings of the Council. The Mayor expressed his sense of indebtedness to the Church for the contribution which in all its branches it had made to the character of Toronto's citizens and in particular expressed his thankfulness for the great influence of the Presbyterian Church. Mr. Somers is a veteran, having served the city over fifty years. The Mayor concluded his address by inviting the commissioners to a tour of the city on Saturday afternoon.

Church Records

The Presbyterian Church is zealous in the care of its official records and these are all subject to supervision. The Session records are examined annually by the Presbytery. The Synod examines all Presbytery records, and the General Assembly appoints a committee to report upon all Synod records and upon the Assembly minutes.

Colleges

The report of The Presbyterian College, Montreal, came first, with Principal Mackenzie speaking both for the Senate and the Board of Management. The encouraging feature in the report of the former was the splendid spirit prevailing and the number of students in various parts of the course, sixty-eight, all of whom were of unusually high academic standing.

The regular staff consists of Principal F. Scott Mackenzie, and Professor W. Harvey-Jellie. These however have been most ably assisted by the Principal Emeritus, Dr. D. J. Fraser, and Rev. Frank W. Beare, M.A., who were appointed as special lecturers for the session.

Appreciation was expressed of a short course of lectures on Religious Education by Rev. A. M. Hill, Ph.D., minister of First Church, Verdun, Que., and of the services of Professor O. W. Howard of the Diocesan College, to whose classes the students of our college were admitted for the study of Psychology, Philosophy of Religion, and Apologetics.

The Board expressed its regret that the allocation to the college from the Budget was inadequate and urged more generous consideration. The Board deemed it inad-

visable for the present to appoint a successor to Professor A. F. Scott Pearson.

Knox College

Rev. Wm. Barclay, Deputy-Acting Principal, gave the report which stated that there were eighty-seven students in Arts and Theology. Commendation of the work of the college was expressed in these terms:

"The Senate, recognizing the difficult nature of the work of administration in the work of the college at the present time, wishes to express its gratification at the results obtained by the Faculty assisted by the commendable and scholarly effort of Dr. Stuart C. Parker, and under the able and skilled guidance of the Deputy-Acting Principal, Rev. Wm. Barclay, B.D."

The members of the staff and their chairs are: Professor Thomas Eakin, Old Testament Literature and Exegesis, Theoretical and Practical Homiletics, Pastoral Theology and Elocution; Professor J. D. Cunningham, New Testament Literature and Exegesis, and classes in Greek; Professor W. W. Bryden, Church History and the History and Philosophy of Religion; Dr. Stuart C. Parker, Systematic Theology.

Church Worship

The report was presented by the Convener of the Committee, Dr. A. M. Gordon of St. Andrew's Church, Quebec. One paragraph is most worthy of careful consideration both by Sessions and congregations:

"In the Presbyterian Church, ministers and Kirk-Sessions are free to arrange public worship as they think best. This freedom may be a source of strength when the service is adapted to the occasion and to the needs of the people, but arbitrary and needless variety is a source of weakness, for it means that, apart from the use of the one book of praise, there is little or nothing distinctive in our worship, and that a person brought up in one congregation may feel himself out of place in another. We are not bound to adopt a liturgy, but if our order of service were more uniform it might well help to bind together more closely our hundreds of congregations between the Atlantic and the Pacific. No person has yet devised a type of service that meets the spiritual needs of our people as well as the simple, orderly form of worship common in the Scottish Church. The elements of such worship are praise, prayer, the reading and the preaching of the Word, and the sacraments."

The Historical Committee

Perhaps it is not as widely known as it ought to be that we have such a committee. Its object is to preserve all historical material, whether congregational or general, for the purpose of permanent reference and as a source of inspiration to the Church. The Convener, Rev. A. L. Budge, is one admirably qualified to guide the committee in the discharge of its proper function. He is an enthusiast also, and his zeal is a guarantee that the committee will serve its purpose to the very utmost.

Over thirty churches reported to the Convener this year their recognition of special anniversaries, some celebrating their centennial, others their jubilee, and some going far beyond the hundred years of history.

The report draws attention to some anniversaries of wider significance, the 400th anniversary of John Calvin's work. *The Institutes of the Christian Religion*, 300th anniversary of the Scottish Covenanters and their struggle for spiritual freedom, 150th of the first Presbytery in the Presbyterian Church, U.S.A., 150th of Dr. James MacGregor's arrival at Pictou, N.S., 100th of the Glasgow Colonial Society to support missionaries to Canada, 90th of the founding of Knox College, Toronto, 60th of The Presbyterian Church in Canada, and the tenth anniversary of the decision to maintain our witness as The Presbyterian Church in Canada.

Another committee of which Mr. Budge was Convener, known as *The Committee on the Diamond Jubilee*, has had under consideration the proper celebration of the 60th year of service of our Church. These two anniversaries, the sixtieth and the tenth, will be celebrated under the direction of a special committee, with Dr. R. Johnston, Ottawa, Convener, in a manner befitting their importance and with a view to imparting fresh impulse to the work of our Church.

Missions

Deep interest always centres in the public gatherings held in the interest of Home Missions, Foreign Missions, and the work of the S.S. and Y.P.S. Prior to these meetings the reports of the various Boards concerned were presented and their fuller consideration deferred.

At the third sederunt, that is on Thursday afternoon, Dr. Grant, the Secretary of the General Board of Missions, laid before the Assembly the Board's report and as is his custom spoke to the report briefly and cogently.

With similar brevity and effectiveness Miss Bessie MacMurchy, President of the W.M.S. Western Division, presented the report of that organization.

In the absence of the President, Mrs. C. Elliott of Sussex, N.B., the report of the W.M.S. (E.D.) was presented by Rev. S. J. Macarthur of Moncton, N.B.

It was very evident that only by the severest economy was the General Board able to maintain its home and foreign enterprise without withdrawal. It is lamentable however that for lack of funds it has been restrained from responding to appeals and advancing into new territory. This ought not to be and it need not be. Many of our people are giving regularly and generously and some of them out of very slender means. In view of this fact there must be a very large number who do not

contribute to the support of our missionary enterprise. From these sources by regular and modest givings the treasury of our Church would be greatly enriched, and new work for which there is such insistent call be undertaken.

The Western Division of the W.M.S. was able to maintain its work also and by economy to report at the close of the year a balanced budget. Their pledge calls for $25,000 to be raised in two years for the Budget deficit. This is well on the way to being met. This body did a splendid work also in behalf of Western Relief.

General tribute must be paid the women of the W.M.S. (E.D.) for the deep interest they have shown and the help they have afforded in home mission work by timely assistance to needy minority groups. It is not easy to estimate the value of this special service. This body is distinct in sending its foreign mission money to the Church Treasurer in Toronto and provides for its work a year in advance. This year it regretfully reports for the first time a falling revenue, but the organization bravely faces its task and in a spirit of earnestness and hopefulness presses on in its good work.

Home Missions

The addresses on this theme were exceptionally effective. Rev. C. Ritchie Bell, Truro, spoke upon work in the Synod of the Maritime Provinces. Rev. James Wilson, Smeaton, Sask., followed, and delineated the particularly inviting situation presented in Northern Saskatchewan, both as the result of regular settlement and the migration to these areas from the drought-stricken district in the south. Mr. Wilson's address was listened to with close attention. We have reported progress in his constituency several times and as his address was delivered extempore, we shall not attempt to reproduce it. We hope to give an outline at least of the work among the Ukrainians as presented by Rev. Michael Fesenko, Toronto.

Miss P. B. Lamont, Field Secretary of the W.M.S. (W.D.) was introduced by Miss MacMurchy and spoke upon the work of the Society.

Rev. J. Alan Munro, Rosetown, Sask., spoke of the work in his congregation and pointed out that it represented not merely a few stations, but a large district, dependent for its religious services upon the minister in charge of Rosetown. He reported a very critical situation there. The district had been deprived for several years of a harvest and not only was there serious difficulty in maintaining public worship, but in holding the church property. His mission in part to the East was to secure assistance. In this instance also the General Board of Missions came to the rescue and help for the meantime was obtained.

Rev. E. A. Wright, who has been heard a number of times, again presented with fervor the appeal of the Peace River, dwelling upon the distinctive service of Mrs. Dr. Margaret Strang Savage and the latest addition to the workers there, Miss M. Grigor.

Dr. A. J. MacGillivray, of Guelph, Acting-Convener of the General Board of Missions, introduced the speakers.

Foreign Missions

The next evening was devoted to Foreign Missions and was a worthy parallel to that of the previous evening. As a preliminary event of deep interest the gathering had the privilege of welcoming to the platform our veteran missionary, Dr. Margaret O'Hara, who addressed the meeting with a few words of greeting.

The speakers were introduced by Dr. A. S. Grant, Secretary of the General Board of Missions. All, with one exception, were direct from the field. Rev. L. L. Young of Kobe, Japan, whose work lies among the Koreans, spoke first. As when Jesus declared to the disciples of John the Baptist, as evidence that He was the Messiah, that "the poor have the Gospel preached unto them," so our mission to the Koreans in Japan is similarly accredited. The Koreans there are the poorest of the poor, and it is among them that Mr. Young and his associates so assiduously and hopefully labor. The Gospel there has displayed its transforming power, many having become "new creatures in Christ Jesus." Their work among the young is specially noteworthy and the service rendered by Sunday Schools and Daily Vacation Schools is outstanding and most promising. There is sore need for medical work among the 100,000 Koreans in Osaka. Although there are in this city many fine hospitals and doctors, the places rendering help to the Koreans are very few indeed. Mr. Young said the cost of such service would not be great and it would be in the very highest degree contributory to the success of evangelistic work.

Miss Jean C. McLean of Kobe, Japan, was introduced by Miss MacMurchy, and spoke briefly of her special service in that field, in association with Miss Murphy, Miss Anderson, and Miss McDonald. Their work lies chiefly among the children. At one place Miss McLean has a Sunday School class of seventy children.

Mrs. A. I. MacMurrich gave an outline of the work carried on under the auspices of the W.M.S. (W.D.) in foreign lands.

Our work in India had two able advocates in Mr. Angus McKay of Jhansi and Rev. Chas. P. Young, Mendha. The former

spoke of the educational work among the boys and girls and the industrial and agricultural service in Jhansi, while Mr. Young spoke for the Bhil mission. He particularly directed attention to the gift of Mrs. Joseph Henderson of Toronto of an electric light and pumping plant, and of the proposed addition to the hospital at Jobat. He also referred to the loss suffered by the death of Miss Mildred Soutar, and Rev. Gangji Bhai, to both of whom tribute has been paid in the columns of the Record. In Mr. Young's field, Menhda, is found the second largest Christian community in our Bhil community. This station reported for the past year fifty-two baptisms, twenty-four adults and twenty-eight children. Mr. Young also indicated that substantial progress was made in this area towards self-support.

Board of S.S. and Y.P.S.

Work for youth is regarded by our Church as so important that it has created a special department with a board known as *The Board of S.S. and Y.P.S.* A General Secretary is employed who gives his full time to service in this realm assisted by a Girls' Work Secretary. Dr. Kannawin is the General Secretary and Miss Mary Hill is the Girls' Work Secretary.

The public meeting in this interest was held on Monday evening the 11th. Preceding Dr. Kannawin's address upon the work of his department, the report on Evangelism and Church Life and Work was presented and spoken to by Rev. W. F. McConnell of Paris, acting for the Convener, Rev. W. Patterson Hall. He emphasized the evident need of the spirit of love in every realm. The prevalence of this spirit would solve many, if not most of our difficulties. It was essential also, since special evangelistic services were desirable, that attention to training men for this distinctive form of work should be given in our colleges.

The following recommendation commands attention:

"That the Assembly instructs Synods and Presbyteries to continue zealously to promote aggressive evangelical work within their bounds and to call for stated reports on such matters as evangelism, family religion, Christian stewardship, Sabbath observance, moral and social questions, etc., and that these reports be forwarded after their adoption to the Convener of the Assembly's Committee.

"That the General Assembly solemnly call upon all members of the Church to a new dedication of themselves, to repentance, self-examination, prayer, and consecration; to the study of God's Word and a diligent use of family and public worship and all the means of grace; to the practice of a charitable and brotherly spirit towards all their fellow-creatures; and to labor and sacrifice for the advancement of the Gospel of redeeming grace amongst all classes and conditions of men."

Rev. Gordon W. Maclean of First Church, Winnipeg, in speaking to the report declared that there was a stern summons today to make fuller use of the ordinary means of grace and to make religion more than a nominal factor in our life. The need of spiritual quickening was obvious and he was convinced that spiritual conditions were seriously affected by the economical distress. For evangelistic work we needed something more moving and more permanent in its influence than the "jauntiness of the spiritual racketeer."

Dr. Leathem had a word to say about the secularizing tendencies affecting the Lord's Day and the helpful influence of the pastoral message from the Moderator of the General Assembly.

What it means to be General Secretary of the Board of S.S. and Y.P.S. and to undertake seriously its obligations, is indicated in the following extract from the report:

"Since last board meeting the General Secretary has spoken in 154 churches, between Sydney Mines, C.B., and Victoria, B.C., and at comparatively little expense to the Church. A number of places in Ontario paid more than the travelling expenses and the surplus was credited to the General Expense account."

Dr. Kannawin has endeavored to give a full share of his time to each Synod. In July he took part in summer schools at Huntingdon, Que., and Pictou, N.S. He visited a very remarkable Daily Vacation Bible School at Sydney Mines, which was reported in the Record, and spent ten days in Prince Edward Island, reaching every congregation in that Presbytery. On his return he spoke to a number of places in New Brunswick. The latter part of October and the whole of November was spent in Northern Ontario and the western provinces. In seven weeks, forty-two places were visited and he found, though old residents declared they never experienced such difficult times, ministers and church workers were facing conditions bravely and making the most of their opportunity. On no other trip through these provinces were his meetings so well attended or the interest keener. This was particularly true of young people's gatherings.

The report expresses appreciation of the Record for co-operation and calls attention to the importance of the faithful work of devoted officers and teachers in the Sunday School.

Miss Mary Hill addressed the meeting and outlined her activities since her appointment, directing attention to the fact that her work constituted a means of contact between the young people and the whole Church.

The report also paid tribute to Rev. N. A. MacEachern, Editor and Manager of Presbyterian Publications, for his service to

the Church and commended Presbyterian Publications to the loyal support of every congregation. A further recommendation of interdenominational significance was the following:

"That, in co-operation with other denominations engaged in similar work, we request the Minister of Education in each province, that religious instruction be made an integral part of the Normal School curriculum and that lecturers appointed by the several denominations be given the same standing as teachers in other courses."

Dr. Scott's Legacy

The will of the late Dr. Ephraim Scott, formerly Editor of the Record, provided for a sum of $50,000 for emergency relief, and the sum of $8,000 for foreign missions. Mr. J. G. Pelton, who with Dr. Robert Johnston of Ottawa is an executor, reported that in addition to paying 5% interest on the full amount, the executors were able to send to the Treasurer of the Church a cheque for $29,000, half of the legacy, and assured the Assembly that before very long another cheque for the same amount would be paid. Considering the difficulties of the times in business and the shrinkage in securities, the executors, Mr. Pelton, and Dr. Johnston, are to be highly commended for their careful and successful management of the estate in this particular, and the Assembly expressed its heartiest appreciation of their work for the Church in this connection.

The Treasurer's Report

Mr. E. W. McNeill, the Church Treasurer, is always heard with attention and interest. The financial interests of the Church are large and varied and with every aspect the Treasurer is concerned. His report therefore presents ample opportunity for question and criticism. His financial statement is not a matter of two columns representing receipts and expenditures, but is in detail of department and sub-department, Colleges, Home and Foreign Missions, Church Extension Fund, trust funds, bequests, endowments, securities, etc. This may be better impressed upon the mind by a careful study of his report. We wish we could print it in full. We think it should be and perhaps the opportunity may present itself. Not a few idle statements with respect to the cost of overhead are made. It would be illuminating to those who pronounce these ill-informed judgments just to scan the Treasurer's report annually. The Budget money is only one branch of the Church's financial interest and a comparatively small one. Always Mr. McNeill shows himself capable of replying to questions and of making explanation. The Church is under a very great obligation to him for the voluntary services which he so generously and so capably renders. We shall regard it as sufficient reference to this report, for the time being, to cite the auditor's statement:

"The cash on hand was verified by actual count during the course of our audit, and we received confirmation of the respective bank accounts from your bankers. We examined the bond and debenture securities and found them to be in accord with the books. These securities are held for safekeeping in the vaults of the Toronto General Trusts Corporation. The investments are shown on the balance sheet at book value."

Sabbath Services

As customary the Assembly appointed two of its number to conduct the Assembly services on the Assembly Sabbath. Those chosen were Rev. W. G. Maclean, M.A., B.D., of First Presbyterian Church, Winnipeg, and Dr. W. H. Leathem of St. Andrew's Church, Ottawa, to conduct morning and evening services respectively. Both services were very largely attended and deep interest shown in the messages brought by Mr. Maclean and Dr. Leathem.

For some time previous to the Assembly a committee was engaged in making preparation for a large meeting of Presbyterians in Massey Hall. This was held at 3 o'clock in the afternoon. Arrangements had been made for two addresses, one by Rev. James Wilson, D.D., of Toronto, minister of Wychwood Presbyterian Church, and the other by Dr. Loetscher, Princeton Thelogical Seminary. The latter spoke upon Calvinism, and we are very much gratified to be able to give in this issue the text of his masterly address. Dr. Wilson gave the history of Presbyterianism in Toronto dwelling upon our indebtedness to the pioneers, the benefits of whose labors at the beginning of the century we now enjoy, and pointed out that had we had the means for expansion at our disposal, following the disruption of 1925, our work could have been extended in Toronto to almost double its present dimensions. A great field of opportunity was still open for us. He emphasized the duty of the Church as its main occupation to preach the Gospel and deprecated direct intervention in social and political matters. Turning to the early history of Christianity for his evidence, he demonstrated that the preaching of the Gospel, by changing the currents of life, was the most potent revolutionary agency in the social and political world.

A splendid contribution to the success of the meeting was made by the massed choir of 200 voices, under the leadership of Mr. James Whalley, the organist of Calvin Presbyterian Church, Toronto. Mr. Ralph Kidd, organist of Davenport Presbyterian Church, presided at the organ. Both in leading the great congregation that almost filled the spacious hall and in rendering the anthems, the choir made a great contribution to the service. A feature specially noteworthy

and commendable was the perfect vocalization in the anthems so that every word could be distinctly heard in every part of the hall.

Other Organizations

Our Church's interest in the work of benevolent organizations, missionary and reformed organizations, of an interdenominational or non-denominational character, was again evinced by the hearty reception given to Rev. J. B. Armour of the Bible Society, Dr. C. H. Huestis of the Lord's Day Alliance, and Dr. A. J. Irwin of the Ontario Temperance Federation. These gentlemen addressed the Assembly and were listened to with earnest attention.

Committee on Correspondence with Other Churches

This committee's service is most necessary if our Church is to hold its place in the thought and fellowship of the great Presbyterian family to which we belong, and to this end it has been most helpful.

Dr. Robert Johnston of St. Catharines, the Convener, submitted the report and was unanimously tendered the thanks of the Assembly for his services whilst suffering serious disability. Owing to this physical infirmity, Dr. Stuart C. Parker read the report and spoke to its recommendations. Dr. Johnston was tendered an enthusiastic reception by the Assembly upon his appearing in this connection.

Our representation last year at other Assemblies was limited to one delegate, Dr. Rochester, who reached all the Assemblies in the British Isles save that of The Presbyterian Church of England. The list is: The Church of Scotland at Edinburgh; The United Original Secession Church, Edinburgh; The Free Church of Scotland, Edinburgh; The United Free Church (Continuing), Glasgow; The Presbyterian Church in Ireland, Londonderry, and The Presbyterian Church of Wales, Oswestry.

Dr. Parker drew attention to the meeting of the Alliance of the Reformed Churches in General Council in Belfast, where it had assembled almost fifty years before. In this body we were quite adequately represented, our delegates being Rev. J. N. McFaul, Milton, Ont., Dr. S. Banks Nelson, Hamilton, Dr. Rochester, Dr. G. G. Trainor, Dresden, Rev. J. B. Skene, Toronto, and Dr. Robert Johnston, Ottawa. Both Dr. Johnston and Dr. Rochester addressed the Assembly briefly reporting their diligence in attendance upon the General Council, and the former referred briefly also to his visits to the various Assemblies.

Again this year our Church expressed its sympathy with its suffering brethren in Europe by sending a contribution of $250.

It was deemed impracticable at present to enter into definite relationship with *The World Conference on Faith and Order.*

An interesting communication was read from the Stated Clerk of the Presbyterian Church in U.S.A., in answer to a communication from the Secretary of our Committee drawing attention to the proposed name of the Church to be formed if union were consummated by the uniting of the United Presbyterian Church and The Presbyterian Church in U.S.A. This name was, The Presbyterian Church of North America. The attention of those concerned was drawn to the fact that this would be misleading. Dr. Mudge, the Clerk, said the matter would receive attention and later a communication was received from him saying that the name would probably be The Presbyterian Church of America. The Assembly was of the opinion, and very properly, that this did not mend matters very much. However since the United Presbyterian Church has voted against the consummation of union this matter is no longer an issue. We appreciate however the very courteous consideration our communication received at the hands of those concerned.

During the Assembly a message of greeting was received from the Manitoba Conference of the United Church. This was referred to the Committee on Correspondence with instructions to send a suitable reply. Accordingly this was done.

The Assembly adopted the Committee's recommendations as follows:

"That the Clerk of the General Assembly be a permanent member of the Committee.

"That for the coming year a contribution of $250 be sent for the relief of the Reformed Churches.

"That the matter of sending delegates to the various Assemblies be referred to the Committee on Correspondence with power to act, and if circumstances warrant the sending of a delegate or delegates, the matter of expense be referred to conference with the spending Boards."

Missionary at Large

Upon motion, the appointment of a missionary at large for the province of New Brunswick was referred to a committee. This committee recommended the appointment of Rev. S. J. Macarthur of Moncton, Missionary-at-Large, and that

"The bequest or bequests under the will of William J. D. Dingham, in his life time of Saint John, N.B., dated the 24th of October, 1933, to The Presbyterian Church in Canada 'to be used for mission purposes as the Board of Missions at their discretion and judgment may determine', be paid as received by the Church Treasurer to the Treasurer of the Maritime Synod to be used in the province of New Brunswick only for home missions under the control and direction of Saint John Presbytery. Such bequest or bequests to constitute a special grant over and above the ordinary home-mission grant to be known as the Annie Thompson Dingham memorial fund, and that this recommendation be an instruction to the Board of Missions and Treasurer of the Church."

This report was adopted.

Judicial Committee

Three matters of some importance came under the review of the committee:

An overture of the Presbytery of Cape Breton and Newfoundland asking for the reinstatement of Mr. S. Robertson Orr was referred to the committee, whose decision was that there were no grounds presented again for the re-opening of the matter.

The Synod of Toronto and Kingston overtured the General Assembly requesting the appointment of a committee to inquire into the possibility of organizing a mutual fire-insurance system in the interest of economy. The committee recommended that such a committee be appointed.

Another submission to the Committee was that of an overture of the Toronto Presbytery with respect to the incorporation of a trustee board. The Committee's recommendation to the Assembly was as follows:

"The satisfactory court decisions received during the past few years confirm us in the opinion of your Judicial Committee of former years that the opportune time has not yet arrived for approaching the legislature in the matter."

Missionary and Deaconess Training Home

To this institution the Church is under obligation for the training of those young women serving so efficiently as deaconesses and missionaries at home and in the foreign field, and upon it the Church must still depend for the maintenance of this necessary service. The obligation is mutual, however, and the Church's duty is that of adequate maintenance. The General Assembly had the opportunity, when Rev. H. A. Berlis, Chairman of the Board, and Miss W. Ferguson, Superintendent of the Home, were heard, of learning how capable management, resourcefulness, and hard work on the part of the Superintendent made maintenance possible upon the greatly reduced allocation from the Budget. The complete report for the past year has already appeared in the Record.

Presbyterian Publications

Re-organization in this particular was necessary because our Sabbath School publications, which had been developed during the twenty-seven years prior to Union, became the property of the United Church. Three years ago the Board took advantage of the offer of Rev. N. A. MacEachern to undertake publication. Beginning in September, 1931, with the distribution of Sabbath School and general supplies, this work has extended to the publication of three weekly illustrated Sabbath School papers, three quarterly lesson helps, and a monthly magazine for teachers.

Distribution is in addition to this.

This has been an independent enterprise without obligation to the Church under the direction of the Board of S.S. and Y.P.S. Last year the question of taking over the business by the Church was raised and a special committee was appointed to confer with Mr. MacEachern with respect to this proposal. That committee reported as follows:

"Presbyterian Publications is performing an unusual and necessary work for the Church and at a saving of a considerable sum.

"The business is in thoroughly sound financial condition and is capably managed.

"The Church might now take over the business with profit to itself."

With respect to this latter the committee took into consideration the amount of money involved in taking over the business and hesitated to recommend immediate action.

Following debate the Assembly resolved:

"That Presbyterian Publications be recognized as the official publishing house for Sunday School papers, helps, and church supplies.

"That the direction of the editorial policy in regard to Sunday School publications remain with the Board of S.S. and Y.P.S., and further, that the offer of Presbyterian Publications in acknowledgement of the Church's good-will to hold for the Church certain proportion of profits be referred back to the committee, together with Mr. James Dutton, Chairman of the Board of Administration, and Mr. McNeill, Treasurer, to report to the next Assembly."

Church Architecture

This report was very brief. Church erection having declined considerably during the past year or two, the necessity following disruption having been somewhat adequately met, not so many calls have been made upon the committee for advice. The Assembly regarded it advisable, however, to continue the committee and accepted its recommendation that congregations consult the committee when contemplating the erection of churches, and that all congregations be counselled to keep the church buildings in the best possible state of repair .

Pension Board

As might be expected, both because it is a work that had to be re-organized and because of the financial situation, the Board has encountered many serious difficulties. Notwithstanding this experience of adversity, it was able to report steady progress towards its goal. There are now 550 names upon the Pension Record Book, of which, however, only 303 are at the old rate.

The fund is supported in two ways: first, by the rate paid by the ministers; and second, by contributions from congregations. During the past year, in order to awaken deeper interest, a letter was sent to all congregations directing their attention to the request of the Assembly, which is thus expressed:

"That charges receiving aid, that is, those paying less than $1,800 a year, pay into the fund an amount equal to 2 per cent. of the stipend; that

charges paying $1,800 and under $2,500 pay an amount equal to 3 per cent., and those paying $2,500 a year and up, pay 5 per cent. Adverse conditions in business have interfered somewhat with these returns, but it is hoped that with better days at hand, congregations will rally worthily to the support of this cause."

Obligations come upon the Pension Board from another quarter and are in the nature of emergencies. Many ministers are broken in health before completing the period of service required for retirement. Others for various reasons have been unable to connect themselves with the Fund. In addition, distressing experiences have been the lot of not a few ministers' widows who have been left destitute. For these the Board endeavors to care. That they have been able to do as much as they have was made possible by special contributions to an emergency fund. The fund is not yet adequate and it makes a very strong and pathetic appeal to all the members and adherents of the Church.

Last year in payment to widows and orphans the Board spent $20,106.50 and to retired ministers $23,264.75. The Chairman of the Board is Rev. Dr. D. T. L. McKerroll, and the Secretary, Rev. John Lindsay.

Statistics and Finance

It falls to the lot of Dr. MacNamara, Clerk of the Assembly, to present annually this report. In doing so he was compelled to say that the duty was not so agreeable as formerly for the report was not as bright as usual. Instead, however, of producing depression this situation should provoke effort. The membership stands at 180,073, a decrease of 102. Five Synods, three in the West, report slight increases, while three showed decreases, the greatest being in Toronto and Kingston Synod. A heavier decrease is shown in the number of families, the reduction being 1,259. Here, again, the West holds up well, for Saskatchewan and Alberta show an increase, all others reporting a decrease, with the three central Synods again leading in the wrong direction.

While eleven ministers were called by death during the year, the number is now 735, an increase of ten.

The following paragraph is significant:

"All the Synods report a decrease in the amount raised for stipends, for all congregational purposes and for all purposes. Four Synods, the Maritime Provinces, Toronto and Kingston, Alberta and British Columbia, report an increase in the amount raised for other missionary and benevolent purposes."

To this record of decline there is something of an offset in the fact that mortgage indebtedness was reduced during the year by the sum of $81,760.

Board of Administration

This was presented by the Chairman, Mr. James Dutton, of Peterboro, who was also a commissioner to the General Assembly.

An early paragraph in the report is devoted to the late Rev. J. A. Seymour, M.A., S.T.D. of Belleville, Ont., whose tragic death in Toronto was made known to our readers. The loss to the Board, to which he had been so recently appointed, was very great in view of his knowledge and experience in Australia, and his outstanding gifts.

Regret was expressed that, notwithstanding a manifest improvement in business, this was not reflected in the Budget receipts, and although the allocation was decreased the response was not adequate. The reason assigned by the Board for this decrease in revenue is not the adverse business conditions but

"the failure on the part of many congregations to put into operation any of the plans approved by the Assembly, or to adopt any definite plan for informing the people of the work of the Church at home and abroad, and of raising their share of the Budget.

This condition must, in the view of the Board, be remedied at the very earliest possible moment.

Gratification was expressed at the splendid co-operation of the various departments of the Church with the Board in the reduction of expenditures during the year. This reduction has been effected by reducing staff, lower rental for offices, and other economies, in addition to a reduction of salaries. The estimated reduction in overhead expenses will amount to $7,000 in 1934.

The report properly draws attention to the criticism to which the various Boards of the Church and its officers have been subjected.

"Your Board would respectfully suggest that, before any action bearing on these matters is taken by Synods or Presbyteries or statements made that may very seriously disturb the confidence and support of the members of the Church, information should be sought through the Assembly's Board in charge of the particular department concerned."

Further, and this is very important, and it is the least that can be expected of the ministers and the rank and file of the Church with respect to those whom they have placed in positions of responsibility:

"That due consideration should be given to the earnest efforts of those in charge of the business of the Church to safeguard its interests in every way."

Continuing, the report says:

"Difficult as the present situation is, because of conditions beyond control, it nevertheless calls for loyal support and hearty co-operation on the part of all our ministers and members. In this way alone can a solution of the many and searching problems be found."

Two institutions under the care of the Board are reported. First, Pictou Boys' Residence. This, upon request of the Synod of the Maritime Provinces, and by the au-

thority of the General Assembly, was purchased in September, 1926, and the purchase was ratified by the Assembly in 1928. Administration of the residence was under the control of the Synod of the Maritime Provinces. On June 30th, 1932, by authority of the Synod, the residence was closed. As the property could be no longer used for the purpose for which it was designed, the Assembly in 1932 gave authority to dispose of it. In the meantime the Board has endeavored to secure some modification of the terms on which it was purchased.

St. Pierre School Property, Hull. This property was transferred to our Trustees in 1927 by order of the Dominion Church Property Commission. The work was shortly afterwards discontinued and the property sold.

An advisory committee on legal matters has been appointed, with a representative from each province, and the gentlemen named have very willingly accepted their responsibility, as defined by resolution of the Assembly.

Should any member or adherent wish to learn the character of the Church's investments, this information is at his disposal by enquiry of the Treasurer. These this year were printed in the Treasurer's report.

The Budget

This report is presented in connection with that of the Board of Administration.

It is well that all congregations, and in particular, Sessions, should be fully informed about the methods of raising the Budget as prescribed by the Assembly and set forth in the report:

"That the General Assembly approve of the Budget as submitted, and recommend to the Synods of the Church, that their respective allocations be approved and in turn allocated to the Presbyteries within their bounds, at the earliest possible date.

"That Presbyteries be instructed to forward to the Secretary of the Board of Administration a report showing the allocations made to congregations within their bounds, at as early a date as possible after they have been approved by the Presbytery.

"That the clerks of Presbyteries and Budget conveners inform all congregations as to the amount of their allocation, as soon after the General Assembly as possible.

"That all congregational treasurers be requested to forward all Budget contributions to the Treasurer of the Church monthly, or at least quarterly, to avoid heavy interest charges, and that definite instructions so to do be given to all local treasurers.

"That the General Assembly recommend to each Presbytery to set apart at least one Sabbath in the year for the promotion of a missionary educational campaign.

"That the General Assembly recommend to Presbyteries to organize their congregations in groups, as suggested in the above report.

"That the Assembly set apart three additional Sabbaths in the year when the ministers will be asked to speak at least at one service on some phase of the Church's work, and that the Assembly undertake to provide each minister with an adequate supply of up-to-date information regarding the particular phase of work to be dealt with on the dates suggested.

"That the General Assembly recommend to each Session to appoint a missionary committee whose duties may be specified as follows:

"To co-operate with the minister in having the missionary and general work of the Church adequately presented from the pulpit from time to time.

"To distribute such missionary literature as may be available; to see that all members and adherents are supplied.

"To keep the missionary and general work of the Church constantly before the various organizations of the congregation, Sabbath School, Young People's Society, Clubs, Groups, etc.

"To arrange for special meetings from time to time at which the missionary and general work of the Church can be considered.

"To see that the congregation is well represented in community and Presbytery missionary gatherings."

The receipts from congregations were $45,174.91 less than the returns in 1932. In view of this decline, how fortunate it was that the various departments co-operated with the Board to the utmost for the reduction of expenses, and also for securing a sufficient amount by special contributions to balance the Budget for the year.

"Each Synod showed a decrease in 1933. Three Presbyteries, Halifax and Lunenburg, Saugeen, and Kootenay, show an increase in receipts for 1933. Kootenay makes a very creditable showing. They refused to accept the revised allocation of 16 per cent. reduction, but adhered to their original allocation for 1933, and their percentage is 101.97, with every congregation except one reaching their allocation. Two hundred and ten congregations reached or exceeded their full allocations, forty-one raising their full allocation, and 169 exceeding. By Presbyteries: Four Presbyteries raised over 100 per cent. of their allocation; one raised over ninety per cent. four between 80 and 90 per cent.; fourteen between 70 and 80 per cent.; fifteen between 60 and 70 per cent.; two between 50 and 60 per cent.; four between 40 and 50 per cent.; and two below 40 per cent. Nine hundred and ninety-nine congregations out of the 1,320 reported contributed to the Budget during the year 1933."

The Board paid tribute to the energetic service rendered by the Budget Secretary, Dr. A. S. Reid. In his report Dr. Reid gives in detail his itineraries from coast to cost, his visits to Presbyteries, and his arrangement for others to visit Presbyteries beyond his reach, and also his work in preparation and distribution of literature.

Budget Estimates for 1935

The total amount is $420,000, allocated as follows: Maritime Provinces, $31,920; Montreal and Ottawa, $79,800; Toronto and Kingston, $154,560; Hamilton and London, $114,240; Manitoba, $8,400; Sas-

katchewan, $6,720; Alberta, $11,760; British Columbia, $12,600.

Failing the re-appointment of Dr. A. S. Reid as Budget Secretary, upon motion of Rev. Wm. Barclay, the Convener of the Budget Committee, the following resolution was passed:

"That Dr. Reid do not meantime return to his Montreal post but serve the new Budget Committee until they report their plans for the next General Assembly, unless during the year that Committee finds that they can manage without his services."

Dr. Reid also received the thanks of the Assembly for his work in compiling and issuing literature, "which has done much to revive and instill interest in our Budget."

Appointment Budget Committee

The following is the action with respect to the appointment of a Budget Committee:

"That the General Assembly set up a committee to be known as the Budget and Stewardship Committee, composed of three members of the Board of Administration, one of whom shall be the chairman of the committee, three from the General Board of Missions, and one each from the Board of S.S. and Y.P.S., the Presbyterian College, Montreal, Knox College, the Pension Board, Missionary and Deaconess Board, Record Committee, and the Budget conveners of the three central Synods, the Budget conveners of the other Synods to be corresponding members, and that the representatives of the Boards named shall be appointed by their respective Boards as soon as possible after the meeting of the General Assembly."

Knox College

Upon the situation there the attention of the Church has been centred and when the hour of hearing the report of a special committee appointed by last Assembly the interest of commissioners was aroused and an air of strained attention and suspense was in evidence.

In its report to the 1931 Assembly the Board of Management of Knox College stated:

"An investigation, undertaken as the result of a complaint made by a number of the students in theology, has disclosed a grave condition in the college which seriously affects its life, influence, and usefulness, and which calls for further investigation and action. Your Board, being without authority to deal adequately with this situation, would earnestly urge your venerable body to appoint a commission to investigate and bring to an issue a situation which, in the opinion of the Board, is intolerable."

The response of the Assembly was expressed by the appointment of a commission, whose duties were defined:

"If a charge or charges have been formulated by the Senate affecting the moral character or doctrine of any party or parties, the Commission shall refer them to the court of primary jurisdiction, the Presbytery, to deal with such in accordance with the rules of the Church.

"If the charge or charges relate to the efficient operation of the college the Commission shall have the powers of the Assembly to investigate and issue, as deemed advisable.

"If no charge or charges have been formulated by the Senate of the college and the Commission has sufficient evidence to convince them that unsatisfactory conditions exist in the operation of the college, they shall have judicial powers to investigate all such conditions and report to the next meeting of the General Assembly."

The Commission acted and reported to the General Assembly in London in 1932:

"The Commission received from the Senate numerous and voluminous documents bearing upon the matter at issue. Considering the same, the Commission found that no charge or charges had been formulated by the Senate, but discovered sufficient evidence to convince the Commission that unsatisfactory conditions existed in the operation of the College.

"In the terms of the General Assembly's instructions the Commission then proceeded judicially to investigate these conditions. In the course of this investigation, which began on Thursday morning, November 12th, at 10 a.m. and continued until Wednesday, November 18th, at 10 p.m., seventeen sederunts were held, and on June 1st, 1932, two further lengthy sessions were held, making a total of nineteen sessions devoted to a careful and intensive study of the situation, about the length of an ordinary General Assembly. There were heard all the members of the Faculty, representatives of the Senate, the Board, a number of recent graduates, and several others whom the Commission felt might be able to supply necessary information, stenographic report being made of all new testimony given and afterwards carefully considered.

"The study of this mass of testimony, which was found to run to 167,000 words, in addition to examination papers which formed one part of the exhibit by the Senate, involved much critical and painstaking labor. An idea of the extent of the inquiry may be obtained from the fact that it ranged over a period of six years in time, and has reference, more or less lengthy, to about two hundred persons. . . . Inasmuch as no charge was formulated by the Senate, the Commission, however, notwithstanding its long and laborious investigation, and its firm belief that the requirements of the situation call for action, finds that all they are able to do, being under the terms of their appointment without power to issue, is to report to the Assembly that, in their judgment, conditions seriously affecting the operation, life, influence, and usefulness of the College exist; and the Commission therefore respectfully recommends that the Assembly take such steps as in its wisdom shall bring the unsatisfactory situation disclosed to an end.

(Signed) Frank Baird, Convener."

The next step taken by the Assembly was to adopt the following:

"That the Moderator appoint eight members of this Assembly to be added to this Committee dealing with Knox College situation, the parties named in the complaint being present during these sederunts."

This enlarged committee was instructed to report at a later sederunt.

Later, in submitting the report of the augmented committee, Dr. Baird stated that the investigation covered a very wide range and that the recommendations were unanimously adopted:

"That Rev. Dr. Eakin be relieved of the principalship of Knox College by the 31st of August and retain his chair as Professor of Old Testament.

"That the services of Rev. Dr. E. Lloyd Morrow, as Professor in Knox College, terminate August 31st, 1932."

The vote on these two essential features of the report was taken by roll-call and resulted in a vote of 138 for the first recommendation with twenty-three against, and for the second recommendation, 129 for and twenty-three against. No dissent was recorded.

The Assembly then adopted the following motion with respect to Dr. Morrow:

"That the Assembly grant such indemnity as the Board of Administration shall deem proper and that such payment be a charge against the college."

The next year, 1933, the matter was again before the Assembly, its consideration arising out of the report of the Board of Management of Knox College, a memorial from Dr. Eakin, and also a minority report of the Board of Management. There came under the consideration of the Assembly also a letter from the other two professors of Knox College, Dr. Cunningham and Dr. Bryden, stating "their disagreement with the statements of two temporary members of the staff, as reported in the press, with respect to the conditions prevailing in Knox College."

Ultimately the Assembly resolved:

"That the deliverance of the Assembly of 1932 at London stand undefined meantime.

"In view of the contents of said letter, that a strong committee with judicial powers be appointed to investigate, during the ensuing year, the whole question of administration in Knox College, and to report to the Assembly of 1934, this committee having full power of access to all previous evidence and records, including the records of the former commission and committee.

"The terms of the Knox College Board report at the foot of page 75 and running to page 76, beginning at 'In concluding this report' to be altered or deleted so as to remove all suggestion of reflection upon fairness of the decisions of any former General Assembly.

"A definite pronouncement to be made and recorded by this Assembly that Dr. Eakin's being relieved of his Principalship was not on grounds of faults in doctrine or morals."

A committee then was appointed, with Hon. W. F. Nickle, Kingston, Convener, Dr. Norman MacLeod, Vice-Convener. Illness prevented the Convener, Hon. W. F. Nickle, from taking his place on the committee and the chair was taken by Dr. MacLeod, who at the Assembly this year presented the report:

The task entrusted to them involved the expenditure of much time and thought in the consideration of many involved facts, extending over a period of some years. Fully conscious of the difficulties of the situation and of the distress and harm that were resulting, not to the college only, but also to the whole Church, from the continuance of uncertainty and unrest, the committee set out with a determination to seek, under the guidance of God, the solution that would best promote the cause of justice and righteousness, and tend to heal this wound in the Body of Christ. They would record their thanks to Almighty God that they have been enabled to be of one mind in a matter so vital to the welfare of The Presbyterian Church in Canada.

It is with a sense of gratitude that the committee express their appreciation of the willingness, courtesy and helpfulness of all who have been asked to appear before them. The careful and thorough work of the former committee left a body of useful information that was found to be of great service.

While using all available material, your committee have thought it their duty to conduct an independent investigation into the administration of Knox College. In dealing with their special remit, it has been found necessary, at times, to consider both Colleges, but this has been done only when strictly necessary to the conclusions reached.

They now ask the General Assembly to confirm Dr. Thomas Eakin in the position of Prinicpal of Knox College, and further to arrange for an exchange of the two College Principals, Dr. Eakin and Dr. F. Scott MacKenzie, Dr. Eakin becoming Principal of the Presbyterian College, Montreal, and Dr. MacKenzie, Principal of Knox College, Toronto. This exchange to become effective before the opening of the next College Session, and the College Boards being instructed to make such readjustments of chairs as may be found necessary for the coming Session. The Committee recommend that neither principal shall be put to personal expense through his change of residence, and further recommend to the Assembly that a committee, consisting of the chairmen of the two College Boards with Dr. N. A. MacLeod, Dr. James Wilson and Mr. Richard Lees, be appointed to adjust necessary details relating to the transfer of principals.

In arriving at these conclusions, the committee have consulted Dr. Eakin and Dr. MacKenzie, who have consented to sacrifice personal inclinations in the interests of the Church. They have also consulted the Boards of the two colleges.

In view of much misunderstanding existing in the Church as to the situation in Knox College, the committee desire to place on record their deep sense of the great services of Dr. Thomas Eakin to the Church, and notably in its hour of trial. By his high character, his scholarship and his eminence as a teacher, he has come to hold a distinguished position in the life of our Church and in the life of Canada.

Your Committee believe that the transference of Dr. Eakin to the Principalship of the Presbyterian College, Montreal, will open for him a new and great opportunity of serving the Church which he loves. They would also record their gratitude to Dr. F. Scott MacKenzie for the help and co-operation he has given and are sure that the interests of Knox College will be safe in Dr. MacKenzie's hands.

The Committee, in dealing with the special problem confronting them, have been led to the conviction that the General Assembly should not lose sight of other matters, which are outside the main remit, but which are supremely important to the future life of the Colleges and of the Church. They believe that many of the troubles of the past have been due to the restricted authority of the College Principals, and they trust that changes, now under consideration by the Church, will enhance the authority and effectiveness of this important office.

Your Committee, under strong conviction that the work of Christ's Kingdom, both in Canada and beyond the seas, has been seriously impaired and retarded by this anxious problem of Knox College, have made the matter a subject of earnest and constant prayer. Believing in prayer, and in the Hearer of Prayer, they have drawn near to the throne of Grace, seeking light and counsel in their perplexities, and the wisdom from above which is pure and peaceable. It is their belief and confidence that God has given them guidance. They own the Hand of Providence in many things that have opened up the way for the carrying into effect of the plan which your Committee, with absolute and unbroken unanimity, commend to the General Assembly. All of which is respectfully submitted.

N. MacLEOD, Vice-Convener. RICHARD LEES, Secretary.
WM. H. LEATHEM. H. J. M. FISKE.
A. E. GIBSON.

It was then moved that the report be received and adopted.

Before the vote was taken, consideration was given to a petition of Dr. Morrow "that he be permitted and requested to re-

sume forthwith his duties as Professor of Systematic Theology in Knox College."

Dr. Morrow was heard at considerable length in support of his petition.

The vote having been taken upon the adoption of the Committee's report, the nays prevailed and the recommendation to "confirm" Dr. Eakin in his position as Principal was rejected by the Assembly.

To this decision Dr. Eakin presented the following protest and dissent:

"I hereby protest against the action of this General Assembly in refusing to confirm me in the office of Principal of Knox College, into which office I was solemnly inducted and from which I was never legally removed.

"I also hereby assert that I am Principal of Knox College with all the rights, privileges, and emoluments thereto pertaining."

Some eighteen commissioners gave their adherence to Dr. Eakin's dissent.

Later a motion was presented to restore Dr. E. Lloyd Morrow to his Professorship in Systematic Theology in Knox College. At the next sederunt this motion was ruled by the Moderator out of order, and his ruling was sustained by vote of the Assembly.

Notice of motion was next given to reconsider the report of the Committee. Upon the motion to reconsider being put at the next sederunt it was carried. It was then moved:

"That Dr. Thos. Eakin be confirmed in his position as Principal of Knox College; that Dr. E. Lloyd Morrow be confirmed as Professor in Systematic Theology in Knox College for one year, and that a judicial committee be appointed to investigate Dr. Morrow's complaint and to report to the next General Assembly, this committee to have full power and access to all previous evidence and records regarding the former commission and committee with any new evidence that may be secured.

"That a committee of five, with full Assembly powers in all matters relating to Knox College, be appointed with further authority to effect, if they deem it advisable, an exchange of principals between Knox College and the Presbyterian College, Montreal."

A lay commissioner, having pointed out that it would be most inadvisable to have this motion carried if the spirit of the men remained unchanged, declared that before such a motion should be passed there should be a definite assurance given by each party. After a brief pause, Dr. Morrow went to the platform and gave his assurance; Dr. Eakin followed, and gave a similar guarantee. Then they shook hands and the motion was carried.

Administrative Changes

Early in the Assembly, Dr. Allan S. Reid, Budget Secretary, gave notice of a series of motions proposing drastic changes in administration.

His proposals involved enlarging the powers of Synod, consolidating the Record with Sunday School publications and the work of the Sunday School Board, retirement of officials at the age of seventy with suitable allowances, the appointment of a small executive committee to conduct the business of the Assembly between meetings, except that of the Pension Fund, with a Secretary giving special attention to foreign mission work, and two clerical helpers constituting the entire staff at headquarters; reduction in office space and rentals, separate Board and Treasurer for the Pension Fund, meetings of the General Assembly to be biennial, a campaign in the autumn throughout the four eastern Synods of the Church on behalf of its missionary program.

In due course, Dr. Reid moved in the matter, and ultimately the Assembly resolved:

"That the whole matter of the enlargement of powers of Synod together with the proposals made by Dr. A. S. Reid, and also the overtures Nos. 4, 9, and 22, relative to the same subject, be sent down to the Presbyteries of the Church with instructions to report by May 1st, 1935, also to Synods to report prior to May 25, 1935, to a committee representative of all Synods to be appointed by the Moderator, said committee to bring in its findings to the 1935 Assembly."

Only the first proposal, therefore, that of enlarging the powers of Synod, received consideration by the Assembly.

Record Committee

The report of the Record Committee usually comes very early in the proceedings of the Assembly, but in this Assembly it was the last, being delayed by the fact that a special committee, to which had been referred an overture from the Synod of Hamilton and London with respect to the Record, did not report until near the close of the Assembly.

Speaking to the report, Dr. Rochester directed attention to the extremely trying experiences through which religious journalism has been passing, largely on account of conditions in the business world, and cited the great reduction in the number of publications by the Methodist Episcopal Church in the United States, the discontinuance of the Presbyterian Magazine, the monthly publication of the Presbyterian Church in U.S.A., and the great reduction in circulation suffered by many others. He pointed out that this experience was not confined to the realm of religious publications. Others, such as the Curtis Publications, had been very greatly reduced. In like manner the circulation of our own publication suffered during the past year. The revenue was considerably below that of the previous year, but there was an offset in reduction of expenditure. Notwithstanding, it was still possible to say our circulation was quite in advance, proportionately, of the circulation prior to disruption. The Church, as it now stands, reports less than

half the membership that it had in 1924, whereas the circulation of the Record is in excess of half of what it was at that time. It would seem desirable, however, that the utmost effort be put forth in the interests of the Church, and particularly for the sake of the Budget, to increase the circulation, and the recommendation of the Record Committee, accepted by the General Assembly some years ago after the question had been referred to it, was renewed.

"Your Committee beg to state that so varied are local conditions and so widely different the methods employed that it can but suggest that the Assembly repeat its reiterated recommendation to congregations, that the Record be placed in every family and that responsibility for carrying into effect this policy be laid upon Sessions, urging that ways and means, in keeping with local conditions, be devised to that end."

The committee appointed to consider the overture from the Synod of Hamilton and London reported, and its recommendation was accepted, namely, that the overture be referred to the Committee on the Record.

The Board of Education

Dr. F. Scott Mackenzie submitted the report, which the Assembly accepted, with the following recommendations:

"That the resolution of the special committee of Assembly on recruits for the ministry, be endorsed and that the policy of the Church as far as possible should be that students for the ministry should be secured from the homes of our own people and that they should be trained in our colleges.

"Ministers and licentiates from other churches should be received by the General Assembly before being placed, even temporarily, in charge of congregations with a view to a call and permanent settlement.

"Presbyteries be instructed to make arrangements for student supply only for those students who have at least matriculation standing and are duly registered in one of our colleges as in preparation for the ministry of the Church."

Church Extension Board

As the Church has been unable through its General Board of Missions to undertake new work, the Church Extension Fund has also been limited in its undertakings, and for the same reason.

Twenty-one applications were made during the year to the Board for relief, either with respect to payment of interest or principal due or overdue, with some for cancellation of overdue interest. All of these were given careful and sympathetic consideration and such relief was given as the circumstances warranted and the Fund made possible. With an overdraft of $55,000 the Board is seriously crippled. The interest received from congregations indebted to the Fund fell far short of meeting the Board's interest charges on the bank overdraft. This warrants the Board in urging congregations to meet their obligations so that capital may be retained unimpaired. About $2,800 was repaid by congregations on account of principal.

The receipts for the year amount to $16,454.42. This includes a bequest of $1,000 from the estate of the late Mrs. Rebecca Beattie Buck of Brampton, Ont. The loans to congregations amount to $229,278. Allied to the Church Extension Fund is the Church and Manse Fund, which showed at January 31st, 1933, a balance in the bank of $7,067, while receipts were $7,836, making a total of $14,903. Under expenditure, loans to the amount of $3,216 are shown, and grants to the sum of $6,000. The outstanding loans for this fund amount to $156,800.

Formosa

The General Mission Board in its report to the Assembly, 1933, directed attention to the fact that a request had been made in certain quarters that a committee should be appointed to investigate conditions in the Formosan mission. Such a committee was appointed, and having inquired fully into all matters affecting the mission, laid before the Assembly this year their conclusions, namely, that there was no evidence of maladministration on the part of those responsible for the mission or of disloyalty on the part of the staff.

Answering an inquiry about two members of the staff, Dr. Gushue Taylor and Rev. Hugh MacMillan, if they were members of the United Church, the answer was given in the affirmative. By way of explanation, the Secretary of the General Board, Dr. Grant, expressed himself as follows:

"For nearly two years we discussed with the Foreign Mission Board of the Presbyterian Church the division of the Presbyterian foreign work, but without success. Later, when the matter was considered in conference between our Board and the Foreign Mission Board of the United Church, a division was agreed upon and this was confirmed by the Federal Commission, but with the distinct understanding that the adoption of the division should be without injury to the work or injustice to the workers. This explains the retaining under Presbyterian administration the services of Dr. Gushue Taylor and Mr. MacMillan. With respect to the property, the Federal Commission decided this should go with the field."

Stated Supply

Rev. Dr. Wardlaw Taylor, upon request of a commissioner for information as to the status and salary of ministers appointed as stated supply, submitted a written statement which he had prepared upon this question. It was agreed that Dr. Taylor be requested to send a copy of the statement to Clerks of Presbyteries and to have it inserted in The Presbyterian Record.

The Close

This is the record in the minutes: "The business being finished, the Moderator addressed the Assembly. The Assembly joined in praise, singing Psalm 122, verses 6

to 9 inclusive. The Moderator then led the Assembly in prayer, and afterwards said:

'In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly, and appoint another General Assembly of The Presbyterian Church in Canada to meet in the city of Montreal, and within First Church there, on the first Wednesday in June, in the year of our Lord, 1935, at eight o'clock in the evening.' "

The Moderator then closed the Sessions with the apostolic benediction.

SPECIAL

The Assembly voted Rev. Dr. Taylor an honorarium of $500 in appreciation of his eminent services in the preparation of the Book of Forms.

The Assembly accepted recommendations of the General Board of Missions that there should be no reduction in the minimum salary and that the remuneration for students for one year only should be $13 a week instead of $15, and that the reduction should be in favor of the Board, not of the field; that there be no further reduction in the Budget estimates for the year 1935-36 but that every possible effort be made to increase the givings of our congregations to the work of the Church; that when foreign missionaries are at home on furlough with salary paid in full and house rent provided, there be no children's allowance paid.

The General Assembly instructed the Committee on Correspondence to communicate with other Churches with a view to their sending a delegation to the Diamond Jubilee Assembly of The Presbyterian Church in Canada.

The Assembly agreed to a suitable celebration in 1935 of the Diamond Jubilee of the Church and the tenth anniversary of the solemn covenant (decision) made in Toronto in 1925, appointed a special committee, commended the preparation of literature, the holding of meetings, and congresses within the various Synods, the aim in all to be the spiritual refreshment of the Church, the promotion of brotherhood, and a great forward movement for relief from debt and fresh enterprise in the Church's work.

The Committee on Correspondence with Other Churches was instructed to take advantage of any opportunity to notify other Churches of these historical events, and the character and purpose of the celebration, in keeping with the traditional friendship of The Presbyterian Church in Canada with all denominations.

Deacons' Courts

Upon an overture from the Presbytery of Toronto this matter received attention and the following recommendation of the committee in charge of the matter was accepted.

That since Deacons' Courts have not been in any great use since 1878, and since the rules of the Church provides that any congregation so desiring may erect such a Court, we recommend that the General Assembly take no further action.

Young People's Rally

The Assembly gave its approval to the proposed Provincial Young People's Rally to which reference has already been made in the Record.

Board of Administration

An overture from the Synod of Toronto and Kingston calling for the abolition of the Board was, by instructions of the Assembly, sent down to Presbyteries to consider and report.

Men's Organizations

This matter was entrusted to a special committee for careful consideration and, following its report, the Assembly decided that steps be taken forthwith to develop a laymen's organization, that such development be in co-operation with existing organizations, with the effort to create such where none exists, that during the current year, elder commissioners attending Presbyteries and Synods discuss the activities of such organizations, that at the next General Assembly the Moderator call together elder commissioners representing the Synods and direct that they report progress during the year and submit recommendations. That the Record and other Church publications be asked to co-operate.

Entertainment

Three social functions found a place during the Assembly. The first was the reception tendered the commissioners and their friends by the Ministers' Wives Association of Toronto. This took the form of a lawn social on the grounds of the Deaconess' Home, with tea and a musical program.

The next was the drive about the city, when commissioners and their friends were the guests of the City Council. This concluded with tea on the University grounds.

The other social event was personal and was an expression of the hospitality of the Misses Clark of Knox Church, who entertained the commissioners at tea on the spacious grounds of their beautiful home. The guests assembled at tables set out under marquees on the lawn. Upon arrival they were received by Miss J. Mortimer Clark and Miss Elise Clark, and given a most hearty welcome. After supper brief addresses were made by the Moderator, Dr. Shortt, Rev. Dr. A. J. MacGillivray, Dr. Inkster, minister of Knox Church, and Rev. R. E. Knowles. The speakers expressed for the assembled com-

pany their deep appreciation of the thoughtful and generous hospitality of their hostesses, and to these Miss J. Mortimer Clark made a very gracious reply.

Record Overture

The Overture of the Synod of Hamilton and London with respect to the Record was referred to the Record Committee.

Montreal, 1935

The decision to meet in Montreal in 1935 was based upon a very hearty invitation from the Presbytery of Montreal and the minister and Session of First Presbyterian Church. This choice was specially fitting because it was in Montreal that the first Assembly of The Presbyterian Church in Canada, as constituted by union, met in 1875, and 1935 is the year of the diamond jubilee.

A Coincidence

A most interesting coincidence marked the arrival in Toronto of one of the commissioners to the General Assembly, Col. J. B. Mitchell, of Winnipeg, an elder in First Presbyterian Church. He arrived in the city on the morning of June 6th and after his arrival recalled that sixty years ago on that date he left Toronto as a member of the first contingent of the North West Mounted Police. On June 6, 1874 he and his companions entrained for Fargo, Dakota, which was the end of steel at that time. Thence they proceeded to Emerson, then known as Dufferin. Except for brief visits to the East, the whole of Col. Mitchell's life has been spent in the West. In later years he entered the service of the Board of Education, Winnipeg, as Commissioner of Buildings and Supplies. In that year when the police force was organized, Col. Mitchell said, the United States spent more on its efforts to maintain order among the Indians than our Federal Government spent for everything.

STATED SUPPLY

The recent General Assembly ordered that the following statement should be sent down to Clerks of Presbyteries and also published for the information of the Church:

Presbyteries have frequently placed upon their constituent rolls ministers acting as stated supply. In doing so, however, they have acted in direct violation of the law of the Church. Since 1875, it has been declared repeatedly that stated supplies are not eligible for a place on the constituent roll.

The office of stated supply is not provided for in our doctrinal standards. It does not create a pastoral relation within the meaning of the Westminster Form of Presbyterial Church Government. It has been recognized by our Church only as a last resort, an anomalous expedient reluctantly acquiesced in when some unusual difficulty makes any attempt at immediate settlement unwise. As such it has always been regarded as a temporary device, incompatible with the orderly working of our polity.

The Canadian Church endorses the declaration of the American General Assembly (1842):

"That the relation of stated supply which has grown up between many of our churches and ministers is unknown in our system, and tends to disorder and injury in many ways. The Presbyteries are therefore directed to supplant it, as far as possible, in all cases by the regular pastoral relation; and to discountenance it as a permanent relation."

The American Assembly of 1851 declared that:

"Churches having stated supplies only are not such churches as are contemplated in Form of Government",

so as to acquire the right of representation under that Form. The Assembly of 1869 directed Presbyteries:

"except in extraordinary cases, to decline to ordain young men to serve as stated supplies."

The office of missionary to people incapable of securing the regular supply of ordinances for themselves is recognized in our standards. Accordingly, it was agreed by our Assembly, with the consent of Presbyteries, to give missionaries laboring within the bounds of a Presbytery a place on the roll. But the Assembly of 1878 inserted the words:

"employed for one year or a longer period by Presbyteries in particular mission districts, with the sanction of the Assembly's committee,"

with the deliberate intention of excluding every other form of temporary appointment. As such it still stands in the latest form of the Act as to the constitution of Presbytery, that of 1927. Under it there is no place for a minister acting as stated supply.

Experience has shown that a free resort to the use of stated supplies is injurious to a settled ministry, regularly called and inducted. It makes for an itinerant ministry, and that the worst type of itineracy. Under it ministers are on the bargain counter.

T. WARDLAW TAYLOR,
Joint Clerk of Assembly.

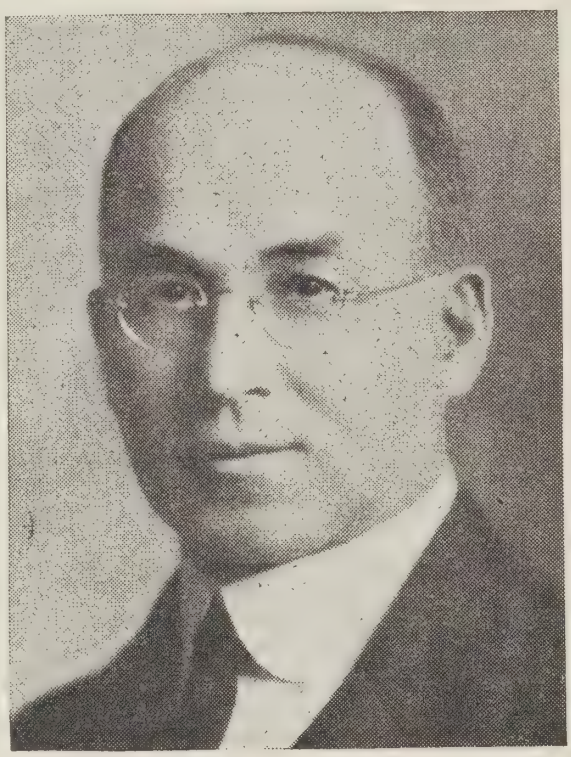
The great need of the Church and of the world is the preaching of Christ with conviction and passion.

When our young people go forth to the pioneer places of the world it is our duty to follow them, as far as in our power, with those uplifting and refining influences which belong to the Church.—Lord Mayor of London.

OUR PRESBYTERIAN HERITAGE

By Rev. Frederick W. Loetscher, D.D., LL.D., Professor of Church History in Princeton Theological Seminary, Princeton, N.J., U.S.A.

I DEEPLY appreciate the honor and privilege of speaking to you on this occasion. As a teacher of church history, I have been keenly interested in the ecclesiastical affairs of your country, especially those of the last two decades; and as a Presbyterian by birth and by conviction, and as an observer whose views have been confirmed not only by what he has read concerning these recent events, but also by what he has seen in some of your parishes, I cannot but admire the wisdom, the fidelity, and the courage with which your Church met the grave crisis thrust upon her nine years ago. I rejoice in the confidence that I may feel quite at home in your presence here this afternoon; and while I may not be able to realize my wish that — to use Paul's words—"I may impart unto you some spiritual gift to the end ye may be established," I am sure that the hope expressed in the remainder of that verse will be fulfilled: "that I with you may be comforted among you, each of us by the other's faith, both yours and mine."



REV. F. W. LOETSCHER, D.D., LL.D.

"History," it has been said, "is the handmaid of Providence, the priestess of truth, and the mother of wisdom." And certainly, if our indebtedness to the past is at all times a profitable theme for meditation, a gathering like this is peculiarly fitted to give us an inspiring sense of the mighty communion of the saints of bygone days as well as of our own, and to impress upon us the value of that legacy of Christian faith and toil and aspiration which the same benign Providence that nurtured your Church and mine in their infancy has bequeathed to us, and still preserves for us, as our most cherished spiritual possession.

Our Presbyterian heritage is both vast and varied. Large portions of it we hold in common with our fellow Christians of every name and of every age. For the taproot of our organic life can be traced through Protestanism, through the Medieval and the Old Catholic Church, clear down to the original band of Apostles. But the distinctive features of our denominational history date from the Reformation, that great revival of evangelical religion in the sixteenth century, that was destined to become the chief creative and directive force in the making of our modern world. To Martin Luther belongs the imperishable honor of having pioneered this revolution against the despotism of the papacy. Pondering his own experience of the grace that is in Christ Jesus, and realizing how his own conscience had become bound by the Word of God, he dared to make Holy Scripture, without any mediation by the Church as witness or interpreter, his supreme and final authority for faith and conduct. He made his conception of the Bible the formative principle of all our Protestantism: the sacred volume that for a millenium had been only the priest's book, now became the professor's book, and then the preacher's book, and finally the people's book, — the book of books for all mankind. But it was John Calvin, that consummate theological genius and ecclesiastical statesman, the most commanding if not the most genial and attractive figure of the sixteenth century, who more than any other leader of that age so rich in great men, organized the Reformation as a whole and consolidated its benefits for his own and succeeding generations. As Principal Cunningham has said of him: "But whether we look to the powers and capacities with which God endowed him, the manner in which he employed them, and the results by which his labors have been followed,—or to the Christian wisdom, magnanimity, and devotedness which marked his character and generally governed his conduct, there is probably not one among the sons of men, beyond the range of those whom God miraculously inspired by His Spirit, who has a stronger claim upon our veneration and gratitude . . . . Calvin," he adds, "is the man who, next to St. Paul, has done most good to mankind."

Whatever discount these words of praise may need, in your judgment or mine, certain it is that the great family of Reformed

Churches, now flourishing on every continent and forming in the aggregate the largest and most influential group of Protestants on the globe, owe not only their origin but also their characteristic excellencies to that system of thought and life that we call Calvinism. Your Church, like mine, has been chiefly indebted to the Presbyterianism of Scotland, England, and Ireland; but that is only another way of saying that we, like nearly all other bodies belonging to the world-wide sisterhood of the Reformed Churches, have our main rootage in Geneva. If, therefore, we would rightly evaluate our Presbyterian heritage, we must understand the real genius of Calvinism.

A Definition

What, then, is Calvinism? Suffice it to say, it is essentially that body of ideas—theological, religious, moral, social, and political—which Calvin himself set forth for the first time in scientific and classic fashion in his immortal *Institutes*, and which ere long dominated, as in most instances it still does, the organic development of the Reformed Churches. Its basal truth, as he conceived it, is simply the biblical doctrine of God: "In the beginning, God"; God at the centre, God at the circumference of all being, and God everywhere between; God in His incomparable perfections; God in His absolute dominion over all His works; God in His wondrous mercy to fallen man. From this point of view Calvin is of course not the founder but only the chief exponent of Calvinism. Its organizing principle was clearly apprehended, long before the Reformation dawned, by men like Wyclif, Anselm, and Augustine, to say nothing of Paul and Isaiah and Abraham. As my late colleague, Dr. Warfield, has defined the Calvinist, he "is the man who has seen God, and who, having seen God in His glory, is filled on the one hand with a sense of his own unworthiness to stand in God's sight as a creature, and much more as a sinner, and on the other with adoring wonder that nevertheless that God is a God who receives sinners." I have said that Luther made the Bible, for himself and for all Protestants, the supreme authority for faith and conduct. But it was Calvin who most thoroughly applied this standard and most effectually purged the traditional teachings of the Church of their antiscriptural elements. He was not primarily a speculative but a biblical theologian, resolutely refusing to go beyond what is written, but determined above all things else to let God as He has revealed Himself in His Word be God to him in all his thinking, feeling, and doing. Here, then, is the seed-thought, the germinal idea—living and life-giving — that makes Calvinism the most adequate and influential interpretation the Church has yet received of that Gospel of the grace and glory of the blessed God that is enshrined in the Word of the Lord that liveth and abideth forever.

Let us now survey our heritage somewhat more in detail and see how this fundamental principle has exerted its characteristic influence upon the thought and life of the Reformed Churches. I can, of course, only allude briefly to some of the most important facts. A few specimens must suffice to show the quality and the value of this noble fruit.

Confessions

I. I mention, first of all, our Calvinistic Confessions of faith.

Our venerated fathers believed that the Church, to discharge her prime duty of bearing witness to the revealed truth of God, must have a creed,—a clear, definite, and authoritative message. This notion, it is true, is rather unfashionable in many quarters to-day; even, I regret to admit, among some who pride themselves on being Presbyterians. But we do well to remember that a creedless Christianity is a contradiction in terms, bound soon or late to find its logical consequence in a Christless Christianity.

I have no disposition to magnify unduly the importance of the Reformed Confessions of the sixteenth and seventeenth centuries. I am well aware that because of their original limitations and imperfections, most of them have had to be amended from time to time both by reductions and by additions. And no doubt, as further light breaks forth from the old but ever new Word of God, other changes will have to be made. But we are in many ways spiritually poorer than we ought to be, because we fail to do justice, in our theological confusion and bewilderment, to those great doctrinal principles that have ever been the root and trunk, nay the very sap and life, of our historic Calvinism.

The very number of these Confessions—over thirty in all—is highly significant. For whereas Lutheranism was confined almost exclusively to the Germanic and Scandinavian peoples, Calvinism became dominant in nearly all the rest of Protestant Europe and its colonies; and while the former produced, strictly speaking, only a single Church and a single Confession, the latter created a multitude of Churches and Confessions,—all reflecting an unmistakable family likeness, but each revealing its individual and distinctive character.

By common consent the Westminster Standards are the ripest credal product of that age so remarkable for its theological genius. Better than any other formularies ever composed, they unfold to us, and guarantee for us, the truly theistic view of the natural and spiritual worlds; the meaning of religion at the height of its concep-

tion; and evangelicalism in its greatest purity. Nowhere in the history of Christianity have the doctrines of sin and grace been proclaimed with more thoroughness, circumspection, and precision, against those two basal perversions of the Gospel that are continually menacing the Church from within: the clericalism that would condition salvation on the activity of a man-made priesthood; and the humanism that, however much it may honor the name of Christ, robs him of the glory of his Saviourship by denying either the necessity or the sufficiency of his atoning work. "What is the chief end of man? Man's chief end is to glorify God, and to enjoy Him for ever"—there, in the very first question and answer of the Shorter Catechism, we have a convincing proof of the spiritual insight and wisdom of those celebrated divines. Truly they were men who had entered into the biblical secret of the Lord, and who, having beheld God in His glorious majesty, felt constrained to bear witness to what they had seen and heard of the Word of truth and grace and life.

Church Government

II. I name as a second notable feature of our Reformed Churches their polity and government.

Though Calvin was prevented by untoward circumstances from fully carrying out his ecclesiastical principles in Geneva, and though in the exercise of discipline he made the mistake of continuing the medieval tradition of allowing and indeed requiring the civil power to punish heretics even to the extent of inflicting a capital sentence, nevertheless his contributions to church government were in several particulars original, and in their totality they have attained an epochal significance. He regarded the Church as the communion of the faithful, with Christ as the only Lawgiver and Lord. He held that under God the people are the source of all power, and that no one may bear rule over them save by their express consent. He honored the State as a divinely appointed institute with independent jurisdiction over civil and secular affairs. But he insisted that the Church has her own realm of religious and moral interests, and that in this sphere she is supreme. In these ideas he was, of course, only treading in the path that Luther and Zwingli had prepared for him. But in the boldness and fidelity with which he championed the autonomy of the Church in her own inner life is to be found the explanation of the striking fact that every Church in Protestant Christendom to-day that enjoys any measure of real freedom in performing her task owes that freedom to John Calvin and those followers of his who everywhere inscribed on their banners the words: "God the only Lord of the conscience, and Christ the only Head of the Church." In particular, Calvin stood, as no earlier Reformer had done, for the parity of the clergy as against every hierarchy whether papal or prelatical, and for the right of the Christian laity through their chosen representatives to share in the government and discipline of the Church, not only in local congregation but also in synod and council. It was thus that he vindicated for the long-extinct ruling elder his legitimate place and function alongside of the minister in the consistory and in the higher judicatories.

In creating this essentially republican polity, Calvin builded far better than he knew. Though neither he nor his spiritual descendants for generations—not even the Westminster divines—could altogether deliver the Church from the overlordship of the State, our Reformed Churches to-day the wide world over are achieving their spiritual independence and realizing that ideal which in our Western hemisphere my own denomination has had the honor of having been the first to embody: "A free Church in a free State." And not only so, but if we would guage aright the historic influence of our polity, we need to remember that to-day virtually all Protestant Churches are becoming Presbyterian, not indeed in name, but as regards the substance of ecclesiastical rule by councils of ministers and lay representatives of the people.

Worship

III. Closely connected with their doctrine and with their polity, the Reformed Churches developed a third distinctive feature—their public worship.

As a matter of course, all Protestants from the very beginning realized the need of purifying the services of the Papal Church. The frequent omission of the sermon; the introduction into what was read, sung, and preached, of much that either had no foundation in the Word of God or was directly opposed thereto; the alleged miracle of the propitiatory mass; the idolatrous veneration of angels, and of saints and their relics; the unconscionable abuses growing out of the idea that religious exercises are meritorious acts by which one can obtain the divine favor; these evils, and others too numerous to mention, excited the hostility of all Evangelicals. Moreover, the spokesmen of reform were of one mind in insisting that the services of the sanctuary should be in the vernacular, and that the preaching of the Word of God should be the central and main task of the minister in the conduct of public worship. But here again the Calvinists went far beyond the Lutherans. For while the Lutherans would reject nothing in the ancient ritual that was not repugnant to some express statement of the Bible, the Calvinists would

neither retain nor introduce anything that could not be supported by explicit scriptural authority. Accordingly, the Calvinists greatly reduced the number of the sacred festivals of the church year. Moreover, while the Lutherans continued to use the more material arts of painting and sculpture, the Calvinists frowned upon this practice, but in turn gave generous recognition to the more spiritual arts, poetry, oratory, and music. As regards the last, they believed that music, unaccompanied by words, or lacking association of ideas, can produce only sensuous reactions, be they of a nobler or a baser sort; that feeling is indeed a necessary factor in motivation, but that if it is to move the soul Godward, it must be brought under the control of suitable thoughts, that is to say of language adapted to awaken truly religious affections as distinguished from nondescript emotions. They maintained that only when music is content to be the willing servitor of sacred words, clearly conveyed to the understanding, can she make her worthiest contribution to worship, but that then she has the peculiar glory of enabling the aspiring soul to offer to God the fullest devotional response of which man is capable. Likewise, in the administration of the sacraments, special pains were taken that no alien elements whatever should obscure their biblical significance as means of grace. According to the Reformed faith, the sacraments are not intended to produce artistic effects, and to celebrate them with such a purpose in view is to mar their religious import. They are symbolic, not aesthetic, aids to worship. Like the divine Word, of which they are signs and seals, they have been given to us, not to excite our sensibilities or gratify our taste for the beautiful, which is the proper purpose of art, but to make spiritual truth feed the mind, guide the conscience, quicken devout affection, and confirm the will in its submission to God. No doubt, the later Puritans made the church services needlessly austere and barren of appeal to the imagination and the feelings. They might well have made more generous use of available musical auxiliaries, both instrumental and vocal, and especially of those liturgical treasures of earlier times which Calvin himself found it desirable to retain. But these defects are now quite generally recognized by our Churches, and much is being done to secure greater variety, dignity, beauty, and spiritual effectiveness for our corporate worship. Only, let us abide loyal to that basal principle that here underlies our whole Presbyterian tradition: "God is Spirit, and they that worship Him must worship in spirit and truth."

Education

IV. I have spoken of the doctrine, the polity, and the worship of our Churches, and now I would emphasize their contribution to education.

This noble cause has always made a powerful appeal to our constituencies for two reasons. On the one hand, there is Calvin's celebrated doctrine of common grace: that all nature, as God's handiwork, is but the embodiment of His ideas, as all history is but the unfolding in time of His eternal purpose, and that therefore all science must ultimately find in God Himself its unifying principle. And on the other hand, there is the practical consideration that piety without learning is in the long run about as dangerous as learning without piety. Roman Catholic Christians may be content to let the clergy decide for them all questions of faith and conduct. But Protestants have ever insisted on the right of private judgment. Here again, therefore, due praise must be rendered to Luther and Melanchthon for their pioneer efforts in educational reform and reconstruction. But again we say that it was Calvin who gave the enterprise the promise and potency of its epoch-making influence. In 1558 he established his famous Academy at Geneva. It had 600 students the day it opened, and before his death the number increased to 1,500. He secured able assistants at home and abroad, and presently there was no school in all Christendom that stood higher in the public esteem. Through its graduates Geneva became the vital centre of the Reformation in western Europe, and the evangelical cause obtained a universality comparable to that of the gigantic system of the papacy itself.

Our Presbyterian Churches by their very system of doctrine, their type of worship, and their form of government that demands intelligent participation by the laity in the administration of ecclesiastical affairs, have necessarily required lofty standards of clerical training and culture, and exalted the teaching function of the ministry not only in the sermon and the mid-week lecture, but also in the catechetical class and the Sunday School. They have not been builders of cathedrals, but they have been builders of colleges. Indeed, in all our denominational life there is probably no more inspiring chapter than that which records our ever-expanding work of establishing institutions of higher learning to be nurseries of sound knowledge, pure religion, and wholesome morals. In my own land we are wont to say that our nation-wide public school system is the most important and creative of all our American ideas. And you know as well as I do that this incomparable boon has come to us from Calvinistic Scotland and Holland. "Calvin," says a high authority, "was the father of popular education,—the inventor of the system of free schools." What is true of your Presbyterian forefathers, is

likewise true of the Puritans of New England, the Huguenots of the Carolinas, the Dutch Reformed of New York, the German Reformed of Pennsylvania, the Scotch-Irish of our mid-Atlantic colonies,—they "all brought the Church, the Bible, and the school with them." That is why our Presbyterian heritage—

"Ne'er dreads the skeptic's puny hands,
While near her school the church spire stands;
Nor fears the blinded bigot's rule,
While near her church spire stands a school."

Civil Liberty

V. And this leads me to say a word about our Churches in their relation to the development of civil liberty.

The fact is as obvious as it is familiar that ever since the Protestant revolt against the papacy, the nations that have achieved and enjoyed the largest measure of political freedom and self-government have been those which have been most fully brought under the influence of Calvinism. The reason is not far to seek. For Calvinism intensifies to the utmost those principles of revealed truth that are bound to make men free: the fear of the only true and living God that casts out from the heart all other fear; the divine grace that humbles all sinners alike before the face of the Eternal and offers salvation to all upon exactly the same terms; the idea of predestination that exalts the lowliest believer with a sense of his high calling in Christ Jesus, and sustains him even under the scorn and contempt of earthly superiors and against the buffetings of adversity; the teaching that God alone is Lord of the conscience, and that while the civil magistrate is to be obeyed in all his lawful commands as a minister divinely appointed to serve the public good, he is to be resisted and, if need be, deposed, if he violates the Christian's supreme obligation to God. Bancroft, analyzing Calvinism as a political influence, says that it "lifted the individual above pope and prelate, and priest and presbyter; above Catholic Church and national church and general synod, above indulgences, remissions, and absolutions from all mortals, and brought him into immediate dependence upon God." Here then, we affirm, is the logic that made kings tremble on their thrones and wrested human freedom from the grasp of the oppressor. It put iron into the blood of the Huguenots; it inspired the Netherlands to wage and to win their momentous fight for freedom; it shaped the fortunes of Church and State in the Palatinate, in Hungary, in Moravia, and in Transylvania; it gave the land of Knox a Kirk than which no communion has a more splendid roll of heroes and martyrs; it nerved that illustrious Calvinist William of Orange to carry through "the glorious Revolution" of 1688; it moulded the Puritanism of England and New England and in turn made it, especially after America achieved her independence, the fruitful mother of representative popular governments that brought and are yet bringing human freedom to honor and triumph in many lands. No wonder John Richard Green goes the length of saying: "It is in Calvinism that the modern world strikes its roots; for it was Calvinism that first revealed the worth and dignity of man. Called of God, heir of heaven, the trader at his counter, and the digger in his field, suddenly rose into equality with the noble and the king." The story is told that when Calvin was once upbraided for having no children of his own, he proudly answered: "Children,—I have them by the thousand in all the Christian world." Those words were true then, and they are true to-day in a far larger sense. Millions who know nothing of the man and his work are spiritual sons of his and heirs of his principles of religious and political liberty.

Evangelism and Missions

VI. I am impressed by still another feature of our noble heritage, when I consider the evangelistic and missionary achievements of our Churches.

I would make no invidious comparison between our own and other denominations. But when the familiar dictum, that Presbyterians render their best service in settled communities, is construed, as it often has been, to disparage their evangelistic and missionary work at home and abroad, we may be pardoned for appealing to the testimony of history to refute the misrepresentation.

I shall not stress the fact that to Calvin and Admiral Coligny belongs the credit of having inspired the first Protestant foreign missionary enterprise, the expedition to Brazil in 1555; for the venture proved unsuccessful, and the frightful religious wars in the Europe of those days long prevented the renewal of any endeavor to do justice to the terms of the Great Commission of our Lord. But a new day dawned when the command of the seas passed from Spain and Portugal to Britain and Holland. The Protestant settlements then made in your country and mine became the providential agencies for the most remarkable expansion of Christianity since the break-up of the Roman Empire and the conversion of the tribes that lived beyond its borders. In our own colonies the first half of the eighteenth century was marked by the Great Awakening. It extended all the way from Maine to Georgia, and proved to be the most beneficent revival of evangelical religion we have ever had. It stimulated evangelistic zeal

along the entire frontier; it added large numbers to the Churches in nearly all communities; and it mightily advanced educational and philanthropic activities. And the point I would emphasize is that this great spiritual movement had no more ardent supporters than were the ministers and members of the Presbyterian Church. The time would fail me to speak of the Tennents, the Blairs, and the Brainerds; and of Samuel Davies, who labored with apostolic fidelity and success in Virginia, as the founder of mission stations, the champion of freedom, and the friend of learning, till he was called to the presidency of the College of New Jersey. And coming down to a later day, we can never witness the unfolding of that vast scheme of colonization by which Canada and the United States propagated their Churches and their other institutions from the Atlantic to the Pacific, without recalling with pride and gratitude the achievements of our ever-growing list of Presbyteries. Never has there been a home mission field of greater magnitude or more promise for the development of the kingdom of God on earth. The story of the winning of these western lands for the Gospel is a signal demonstration of the Calvinistic doctrine of the perseverance of the saints. And in foreign missions, though like all our sister Churches we have reason to lament that we have not accomplished more, we have at least the satisfaction of knowing that our Presbyterian bodies surpass all others in their gifts to this cause, and in particular that the Church which I have the honor of serving has the unique distinction and privilege of discharging her far-reaching responsibilities by actually confronting every one of the great non-Christian religions, and preaching the Gospel on more continents, and among more nations, peoples, and tongues, than any other evangelical Church in the world. The advance in foreign missions is the most noteworthy fact in the history of Christianity since the dawn of the nineteenth century, and it is with thankfulness to God that we Presbyterians may contemplate our several parts in making our countries, which in colonial days had to be evangelized from Europe, the strongest bases of supply and support for the world-wide missionary work of to-day.

A Characteristic Life

VII. We have passed in review some of the salient traits and outstanding achievements of our Presbyterian and Reformed Churches: the faithful witness of their Confessions to the pure Gospel; their republican form of government; the simplicity and spirituality of their public worship; their contribution to the cause of education; their promotion of religious and civil liberty; their evangelistic and missionary labors at home and abroad. But we see our splendid heritage at its best, only when we come, last of all, to the synthetic view that regards the life of these people, not in its separate phases, but in the sum of its qualities and the totality of its influence.

We would not deny that at times, especially in Calvin's day, and in the age of the Puritans, their ecclesiastical discipline was rigorous to a fault, and that some of the arts, and many pleasures, and other legitimate human interests were not properly valued as tokens of God's goodness and grace. But let us least remember that their object, as Principal Fairbairn has so well reminded us, was to make the Church "not simply an institution for the worship of God, but an agency for the making of men fit to worship Him." And certainly thus far at any rate no respectable critic has denied that Calvinism has always made strong men and noble women, able to do and to bear, to struggle and to overcome, and to sacrifice self in behalf of worthy ideals. As Henry Ward Beecher, hardly a friendly judge, has declared: "There is no system in the world which equals Calvinism in intensifying to the last degree ideas of moral excellence and purity of character." If ever and again it has seemed cold and passionless, it has nevertheless entered genially and vitally into the hearts of multitudes, enlarging their conceptions, elevating their purposes, strengthening their morals, and giving firmness to the public as well as to the individual conscience. It has played an influential rôle in fostering such homely economic and social virtues as diligence and industry, frugality and thrift, honesty and sobriety,—qualities that largely explain the more abundant material prosperity and the higher moral welfare of the nations that have understood the Genevan's doctrine that in our daily work we may honor God as much as in our worship of Him in the sanctuary. And we may also with confidence maintain that the beneficiaries of our Reformed faith have been marked, at least as much as any other bearers of the Christian name, by their love of truth and righteousness, their devotion to duty, and their reverence for God and His Word. As faithfully and as successfully as members of any other Church of any age, they have exemplified the spiritual wisdom enshrined in that deep and searching declaration of one of our standards: "truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, 'by their fruits ye shall know them.' "

Our Accounting

Such, my friends, as I conceive it, is our glorious Presbyterian heritage. And with such traditions behind us, what account shall we give of our stewardship in this new

day, which is God's gift to us, and not His gift only, but also His test of our fitness to be the heirs and executors of such a past? On every hand we see the mournful evidences of the disillusionment that the World War has brought us. Our pride has been laid low; our confidence in our material resources has been shattered; our self-sufficiency has been undermined by the sense of our intellectual meagerness and spiritual incompetence. We are encompassed by the tides of a naturalism that affects all science, philosophy, history, politics, and religion. There is that neo-paganism that with all its glitter and respectability is more hostile to evangelical Christianity than is the gross idolatry of darkest heathenism. And there is that new theology that still delights to use the language of Zion but that

"Palters with us in a double sense
That keeps the word of promise to our ear
And breaks it to our hope."

We are suffering from two fundamental spiritual poverties—the faded sense of the holy majesty of the only true and living God, and the all but vanished sense of sin. It is no wonder that our age, distraught by its very knowledge, impatient of creeds and dogmas, intolerant alike of human and of divine authority, is directing its heaviest artillery of unbelief against Calvinism as the strongest citadel of supernatural revelation and redemption. And as Professor Henry B. Smith prophesied a generation ago: "One thing is certain,—that infidel science will rout everything excepting thoroughgoing Christian orthodoxy." Let us, then, resolutely accept this challenge. For of a truth it is none other than the voice of God calling to the Church of our day: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." And let us be of good cheer. For Calvinism can no more perish from the earth than sinful man can lose his sense of dependence upon God, or the Almighty can abdicate his throne of universal dominion. Let us, then, confidently take up the task He is laying to our hands, and let us put our trust, not in ourselves, but as our fathers did, in Him to whom alone belongs the sovereign prerogative of quickening men into newness of life and making them able and willing to do His good pleasure; and with all the ransomed hosts on earth and in heaven let us ascribe to Him, to whom alone they are due, all blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, and say: "Alleluia, for the Lord God omnipotent reigneth."

If our faith means faith that God forgives, if He forgives you, why not feel forgiven?

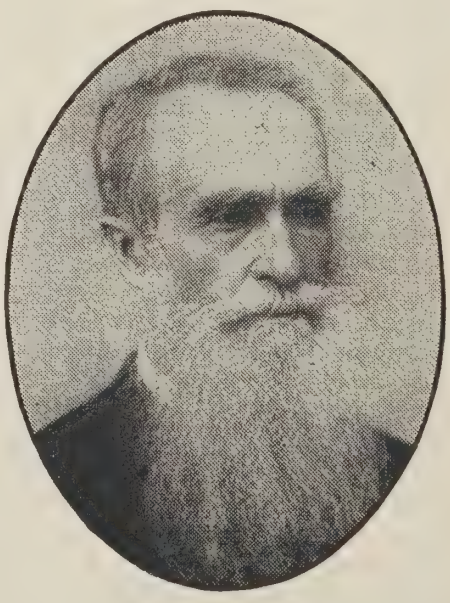
Among the Churches



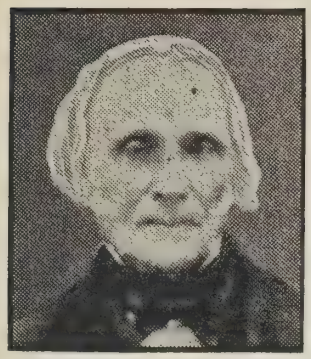
FRASER CHURCH, TOTTENHAM, ONT.

Fraser Church celebrated its centennial recently, the special services extending over two Sabbaths, on the first of which the pulpit was occupied by two former ministers, Rev. H. D. McCuaig of Gananoque, who preached in the morning, and Rev. J. N. McFaul of Milton in the evening. On the Monday evening following the opportunity for the renewal of friendship and a social gathering was provided by holding a garden party.

On the second Sunday the services were conducted by Rev. D. I. Ellison, formerly of Runnymede Church, Toronto, and grandson of the man in whose cabin the church was begun, who dispensed the communion. Many were in attendance, specially former members, some driving from Toronto and other places at a great distance. The occasion was memorable indeed, for in the spirit of gratitude those who had toiled and labored for the cause of God there were remembered and the congregation, catching the inspiration of the past, now bends its energy to make the second century of its history more effective than the past. The present



REV. DR. WILLIAM FRASER.



JAMES ELLISON.

minister is Rev. W. T. Cranston. Under his care the work is progressing most encouragingly.

Organization was in part effected in 1834 and in the following year under Rev. Dr. Wm. Fraser this was completed. The actual beginning of work was in 1822 when Rev. Wm. Jenkins of Richmond Hill paid a visit to that neighborhood and was made welcome to the log cabin of James Ellison. Perhaps the first service of worship of any kind held in South Tecumseth was conducted in that cabin. From this grew a very substantial congregation which to-day is carrying on its work vigorously.

To the working force of the Church the congregation contributed by sending six young men to take their places in the active work of the ministry, Rev. John Austin, Rev. Thomas Atkinson, Rev. James Gilchrist, Rev. John Gilchrist, Rev. W. T. Ellison, and Rev. D. I. Ellison. The last two were grandsons of the man in whose cabin the first service was held.

For nearly sixty years the church was known as Ellison's Church. In 1892, however, in honor of the missionary who developed the congregation to goodly numbers, it was called Fraser Church.—Com.

New Liskeard, Ont.

Following a three-year course of study Rev. M. E. R. Boudreau, minister of St. Andrew's Church, obtained the degree of S.T.D. (Doctor of Sacred Theology) in the Graduate School of Theology, Temple University, Philadelphia. Dr. Boudreau is a graduate in Arts of Queen's University and in Theology with the degree of B.D. of Knox College, Toronto. The theme of his final thesis was, The Administration of the Elements in the Sacrament of the Lord's Supper. In this thesis Dr. Bourdeau traced through the history of the Christian Church in its various branches the mode of administration of the bread and wine in the various liturgies, Coptic, Ethiopic, Roman, etc.

Vancouver, B.C.

A long and faithful career of service in the W.M.S. was recognized when Central Church Auxiliary paid tribute to Mrs. W. J. White, Honorary Provincial President and a devoted worker in the W.M.S. of The Presbyterian Church in Canada for fifty years. She was first a charter member of the Ottawa Presbyterian Girls' Mission Band, then an officer of the first W.F.M.S. auxiliary organized in the Ottawa Presbyterial, and from 1900 until 1914 an officer in Westminster Presbyterial. Since amalgamation Mrs. White has held office continuously in the Provincial. Rev. Dr. E. D. McLaren, on behalf of Central Auxiliary presented Mrs. White with a beautifully embossed fountain pen suitably engraved and spoke of her true devotion in all Christian work. Mrs. James Herd, Provincial President, Mrs. J. A. McPherson, Presbyterial President, and Mrs. A. H. Middleton, Vice-President of the Auxiliary, presented greetings to Mrs. White from their respective organizations and Rev. J. M. Macgillivray extended personal greetings. Flowers were presented to Dr. MacLaren for Mrs. McLaren, who was unable to be present.—Com.

Halifax, N.S.

Knox Church had its beginning in a Sunday School organized in the fall of 1926. In May, 1927, it had expanded to a full congregation, with Rev. H. L. Bennie as the first minister. The congregation worshiped for a year in the old Baptist Temple, then moved to the Oddfellows Hall, and continued there for three years. Now, as indicated in the columns of the Record previously, they have a church of their own and practically free of debt. This was opened early in 1933 and the first anniversary was observed recently. The minister is Rev. T. O. Hughes, formerly of Winnipeg. At the morning service a beautiful maple communion table, the gift of Mr. and Mrs. Robt. McAlden, in memory of Mrs. McAlden's father, the late Pipe-Major Robert Thompson, was dedicated. The carpet under the table was the gift of a granddaughter of Mr. Thompson, Miss Annie Cameron Thompson.

Toronto, Ont.

Knox Church lost recently a very valued and old servant, in the person of Mr. John Duncan, who died in his ninety-first year. For more than sixty years he was associated with Knox in various offices, Deacon, Elder, Trustee, Treasurer, and Clerk of Session. In his early days Mr. Duncan was a telegraph operator on the old Northern Railway and received the message telling the disaster of Desjardins Canal in 1856, when forty persons were killed. In 1864 he was called upon to relieve the operator at the small station of St. Paul's near Stratford. That operator was none other than the late Thomas A. Edison, the inventor. Speaking in tribute to Mr. Duncan, Dr. Inkster said, "He was a man of strong principle, high honor, strict integrity, and great natural ability. He was a man who loved the Lord, God's House, and the Bible. It was always a pleasure and an inspiration to visit him."

Oshawa, Ont.

The congregation of Knox Church, having worshiped in a public hall for about two years and then in the basement of the present building for about six years, has definitely concluded, in view of the better outlook in business and the rapid growth of the congregation, to proceed with the completion of its building. The minister is Rev. D. Parry Jones. The congregation is specially enthusiastic over the completion of its building enterprise and looks forward to the occupation of its new church home in a very short time and with the minimum of debt. The outlook financially is very encouraging, subscriptions being generous and general. The special event marking the beginning of the second part of this church's undertaking was the laying of the corner stone by Rev. Dr. J. S. Shortt, Moderator of the General Assembly on June 14th. This ceremony took place on the evening of the last day of the Assembly, and was the first official act of the Moderator. Quite a company of speakers were present from Toronto and elsewhere. The minister presided, and devotional exercises were conducted by Dr. Harvey Carmichael of Whitby, and Dr. Rochester. The service of song was under the care of the choir directed by Mr. Gilchrist. Addresses were delivered by the Moderator of the Assembly, Rev. N. R. D. Sinclair, Moderator of the Synod, Dr. Allan S. Reid, Dr. Rochester, Mr. W. E. N. Sinclair, K.C., M.P.P., Mayor of Oshawa, Rev. J. A. Mustard, Rev. J. B. Skene, and Rev. J. S. Patterson, Rector of Christ's Church, Oshawa. The building is planned to seat about 500.

Toronto, Ont.

The question of a special contribution to the Budget deficit was discussed by First Hungarian Presbyterian Church, and the decision arrived at to canvass the congregation. The membership is 57 and the proposal was to secure if possible $1.00 per member. The result was an offering of $35.50, a cheque for which was sent to the Church Treasurer. This amount represents the limits of the resources of the congregation and it constitutes therefore an example for others in better circumstances.

Thorburn, N.S.

"Lovely and pleasant in their lives and in death they were not divided."

This saying does not perfectly apply, but almost.—Ed.

Mr. Daniel A. Johnstone and Mr. W. A. Fraser passed away on April 24th and May 6th respectively. These men were ordained to the office of elder in the Thorburn, N.S. Church forty years ago next November 4th, and until the time of their death discharged their holy duties faithfully, and adorned their office with the dignity of their lives. Rev. A. A. MacLeod, Ph.D., was the minister who ordained them. It was marked as a co-incidence that these men were ordained the same day in the same church, the same age (seventy-two) and together all their lives, should pass away within two weeks of each other.

Inverness, Que.

St. Andrew's Church laments the death of one prominent in its service, and a lifelong member, Mr. James Dempsey, a member of Session.

LEGACIES

The Presbyterian Church in Canada is a beneficiary under the will of the late Robt. Osborne of Toronto. It is the residuary legatee in an estate of $11,145 subject to a life interest payable to his daughter, Mrs. Florence Bennett.

Mrs. Lamoreaux of Hamilton bequeathed to Central Presbyterian Church, $11,666, and to the Hamilton Presbyterian Church Extension Union the sum of $5,666.

FROM THE MARITIMES

The Truro-Wallace Presbyterial of the W.M.S. (E.D.) met recently in annual session in the Masonic Hall at Wallace with Mrs. Robt. Fulton of Truro, the President, in the chair. A very creditable financial statement was presented by Mrs. R. S. Hennessy, showing receipts amounting to $924, all of which had been forwarded to the Treasurer of the Eastern Division. The organization embraces twenty-four auxiliaries with a membership of 320 and 186 subscribers to The Message. The report of the Home Mission Secretary, Mrs. Ira Hayman of Truro, indicated that the Society had taken a large part in relieving distress, clothing and other useful articles having been sent to mission fields from Amherst, Earletown, Eastville, The Falls, Kennetcook, Oxford, Pugwash, Tatamagouche, and Truro. The President urged a less pessimistic and more evenly-balanced view of things in the Church with special consideration of its opportunities for service, saying, "We may have less to live on but we have not less to live for." The Home Mission task of The Presbyterian Church in Canada was presented by Rev. C. Ritchie Bell, St. James Church, Truro, N.S., and the opportunity of hearing of our work in an important field overseas was presented by the presence of Rev. Luther Young of Kobe, Japan, who tersely referred to success there when he said "We have had the privilege of seeing growth and advancement and men and women become new creatures in Christ Jesus."

The life and work of a devoted woman and a beautiful character was commemorated when tribute was paid to the late Miss Jean Wallace McCullough of Truro, the members standing during this tribute.

CENTENARIES

A number of congregations of late observed with appropriate services the one hundredth year of their history or a date beyond that limit. St. Andrew's Church, Newmarket, Ont., of which the minister is Rev. D. McIntyre, D.D., has a history of more than a century. Although organization dates only from 1834, records indicate that work was entered upon very much earlier. In 1813, Col. Graham bequeathed to the church a piece of land covering forty acres, and visits by various ministers are recorded. In 1834, however, the combined congregations of Newmarket and King applied to the General Assembly of the Established Church of Scotland for a minister. The Assembly responded by sending Rev. Henry Gordon, a graduate of Edinburgh in Law and Theology. He arrived in Newmarket in 1834 and was immediately inducted. One name of note appearing in the list of those who ministered to the congregation is that of George Leslie Mackay, then a student, who served in 1871 and whose name is so well known as our pioneer missionary to Formosa. The present church was dedicated on February 28th, 1875, by Rev. Wm. Caven, Principal of Knox College.

In observance of the centenary the Moderator of the General Assembly, Dr. J. S. Shortt, preached morning and evening on the first Sunday, and during the week various aspects of the Church's work were presented by representatives of the departments in addition to a lecture on Palestine, a conventicle, and an organ and song recital. Rev. H. F. Thomas and Rev. J. B. Cunningham officiated on the second Sunday.

* * *

Boston Presbyterian Church, R.R.1, Milton, Ont., Rev. Horace Kaye, minister, went beyond the century mark, commemorating its 114th anniversary. Very large congregations assembled to hear Rev. H. L. Bennie of Acton in the morning and Dr. Thos. Eakin of Knox College in the evening. The name of the church commemorates the life and work of a man highly honored in Scotland, Thomas Boston, 1676-1732, famed as a preacher, a controversalist, and a writer. The book generally called Boston's Fourfold State is widely known.

* * *

Eversley, Rev. E. K. McLaren, minister, situated about thirty miles north west of Toronto, also celebrated its 100th anniversary. The building is a substantial stone structure which has stood the test of time for 74 years, with only the renewal of the roof and some changes in the interior. Before this building was erected a log schoolhouse served for public worship. A feature of this celebration was a great gathering of the congregation and friends on Wednesday evening in the open, at the side of the church, for supper and an interesting program of music, recitations, and addresses, the chief address being that of the venerable jurist, Sir William Mulock, ninety-one years of age.

* * *

St. Andrew's, Fredericton, N.B., whilst observing the 105th anniversary of the congregation's founding, gave attention to another significant event when nine years ago as a minority group it began life anew. The services were conducted by the minister, Dr. Geo. E. Ross, who dwelling upon the familiar words, "The Lord hath done great things for us whereof we are glad," stated, "Nine years have passed since the unhappy disruption of 1925 but, notwithstanding its many tragic results, including the loss of church property and the severance of life-long friendships, the work went on and this beautiful edifice, of which the congregation is justly proud, was dedicated on Sunday, June 24th, 1928." He added, "Nowhere in the Dominion has the spirit of devotion, of liberality, and of sacrifice been more manifest, than in St. Andrew's." He suggested as the proper expression of gratitude more ardent endeavor in the years lying ahead.

* * *

There are not many more substantial and beautiful church edifices than that of St. John's Presbyterian Church, Cornwall, erected in 1888. This congregation recently observed the 147th anniversary of the founding of Presbyterianism in Cornwall and the 107th of its organization as a congregation. The minister is Rev. Dr. R. S. Quigley.

HONORED AT HOME

The Moderator of the General Assembly, Rev. J. S. Shortt, and Mrs. Shortt were tendered a reception shortly after the close of the General Assembly by St. Andrew's congregation, Barrie, of which the Moderator is minister, and the congregation's appreciation of the honor paid their minister was expressed by presenting to Dr. Shortt a Geneva gown and to Mrs. Shortt a bouquet of roses. Mr. J. A. Maclaren presided, the presentation was made by Mrs. J. McL. Stevenson, Rev. N. R. D. Sinclair, Moderator of the Synod, conveyed greetings, and addresses were given by Col. Alexander Cowan and others.

YOUNG PEOPLE'S RALLY

The fourth spring rally of the Presbyterian Young People's Union of Pictou County, N.S., held in June at Durham, was reported to be the largest and most enthusiastic of the series. There were present at least 600 from all sections of the Presbytery. The record delegation was that of Gairloch and Lansdowne, numbering 92.

For second place there was a tie between the congregation of Scotsburn and West Branch on the one side, and Greenhill, Durham, and Salt Springs on the other, with 73 in each delegation. Oxford and Pugwash sent a company of 38, the round trip for them being 140 miles.

The faithful and capable services of Rev. S. T. Nicholls of St. Andrew's Church, Pictou, Honorary President of the Union and a leader in young people's work in the Presbytery, who leaves next month for his home in New Zealand, was recognized by the presentation of a purse of money. The evening service for the public was addressed by Rev. A. A. Murray of Sydney, and contribution to the service of song was made by the Junior Quartette, First Church, Pictou, composed of Theo. and Earl McDonald, and Norma and Otis O'Hara. The officers elected are, President, Lois Ingram, Stellarton; First Vice-President, Grace McLean, Pugwash; Second Vice-President, Florence Blaikie, Durham; Secretary, James Paige, Pictou; Treasurer, Alice Scott, New Glasgow. Mr. Nicholls was retained as Honorary President until a new appointment is made by Presbytery. The fall rally will be held at Stellarton.

REV. WILLIAM S. IRVINE

A youthful soldier in our ministerial ranks has fallen before the "grim reaper," Rev. W. S. Irvine, minister of the Presbyterian Church, Amherstburg, who died in hospital in Windsor, after an illness of six weeks, at the age of forty-five. His death is lamented, not only by his family, but by the congregation which he so faithfully and acceptably served.

Mr. Irvine was born at St. Johns, N.B., the youngest son of Mrs. Mary H. Irvine and the late Samuel G. Irvine. He received his education at Dalhousie University, Halifax, and McCormick Theological Seminary, Chicago, from which he graduated in 1916. His first charge was at Weyanwega, Wisconsin, following which he went to Orland and later Faufalita, Cal. In 1925 he returned to Canada, where he was in charge of churches at Rosetown, Sask., and Deseronto, Ont., prior to going to Amherstburg. In 1931 he married Miss Edith Healey of Amerstburg, who along with his mother, his twin daughters, Joan and Betty, and a brother, Rev. George Irvine, survive.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—AUGUST 12

Amos Pleads for Justice

Amos, Chapters 5 and 7

GOLDEN TEXT.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13:10.

TIME.—B.C. 793.

PLACE.—Tekoa. Beth-el.

SUBJECT.—THE UNIVERSAL DUTY OF SOCIAL JUSTICE.

I. ESTABLISH JUSTICE, Amos 5:1-15.
- The prophet Amos.
- The Book of Amos.
- Trampling upon the poor.

II. THE MIGHTY STREAM OF JUSTICE, Amos 5:16-27.
- The punishment of social injustice.
- God refuses the offerings of the wicked.
- The captivity of the wicked.

III. AMOS AND AMAZIAH, Amos 7.
- Three visions.
- Amaziah's threat.
- The bold reply of Amos.

LESSON—AUGUST 19

Amos Denounces Self-indulgence ... (Temperance Lesson)

Amos 6:1-7, 11-14.

GOLDEN TEXT.—Seek good, and not evil, that ye may live.—Amos 5:14.

TIME.—Amos lived about B.C. 793.

PLACE.—Amos lived and worked in Tekoa, six miles south of Bethlehem, and preached especially in the heathen city of Bethel, in the Northern Kingdom.

SUBJECT.—DANGERS OF SELF-INDULGENCE.

I. CRUEL LUXURY, vs. 1-6.
- At ease in Zion.
- Postponing the evil day.
- Drinking wine in bowls.

II. WHAT GOD ABHORS, vs. 7-11.
- Revelry at an end.
- Delivered up by God.
- Great and little smitten.

III. RIGHTEOUSNESS BECOME WORMWOOD, vs. 12-14.
- Justice into gall.
- Our own strength.
- A nation raised against the sinners.

LESSON—AUGUST 26

Hosea Preaches God's Love

Hosea, Chapters 6, 11, 14.

GOLDEN TEXT.—For God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have everlasting life. — John 3:16.

TIME.—Hosea began to prophesy B.C. 792.

PLACE.—Hosea prophesied in the Northern Kingdom.

SUBJECT.—HOW GOD SHOWS HIS LOVE.

I. GOD WILL HEAL, Hos. 6.
- Hosea, the prophet of divine love.
- The Book of Hosea.
- Goodness better than sacrifice.

II. THE FATHER-LOVE OF GOD, Hos. 11.
- Bands of love.
- Bent on backsliding.
- "How shall I give thee up?"

III. THE RIGHT WAYS OF GOD, Hos. 14.
- Return to God.
- "I will love them freely."
- Walking in God's ways.

A NEW CHAPTER IN YOUNG PEOPLE'S WORK IN THE PRESBYTERIAN CHURCH IN CANADA

ONTARIO PROVINCIAL CONFERENCE, OCT. 6, 7, 8

By Invitation Y.P.S., Presbytery of Toronto

Plans for the Great Rally are now rapidly nearing completion. The approval of the Synods has been given and the General Assembly has thrown the weight of its unanimous approval behind the project. Further meetings have been held of representative young people from various Presbyteries and the program has assumed definite shape. The keynote is personal consecration with emphasis upon greater attainment in personal and collective effort.

Conference Verse — "Study to show thyself approved unto God."

Conference Speakers — Rev. F. Scott Mackenzie, D.Th., D.D., Principal, Montreal College.
Rev. Dr. Andrew S. Grant, Secretary of the Board of Missions.

Conference Church — Knox Church, Toronto (The Centennial City).

Besides the inspiration, fellowship, and spiritual enrichment of the general sessions, there will be more practically helpful periods wherein groups will discuss vital and particular problems.

Series 1—Greater Attainment in the Society.
- Devotional.
- Missionary.
- Literary.
- Fellowship.

Series 2—Deepening the Spiritual life.
- Is Prayer Necessary?
- What Is My Duty to the Church?
- My Attitude to Missions.
- What Does the Young People's Society Mean to Me?
- Christianity, Seven Days a Week.

The plans also include a Banquet, a Thanksgiving Church Service, and an early morning Communion Service. Many other helpful and attractive features, as well as the names of the leaders of Discussion Groups will be announced in the next issue of the Record.

Billets (bed and breakfast) will be provided by the Toronto young people, and those who plan to come are asked to write for Advance Registration Forms. Do it now to insure a billet.

Delegates are cordially invited from points outside the Province of Ontario. They will find a warm welcome in Toronto.

We are looking forward to a time of great enrichment, and we want as many as possible to receive the fresh impetus that will be given to the Young People's Work of our Church. We want you.

Address correspondence to Ernest Moodie, 25 Heath St. W., Toronto.

GLENMOHR COLLEGE FOR MINISTERS

August 20—August 24
Glenmohr Presbyterian Camp
On Lake Simcoe (Near Beaverton)

Rates: Registration $1.00; Board $1.00 per day.

Rev. W. M. Kannawin, D.D., Secretary; Rev. J. C. McConachie, B.D., President.

MONDAY, AUGUST 20th

6.00 p.m.—Supper.
8.00 p.m.—Opening Meeting.
Address of welcome by the President, Rev. J. C. McConachie, B.D.
Lecture: "Cosmic Religion," Rev. A. Wylie Blue, D.D., May St. Presbyterian Church, Belfast, Ireland.

TUESDAY

9.30—Devotional Service, Rev. J. MacBeath Miller, B.D.
10.00—"Miraculous Religion," Rev. A. Wylie Blue, D.D.
Discussion.
12.30—Lunch.
3.00—"A New Testament Study," Rev. Angus MacIver, B.D.
Discussion.
4.30—Annual Meeting.
6.00—Supper.
8.00—"Karl Barth on Immortality," Rev. John McNab, B.D.

WEDNESDAY

9.30—Devotional Service, Rev. J. MacBeath Miller, B.D.
10.00—"Positive Religion," Rev. A. Wylie Blue, D.D.
Discussion.
12.30—Lunch.
3.00—"Liturgical Inheritance of the Presbyterian Church," Rev. W. B. Macodrum, B.A.
Discussion.
6.00—Supper.
8.00—"The Meaning of the Kingdom of Heaven," Rev. Peter A. Dunn, B.D.

THURSDAY

9.30—Devotional Service, Rev. J. MacBeath Miller, B.D.
10.00—"Effective Religion," Rev. A. Wylie Blue, D.D.
Discussion.
12.30—Lunch.
3.00—"The Social Impact of the Church," Rev. A. G. Rintoul, B.A.
Discussion.
6.00—Supper.
8.00—Entertainment.

FRIDAY

9.30—Devotional Service, Rev. J. MacBeath Miller, B.D.
10.00—"Contactual Religion," Rev. A. Wylie Blue, D.D.
Discussion.
Closing words by the President.
12.30—Lunch.

It is expected that Rev. J. S. Shortt, D.D., Moderator of the General Assembly, will visit the College, and deliver an address, sometime during the week.

General Information

Location—Glenmohr consists of 10 acres of beautiful land at Point Mara, which juts out into Lake Simcoe on the east side, about five miles north of Beaverton, and seventy-five miles from Toronto. It is reached by train to Gamebridge or Gamebridge East. Only the trains on the opening day will be met. If you come by car, turn off the Highway at a Camp Sign about a mile north of Beaverton, or at a similar sign a quarter of a mile north of Gamebridge. Then follow the signs to Glenmohr.

Equipment—The central building has a Dining Room and huge hall with an open fireplace. There are four dormitories, with eight beds each, dressers, and wash-basins with running water. The cabins hold ten beds each, with electric light and screening all round. There is a six-acre field for games and sports, and a wharf and good swimming, and opportunity for all kinds of games and sports. A Tuck Shop sells candy, stamps, films, post cards, books, and all the necessary things that campers desire. The Camp Manager, Mrs. Shear, of Allandale, will arrange all business affairs and collect board fees. These are to be paid on arrival.

Mail and Telephone—Have your mail addressed to "Glenmohr Presbyterian Camp," Brechin, Ontario. There is a Pay Telephone at the Camp.

IMPORTANT!—Do Not Fail to Register Early.

Registration Form

Name .....
Address .....
Camp .....
Presbytery .....
Church .....
How coming .....

Mail to Rev. W. M. Kannawin, Room 701, 372 Bay St., Toronto, (with registration fee of One Dollar) at least one week before the college opens.



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Vacancies

Aurora, Ont., Mod., Rev. John Mackenzie, Woodbridge, Ont.
Bradford, West Gwillimbury and St. John's, Ont., Mod., Rev. N. R. D. Sinclair, Allandale, Ont.
Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.
Chatsworth, Williamsford, and Dornoch, Ont., Mod., Rev. J. T. Strachan, 1052 3rd Ave. West, Owen Sound, Ont.
Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.
Fort Coulonge, Que., Mod., Rev. J. Logan-Vencta, 66 Powell Ave., Ottawa, Ont.
Grimsby, Ont., Mod., Rev. S. Woods, Beamsville, Ont.
Hamilton, Ont., St. Enoch's, Mod., Rev. A. D. Sutherland, 98 Ontario Ave., Hamilton, Ont.
Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

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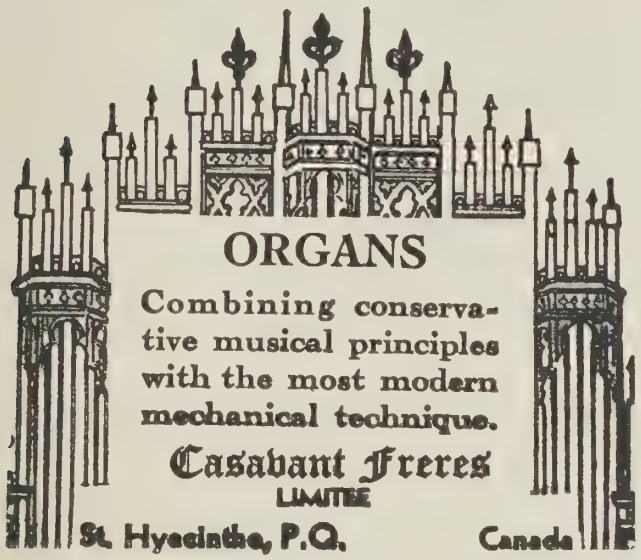
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12	8	Between 1 and 2 years old
8	9	" 2 and 3 years old
7	4	" 3 and 4 years old
5	1	" 4 and 5 years old
2	1	" 5 and 6 years old
7	5	" 6 and 7 years old
5	1	" 7 and 8 years old
6	0	" 8 and 9 years old
1	3	" 9 and 10 years old
7	0	" 10 and 11 years old
3	0	" 11 and 12 years old
1	0	" 13 and 14 years old
74	43	Total of 117 Children.

Address all communications to:—
THE SECRETARY,
P.O. Box 796, Saint John, N.B.

Leaskdale and Zephyr, Ont., Mod., Rev. P. T. Meek, Uxbridge, Ont.
Montreal, Que., Kydd Memorial, Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.
Moose Jaw, Sask., Knox and St. Paul's, Mod., Rev. W. A. Cameron, Weyburn, Sask.
Orangedale, River Denys, etc., N.S., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.
St. George, Bocabeg and Pennfield, N.B., Mod., Dr. W. M. Townsend, Fairville, N.B.
Toronto, Cooke's Church, Mod., Rev. Dr. J. G. Inkster, Knox Church, Toronto.
Toronto, Rosedale Church, Mod., Rev. Jos. Wasson, 22 Delisle Ave., Toronto.
Tyne Valley, etc., P.E.I., Mod., Rev. C. J. St. Clair Jeans, Summerside, P.E.I.
Uptergrove, Esson and Willis, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.

Inductions

Belleville, Ont., Rev. W. J. Walker, June 29th.
East River, St. Mary's, and Glenelg, N.S., Rev. H. W. Seiber, July 5th.
Gairlock, Middle River and West River, Rev. Lambert Olgers, July 3rd.

Resignations

Rev. B. Simpson Black, St. Andrew's Church, Sarnia.
Rev. S. T. Nicholls, St. Andrew's Church, Pictou, N.S.

Calls

Drayton & Moorefield, Ont., to Rev. Geo. Killen.
St. Stephen, N.B., to Mr. G. Lloyd Fulford, Licentiate, Presbyterian College, Montreal.

Pioneering in the Mining Area

Rev. W. M. Mackay, Synodical Missionary

Arriving here June 15th and in company with our student, Mr. R. N. McLean, I set out north and reached Hard Rock, our objective, at 3 a.m. June 16th. Hard Rock is approximately 180 miles north-east of Port Arthur in the rapidly-growing gold areas of Thunder Bay district and is the "seaport town" for Little Long Lac gold mine with its 140 men at work, the Roche mine, the Moshier, Ora Platte, Tyson, and many other prospective mines. It is estimated that some 3,000 men are in this region with Hard Rock as centre. Railway and wharf come together here.

Guided by what we learned in Port Arthur, what we saw and heard on our way to and at Hard Rock, and fortified with substantial backing from Port Arthur, we set to work forthwith to establish our cause.

From the party owning as a mining area the site of Hard Rock (it is not yet patented) we secured a lease of a desirable site for a year for $25. Sixty dollars is the price paid by all others for similar leases. This is also equivalent to the first option on the lot or any other lot on the market when the time comes.

We secured lumber, got a saw, axe, and hammers, and on Monday set to work. We cleared the lot and in six days, without help, we built a church twelve feet wide and twenty-six feet long, with dormitory and study in the rear, windproof, waterproof, mosquito-proof, and free of debt.

The lot and church cost $124.65. This is taken care of by the Thunder Bay Sabbath School Presbyterian Association. Practically all this money is already in hand. The Superior Presbytery is greatly interested. Last night I addressed a meeting, hastily got together in Port Arthur, and provision is made for the equipment of our church at Hard Rock.

During my stay there we were able to establish contacts with some fine mining centres and we felt much encouraged with the prospects.

There was a political meeting held in a small bunk-house the first Sunday, and those in charge were good enough to announce a meeting for us, and all were urged to attend. Some fifteen responded, and without lamps, hymn books, seats, or other equipment we held forth. The significant thing about the meeting was that, just as we were about to break up, one of the most unlikely worshipers rose and asked the men present to wait a moment, when he said:

"This meeting should not be left unrecorded. This is the first religious meeting ever held in this place, and I suggest that all present sign a document giving their names and home addresses;" and the politician in attendance added, "that the meeting be written up and the report sent to the Thunder Bay Historical Association."

Some non-Anglo-Saxons, not understanding, left without signing, but I have the document in my possession.

Much interest was shown in our little venture during my stay, and I left our student not only interested but optimistic regarding summer prospects.

We are fortunate in having a man of Mr. McLean's standing. He has a McGill University course in mineralogy, a pleasing way with the men, a sense of humor, and a real Christian outlook. We are giving him equipment for a reading-room, writing-room, including maps, books, papers, magazines, also a radio. His program will consist of classes in mineralogy, English, book-keeping, and Sunday services. He is assisting the Hard Rock Inn proprietor with her book-keeping, and is getting a cut in his board bill. He sleeps in the church dormitory, Port Arthur having sent him bedding, etc.

The managers of other mines are getting interested in the venture, and I believe similar missions may be erected in other centres.

The one directing influence which guided us was the fact that if thousands of men with millions of money were being so vitally interested in going forth to discover gold which perishes, surely the Christian Church should venture forth with a few hundred dollars to establish a cause which money cannot buy.

It is one of the glories of the Presbyterian system that under it not a single church lives or dies to itself. If it lives to itself, it dies.—James Black.

NEC TAMEN CONSUMEBATUR

The

PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX TORONTO, SEPTEMBER, 1934 No. 9

Our Church's Preparation for the Future

The future of our Church, it is clear, depends on one thing before all others. The deliberations and decisions of General Assemblies and Presbyteries, however wise, the preaching of our ministers, however eloquent, the services of our office-bearers, however devoted, cannot of themselves make our Church great, or fit her to take a worthy part in the evangelization of the world. It is the spirit of the rank and file of our Church's membership that really matters. The history of the Universal Church can never be adequately recorded, for it is the story of nameless and numberless men and women whose simple faith in God has enabled them, even in the darkest ages of the past, to face the issues of life and death with confidence and hope, to discharge their everyday duties honorably and with charity, and to work and pray for better days. From the manger in Bethlehem stable to the present hour, the spiritual destinies of the world have been entrusted to the loyalty of humble folk; but the earth has never been without its salt, nor the world without its light. Whatever be the external fortunes that await our Church, it may be confidently affirmed that her spiritual vitality and the effectiveness of her witness before the world will be in direct proportion to the reality and the depth of the religious faith that reigns in the hearts and in the homes of her least conspicuous members.—Rev. Prof. Allan Barr, The United Free Church of Scotland (Continuing).

MISSIONARY AND DEACONESS TRAINING HOME

The Presbyterian Church in Canada

A Residential School for the Training of Missionaries and Deaconesses for Home and Foreign Fields.

Calendar Sent on Application. Apply to

MISS WINNIFRED FERGUSON, Principal. 156 St. George Street, Toronto 5, Ont.

UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1933

A blank was sent to the officials of the communions named below and the statistics are from their replies. Gifts reported are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either for non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
	PER CAPITA GIFTS						TOTAL GIFTS							
Communion	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Interdenominational Benevolences	Congregational Expenses	All Purposes	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Interdenominational Benevolences	Congregational Expenses	All Purposes	Membership in United States and Canada	End of Year
1 American Lutheran Conference	.....	.....	(13) $2.57	.....	(19) $10.51	(19) $13.07	.....	.....	$2,452,089.00	.....	$10,033,509.00	$12,485,598.00	954,677	Dec. 31, 1932
2 Baptist Convention of Ontario and Quebec	(4) $3 82	(2) $1.40	(4) 5 10	.....	(3) 18.18	(2) 23 29	$207,343 00	$78,566 00	285,909.00	.....	1,018,432 00	1,304,341.00	56,000	Sept. 30, 1933
3 Baptist, North	(12) 1 98	(17) .06	(19) 2.04	(3) .63	(16) 11.62	(16) 14.28	2,943,449 00	93,969.00	3,037,418 00	$936,755.00	17,310,357.00	21,284,530.00	1,489,836	Apr. 30, 1933
4 Baptist, South	(20) 1 22	.....	(25) 1.22	.....	(23) 5.51	(23) 6.73	4,951,011.23	.....	4,951,011.23	.....	22,390,477 23	27,341,488.46	4,066,140	Apr. 30, 1933
5 Church of the Brethren	(19) 1 35	(5) 1.20	(15) 2.55	(9) .33	(25) 3.83	(24) 6.70	201,716.00	180,000.00	381,716 00	45,000 00	575,000.00	1,001,716 00	149,914	Feb. 28, 1933
6 Congregational-Christian	(11) 2 06	.....	(18) 2.06	(3) .63	(5) 15.98	(10) 18.67	2,139,924 00	.....	2,139,924 00	652,391.00	16,623,466.00	19,415,781.00	1,040,119	Dec. 31, 1932
7 Disciples of Christ	(21) 1.00	(10) .34	(24) 1.34	(15) .06	(24) 5.19	(25) 6.59	1,676,222 44	568,356.62	2,244,579.06	100,000.00	8,703,010.55	11,047,589.61	1,675,763	June 30, 1933
8 Evangelical Church	(17) 1 53	(8) .95	(16) 2.47	(5) .53	(10) 15.26	(12) 18.46	351,623.75	217,463.02	569,086.17	123,267.58	3,508,062 13	4,200,416.50	229,814	Sept. 1, 1933
9 Evangelical Lutheran Augustana Synod of N. A	(5) 3 69	.....	(7) 3.69	.....	(6) 15.83	(8) 19.52	879,403 67	.....	879,403 67	.....	3,774,171.27	4,653,574.94	239,611	Dec. 31, 1931
10 Evangelical Synod of N. A	(18) 1.51	(12) .26	(23) 1 77	(13) .17	(12) 14 26	(14) 16 20	398,205.74	68,815.97	467,021.71	46,000.86	3,757,542.04	4,270,564 61	263,411	Jan. 31, 1933
11 Lutheran, Other Synods	.....	.....	(22) 1.81	.....	(21) 7.55	(22) 9.36	.....	.....	156,194.00	.....	651,972.00	808,166.00	86,291	Dec. 31, 1932
12 Lutheran Synodical Conference	.....	.....	(10) 2.89	.....	(18) 10 60	(18) 13 50	.....	.....	2,751,533.00	.....	10,077,192.00	12,828,725.00	950,144	Dec. 31, 1932
13 Methodist Episcopal	(9) 2 31	(15) .17	(16) 2 47	(11) .19	(13) 14 12	(13) 16 78	9,013,499.00	651,989.00	9,665,488.00	759,400.00	55,172,718.00	65,597,606.00	3,908,262	May 31, 1932
14 Methodist Episcopal S	(14) 1 75	(9) .93	(12) 2 69	(11) .19	(22) 7 35	(20) 11 77	4,659,017.00	2,488,425.00	7,147,442.00	518,500.00	19,458,550.00	27,124,492 00	2,653,063	Dec. 31, 1932
15 Moravian, North	(1) 5 88	.....	(2) 5 88	(7) .40	(7) 15 56	(4) 21 84	103,661.04	.....	103,661.04	7,135 44	274,497.25	385,293 73	17,639	Dec. 31, 1932
16 Presbyterian in Canada	(10) 2 27	(7) .98	(9) 3 24	(2) .71	(11) 14 71	(11) 18.66	408,445.00	175,969.00	584,414.00	127,382.00	2,649,551.00	3,361,347.00	180,174	Dec. 31, 1932
17 Presbyterian, U.S.A	(7) 3 00	(6) 1 11	(6) 4.12	.....	(4) 16 10	(6) 20.22	5,768,304.00	2,139,998 00	7,908,302 00	.....	30,871,100.00	38,779,402.00	1,917,148	Mar. 31, 1933
18 Presbyterian, U S (S)	(8) 2 80	(1) 2 59	(3) 5 39	.....	(14) 14 07	(9) 19.47	1,316,485 00	1,215,793 00	2,532,278.00	.....	6,604,595 00	9,136,873.00	469,310	Mar. 31, 1933
19 Protestant Episcopal	(13) 1 76	(14) .18	(21) 1 94	.....	(2) 19 00	(5) 20 95	3,266,883.82	337,996.42	3,604,880.24	.....	35,257,742.04	38,862,622 28	1,854,918	Dec. 31, 1932
20 Reformed in America	(6) 3 37	(13) .21	(8) 3.58	(1) .81	(1) 19 19	(1) 23 58	535,675 00	33,104.00	568,779.00	128,695.00	3,050,451.00	3,748,015.00	158,981	April 30, 1933
21 Reformed, United States	(16) 1 57	(4) 1.22	(11) 2.78	(10) .21	(17) 11 13	(17) 14 12	541,137 11	421,401 63	962,538.74	71,870.26	3,846,486.00	4,880,895.00	345,704	Dec. 31, 1932
22 United Brethren in Christ	(15) 1.74	(11) .27	(20) 2 02	(14) .12	(20) 9 11	(21) 11 24	698,570.00	108,856.00	807,426.00	46,955.00	3,647,112.00	4,501,493.00	400,431	Oct 1, 1932
23 United Church of Canada	(3) 4.18	(16) .14	(5) 4.32	(8) .34	(9) 15 28	(7) 19 93	2,600,697.00	84,001.00	2,684,698.00	209,703.00	9,514,506.00	12,408,907 00	622,540	Dec. 31, 1932
24 United Lutheran Church	.....	.....	(14) 2 56	.....	(15) 12.30	(15) 14 86	.....	.....	2,621,018.00	.....	12,560,972.00	15,181,990 00	1,021,164	Dec. 31, 1932
25 United Presbyterian	(2) 5.83	(3) 1.33	(1) 7 17	(5) .53	(8) 15 45	(3) 23 15	1,033,835 00	237,388.00	1,271,223.00	93,871.00	2,738,860.00	4,103,954 00	177,265	Mar. 31, 1933
	$2.60	$ .78	$3 10	$ .39	$12.70	$16.11	$43,695,107.80	$9,102,091.66	$60,778,032.86	$3,866,926.14	$284,070,331.51	$348,715,381 13	24,928,319	.....

Compiled for the United Stewardship Council,
HARRY S. MYERS, *Secretary*,
152 Madison Avenue, New York City.
December, 1933.

This information is provided upon application to the World's Stewardship Conference, whose headquarters is at 152 Madison Ave., New York, and at modest cost. In March last we presented the Conference's compilation for 1932; these figures are for 1933.

The purpose in circulating this statistical report is to provoke to liberality, and, more fundamentally still, to awaken the members of the respective Churches to the obligations of Stewardship.

Will figures do this? They will help, for they enable us to compare ourselves with others, and ourselves with ourselves. Jesus instituted such a comparison when as He "sat over against the treasury" He directed attention to the gifts for the temple:

"Many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, 'Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.' "

The Presbyterian Record

VOL. LIX. TORONTO, SEPTEMBER, 1934 No. 9

BY THE EDITOR

SUNDAY THEATRES

CANADA during the Great War was singularly fortunate in maintaining the integrity of one of its best loved and most beneficent institutions, the Sabbath, so far as the intrusion of the Sunday newspaper and the opening of the theatres were concerned. In this particular her experience is in marked contrast with that of many other countries. The establishing of these two businesses as a feature of Sunday life in the United States was the result of ill-considered indulgence accorded them during the Civil War. By judicious, careful, and persuasive handling of the situation and the co-operation of the authorities, Canada, through the Lord's Day Alliance, was able to defend the day against this menace.

In at least two of the Synods, that of Toronto and Kingston, and Hamilton and London, reference was made to Sunday entertainments in theatres. These are called Sunday entertainments but are not actually so since the doors are open after twelve o'clock midnight Sunday. They are therefore Monday, not Sunday entertainments. However the advertisements proclaim them to be Sunday entertainments and the advertiser in each instance must accept the implications of his own language.

The control of amusement by the Lord's Day Act of Canada is limited to the business of amusement. It does not affect individual recreation in any form except in case of disturbance of public worship; but it places the business of amusement in this regard upon the same basis as any other business, that of the grocer, the drygoods merchant, or the manufacturing establishment, or any other ordinary business. In addition it places a ban on the advertising of that which if held on Sunday would be a violation of the Lord's Day Act. The announcements advertise Sunday entertainments and they must be treated accordingly.

If it be shown that the opening is on Monday and not on Sunday then those responsible for the advertisements have made false statements to which, we are of the opinion, our courts would give serious attention. If there is any possible means of correction, this advertising of Sunday entertainment should not be allowed to continue. Should successful action be found impossible under the Lord's Day Act of Canada or other statute, control of the situation may be possible through the licensing power of provincial authorities.

THE RECORD FOR 1935

IT is important to mention this early. If a resolute effort is to be made in every congregation and mission, where such is needed, plans cannot be adopted too soon.

In loyalty to the Assembly's oft-repeated instruction that the Record should be placed in every family, in view of the helpful influence of the Record in personal, family, and congregational life and the stimulus it imparts to missionary enterprise and liberality, this effort should be made in good time and with the determination that the goal shall be reached.

Responsibility in this regard was placed by the Assembly upon Sessions when some years ago it adopted and this year repeated the recommendation of the Record Committee with respect to circulation as follows:

"Your Committee beg to state that so varied are local conditions and so widely different the methods employed that it can but suggest that the Assembly repeat its reiterated recommendation to congregations, that the Record be placed in every family and that responsibility for carrying into effect this policy be laid upon Sessions, urging that ways and means, in keeping with local conditions, be devised to that end."

"Ways and means" are important, but beyond them, and more important far, is the will to do, for "where there's a will there's a way." Means already in effect may well be noted:

1. The congregation provides the money necessary out of current revenue, or by special offering. For the latter we can be of assistance by supplying special envelopes free and small cards, which commend the Record, to be inserted in them. It is necessary to order these early as we keep our supplies as close to requirements as possible.

2. Canvass of every family. If the congregation is small, one capable, enthusiastic worker will suffice for this task; but ordinarily "two are better than one," and more are better still, in order to overtake the work quickly and to avoid too heavy exaction upon any one person. A Young People's Society could not be better employed than in this way.

There is large opportunity for this ser-

vice. There are 89,278 families connected with our Church, as officially reported, and a little better than one-third of these take the Record. The very least to be expected this year is that the proportion shall be turned about, and not more than one-third of our families be without the Record.

While it is good to consider the general outlook it is vital that each Session should concentrate on its own task. We solicit, therefore, that each Session earnestly consider its own area and at once and resolutely undertake to do its part.

Keep in mind the following:

The Record is the medium by which the members and adherents of each congregation are informed of the Church's work at home and abroad.

Such information is necessary to awaken and sustain interest in that work and to provide for its support.

It carries other material also, devotional and instructive, and has a special section in the interest of youth, and thus makes a substantial contribution to personal development and congregational progress.

The Editor aims to make the Record interesting as well as helpful.

It is the Official Organ of the Church, published under the direction of the General Assembly, and commended by that body to every family.

In parcels of six or more it costs but forty cents a copy per year, less than one cent a week.

BUDGET AND STEWARDSHIP

FORMERLY the Budget Committee was a sub-committee of the Board of Administration. Now, by action of the last Assembly, it is constituted separate from that Board and the name is changed by adding the suggestive word, *Stewardship*.

By this change of name it is signified that the committee will be concerned not merely with raising each year the amount estimated necessary to meet the obligations incurred in our missionary and benevolent service which we call the Budget, but with what is far more important, the awakening and development of a sense of responsibility to God in the use of our life and in particular in the disposition to be made of our material possessions.

This, it may be said, is the duty of the ministry, in association with the office-bearers of the congregations. The aim of the Assembly therefore is not that the committee shall take over this duty, but shall aid all concerned in the faithful and efficient discharge of it. Consequently the committee's service will be in the form of co-operation and its plans will be carried into effect through the Church's permanent agencies, Synods, Presbyteries, and Sessions.

This year demands, for the maintenance of our work, not to speak of its extension, concentration upon the task and prompt, earnest and sustained effort on the part of all. In the matter of giving to the Lord's work we have failed in two particulars, the number contributing, and in many cases the amount contributed. This failure is obvious when one places side by side the amount raised and the number of our members.

Thanks be to God, however, that we may redeem our record and write a new page in our history, and this we may do in what is left of the current year.

CHURCH WORSHIP

ON page 228 of the August Record an important amendment to the recommendations of the report was omitted for the reason that the report came early in the Assembly but the amendment was presented six sederunts later. Our readers are therefore requested to note that for the sentence:

"In the Presbyterian Church, ministers and Kirk-Sessions are free to arrange public worship as they think best."

The following was later substituted by the Assembly:

"The Presbyter in charge, subject to his Presbytery, is free to arrange public worship as he thinks best."

To answer a question with respect to responsibility in this matter led us to look carefully into the question and to note this change.

OUR BRETHREN ABROAD

SCOTLAND

The United Free Church (Continuing), Scotland

THIS year the Assembly met in the Music Hall, George St., Edinburgh, with an attendance of over 200 commissioners. Rev. Bruce B. Blackwood, B.D., L.R.A.M., of Lochend Church, Campbellton, was chosen Moderator.

From one of our former ministers, Rev. John Service, LL.B., now in this Church, we have received an extended report. We greatly regret that space limitations prevent our making use of this in full. Nevertheless we acknowledge our indebtedness to Mr. Service for his care in this particular and we are glad to make use of his article to the degree possible.

The nomination of a successor is made by the retiring Moderator, in this instance, Rev. A. Johnston Millar. In presenting the name of Mr. Blackwood, as described by Mr. Service, "Mr. Millar, the old and trusted servant of the Church, the tried and doughty warrior of one long and successful pastorate, was praying the Assembly to accept one who, though young in years, had proved himself a man of scholarly attainments in Arts, Divinity, and

Music, and yet, with all his accomplishments, big enough, loyal enough, and humble enough to work in a secluded sphere as the devoted son of the Free Church of Scotland. In accepting Mr. Blackwood as Moderator, a tradition was broken, that only men of mature years should occupy the chair."

Mr. Service extols the Moderator's address, which in its opening words made every commissioner feel that the speaker was "girding himself to restore to our historic Church its ancient glory."

It is significant that this Church has flourished notwithstanding its exacting experience, for she has doubled her membership since 1929. About £1000 less was contributed to what is known as the *Home Area Fund* in 1933 than in 1932, a fact readily explained by the Church's great effort in church extension.

Rev. James Barr, B.D., M.P., whose name is familiar in our Church, was appointed Junior Principal Clerk. A rather unusual fact is that the Assembly adjourned to meet again in Edinburgh in October. This year marks the close of what might be called the probation period when the Church is free to eliminate the word "continuing" from her name. This has been regarded as an honorable designation and there is a disposition to retain it.

The Church of Scotland

The General Assembly had a rather delicate matter taken out of its hands by the action of the Presbyteries. Sixteen out of sixty-six Presbyteries had voted for women for the eldership. This lack of support for the movement has settled the question in the meantime. It will be recalled that Lady Aberdeen, as she is best known here, appeared before the Assembly in 1931 advocating this cause.

In 1933 what was regarded as a Pacifist motion was withdrawn with the understanding that it would come up the following year in the report of *Church and Nation* and therefore it appeared in this Assembly but to receive scant support, only about fifty voting for the resolution presented. In setting the Great War right before the Assembly, Dr. John White of The Barony Church, Glasgow, had an important part in the debate, as indicated by the following extract from the Report given by *Life and Work*. He selected this statement for his attack:

"If war were able to achieve any of its high avowed ends some defence of it might be possible."

"Did not the last war achieve something?" he cried, in a voice shrill with passion, "Did it not save our homes and our altars? Did it not save the homes and the altars of the Scottish Ministers' Pacifist group?" The house greeted this with thunderous applause.

The fact that one-third of the population of Scotland is declared to be without religious connection, was the basis of a strong appeal in behalf of home mission work.

The National Church Extension Scheme, the convener of which is Dr. John White of Glasgow, reported that already £50,000 had been received of the £180,000 sought, and the Moderator later announced that a gentleman who had already contributed £1000 to this enterprise had resolved to double his subscription, doubtless with the object of promoting liberality on the part of others.

The Convener of the Foreign Mission Committee, Dr. E. W. G. Taylor, announced that the contributions for the past year were sufficient to meet expenses and provide a favorable balance of £1,000. However, nothing had been done to reduce the existing liability of £21,000. In this connection a commissioner suggested that "the sixpences released by the reduction of income tax might be handed over to the foreign mission cause, and added that if the Church gave up smoking for a week they would never be short of money."

The Assembly rejoiced in the return again to the office of Lord High Commissioner of Mr. John Buchan, M.P., of whom *Life and Work* says:

"His appearances, his utterances, and his activities in the city last year captivated all, and the Church is delighted to have more of him."

His message was "one of the most arresting and thought-provoking ever addressed to the Assembly by the King's representative."

The Moderator, Dr. P. D. Thomson, was a stalwart figure with a strong face and commanding voice, and a bearing described as "graciously masterful." His talents, and his rich experience in Church work, particularly in the advocacy of Home Missions, contributed greatly to his efficiency as a leader. A little ceremony quite out of the ordinary marks the installation of the Moderator. His predecessor places upon his left forefinger what is known as the moderatorial ring, and this is the history in the case:

"The wearing of the ring is a custom nearly twenty-seven years old. It was first worn by Dr. Mitford Mitchell, Moderator in 1907, who thereafter presented it to the College of ex-Moderators and they in turn devoted it to its present use. It is a signet ring with a large amethyst set in gold and on the stone is engraven the emblem of the

Scottish Church, the burning bush with its well-known motto, Nec Tamen Consumebatur."

Free Church of Scotland

The Moderator chosen for this Assembly was Rev. Duncan MacDonald, M.A., Wilton Church, Glasgow, where he has served for the past seventeen years, having given in all almost a quarter of a century of devoted service to the Church.

The place of the Gaelic language in the Free Church is rather plainly indicated by the appointment of Rev. Donald M'Kinnon, Portree, to the position of Gaelic Editor of the Record. Apparently Mr. M'Kinnon is highly qualified for this important post.

The Lord High Commissioner of the Church of Scotland does not forget the Free Church and again visited the Assembly this year, accompanied by Mrs. Buchan and Staff. He expressed his interest in the Church by saying, "I was brought up in the tradition of your Church, a tradition that has always meant a great deal to me, and I am happy to think I have always kept in touch with your Communion. I count myself in nothing else so happy as in remembering my good friends."

The Presbyterian Church in Ireland

As intimated in a previous issue, the Moderator's chair was occupied by Rev. T. M. Johnstone, B.A., D.D. He has been prominent in the cause of temperance and declares himself thus with respect to the relation of the Church to the public weal:

"The Church can render to the State its best service in the formation of a public opinion favorably and kindly disposed to every national act which can stand without blinking in the light of Christ's Sermon on the Mount."

The letter from our Church conveying fraternal greetings was read by the Clerk Rev. Dr. W. A. Watson.

The statistical report gives the following: Congregations 556, Membership 95,009, Sabbath Schools 868, with 8,036 teachers and 81,026 scholars. In addition members of Bible Classes numbered 15,482.

An important duty devolved upon the Assembly in choosing a professor for the chair of Old Testament Language, Literature, and Theology in the Presbyterian College, Belfast. There were three candidates, Rev. Hugh A. Irvine of Clother, Rev. R. J. Wilson, Carrickfergus, and Rev. S. J. Parks, Letterkenny. The choice of the Assembly fell upon the first named, Mr. Irvine.

UNITED STATES OF AMERICA

United Presbyterian Church in U.S.A.

The 76th General Assembly met this year in an educational centre, Oxford, Ohio. The Moderator was Rev. J. Alvin Orr, D.D., of First United Presbyterian Church, Northside, Pittsburgh. This congregation seems to be wealthy for of late it contributed to a New World Movement Campaign, the sum of $1,000,000, $1,000,000 also to Colleges, and $1,000,000 to erect and endow a community house for the congregation.

Bereavement came to the Moderator's home last winter by the death of his son, Dr. Alvin Orr, a medical missionary serving in *The George Memorial Hospital* in Ethiopia.

The other candidate for the Moderator's chair was Rev. Dr. S. Scott McBride, National Superintendent of the Anti-Saloon League, who upon Dr. Orr's election was chosen vice-Moderator.

A loss in membership of 1,000 was reported last year but this year shows a net gain of 2,500. The outstanding incident of the Assembly was the vote on Union, with the Presbyterian Church in U.S.A. The Assembly of the latter voted for Union by 900 to 20, but the vote taken in the United Presbyterian Church was 113 in favor of submitting it to the Presbyteries and 123 against. The union is therefore indefinitely postponed.

The Presbyterian Church South

The past year has been the most fruitful in spiritual results in the seventy years history of this Church's foreign mission work, for 8,383 were added to the Church on profession of faith. The liberality of the native churches is shown by their providing an income of $397,395.

Mr. R. E. Magill, who for thirty-one years has served the Church in the capacity of Secretary and Treasurer of the Executive Committee of Religious Education and Publications, has surrendered this office, the age of retirement having been reached, and is succeeded by Dr. Edward D. Grant.

Union

Two churches in U. S. A. have come together in a very happy union. *The Reformed Church in the United States* and *The Evangelical Synod of North America.* This union was consummated at Cleveland on June 27th of this year. The membership of the former church was 475,000, in round numbers, and of the latter, 437,000.

In the plan of Union the preamble recites:

The Reformed Church in the United States and *The Evangelical Synod of North America,* under the conviction that they are in agreement on the essential doctrines of the Christian faith and of the ideals of the Christian life as contained in the Old and New Testament, and as defined in their respective standards of doctrine, do hereby declare their desire to be united in one body acording to articles mutually agreed upon."

According to Dr. Richards of the college of the Reformed Church at Lancaster, Pa., it is now the duty of all to see that that which has been "legally consummated is vitally realized." Theologically the two bodies differ somewhat, The Reformed Church being distinctively Calvinistic, and the Evangelical, Lutheran.

Australia

The Victoria Assembly of which Rev. John Mackenzie of Toorack was Moderator, was noteworthy for a vote on the disposition of the Church Union question. The motion before the house was:

"That the Assembly instruct the Co-operation Committee to do what it can to further co-operation, and instruct Presbyteries to report by September their views on the resumption of negotiations for Union."

To this Rev. F. A. Hagenbauer moved an amendment that the following words be inserted:

"In reply to the request of the General Assembly relative to Union, the Convener be informed that in the opinion of this house the time is not opportune for the re-opening of negotations for Union." This was carried by a vote of 44 to 41.

Concerning this a correspondent writes:

"I think last night's debate will put an end to the offensive references to your Church which have been in vogue amongst our opponents. Allow me once again to thank you for all your help. Without this the voting last night would have been entirely different."

. . . . . .

We had the pleasure of entertaining for part of a day in Toronto, Rev. R. G. MacIntyre, C.M.G., O.B.E., M.A., D.D., Sydney, Australia, who was on a brief tour of Canada. He is a man of varied gifts and abounding energy. He has just resigned as Managing Director of the Burnside Home, Sydney, an institution for the care of orphan children. He was one of the first directors of the institution and later when difficulties arose showed his genius for organization and administrative ability. "He brought order out of chaos, one department after another having been taken in hand. Finances were soon in a good state, the staff raised to efficiency, and a forward policy carried out."

For many years he was Professor of Systematic Theology of St. Andrew's Theological Hall, Sydney. His many-sidedness is indicated in this description:

"Moderator-General of the Presbyterian Church in Australia, Professor, Ecclesiastical Business Convener of the whole Church, leader of men and movements, and yet a sincere lover of children, the humble follower of Him Who said, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me'."

For years the leading advocate of union of the Presbyterian, Congregational, and Methodist Churches, he has gone over to the other side, much to the disappointment of his followers, because he sees that to press the matter will divide the Presbyterian Church. To push union at the cost of division involves a contradiction, he rightly says, and hence his change of front.

STARS

H. T. White, Birtle, Man.

During the late spring of 1913 it was my delightful experience to visit the Kootenay Lakes and Nelson, British Columbia. The railway ended at Kootenay Landing, where we had to transfer to a lake steamer. Here, comfortably seated in deck chairs, basking in the warm and genial sunshine, drinking in the pure and exhilarating air, I spent a most remarkable day.

Each turn in the lake brought to my wondering eyes some gorgeous picture, snow-capped mountain peaks, terraces of majestic forest and bush; some glint of color or surprise that so profoundly impressed me that even twenty years afterwards it remains one of my most treasured memories.

During the Great War it was my privilege to witness one of the greatest sights that human eyes have ever looked upon. Lying out in the bush with only a blanket under me, gazing upward through a dome-like opening in the trees, I was amazed and enchanted, yes, even a little pained, by a glimpse of "the rainbow around the throne" by one of God's artists.

I saw a colored display of the Northern Lights, for the only time in my life before or since. Across the line of my vision drifted a huge plume-like mass of colored fire, from which long streamers of variegated lights flamed from horizon to horizon. The whole sight left me weak and profoundly moved. I felt that I had stood very near to God.

It was in March, 1911, when voyaging across the mighty Atlantic, that there came to me the greatest experience of this kind. Leaving the old country, the old home, the old folks, the old associations—the snapping of those affectionate links hurt a little. Then, here I was with less than a hundred dollars in my possession, and a wife and two small children, facing a new world, new prospects, new conditions, going into a land of complete strangers. One night, weighed down with depression, I wandered on to the deck. Here, apart from the gentle movement of the ship, all was surprisingly quiet and calm. I leaned over the ship's rail. The sea was stilled, at rest. Then I gradually became conscious of the bright stars reflected in the deep waters. My eyes slowly increased their arc of travel and presently I was gazing into the heavens studded with thousands of stars and planets; and in that moment of silence and reflection came a voice clear as that of lover or friend: "He telleth the number of the stars: he calleth them all by their names."

It came to me instantly that here was the earthly reflection of a heavenly reality. Why should I charge my soul with care?

(Continued on page 266)

Budget and Stewardship Committee

A letter with respect to raising the congregational Budget allocation for 1934 has been sent to ministers and Sessions. The following is to be regarded as supplemental to that letter with the hope that the suggestions will prove helpful.

In the congregations where the apportionment sent down will not be realized by the ordinary red envelope, a personal canvass should be made of those not contributing in order to reach the sum asked for.

SPECIAL CENTRES

Montreal

5	persons contributing	$200	each	$1,000	
10	" "	100	"	1,000	
20	" "	50	"	1,000	
40	" "	25	"	1,000	
80	" "	10	"	800	
160	" "	5	"	800	
315					$ 5,600

Ottawa

4	persons contributing	$200	each	$ 800	
8	" "	100	"	800	
16	" "	50	"	800	
32	" "	25	"	800	
64	" "	10	"	640	
128	" "	5	"	640	
252					$ 4,480

Toronto

10	persons contributing	$200	each	$2,000	
20	" "	100	"	2,000	
40	" "	50	"	2,000	
80	" "	25	"	2,000	
160	" "	10	"	1,600	
320	" "	5	"	1,600	
630					$11,200

Hamilton

8	persons contributing	$200	each	$1,600	
16	" "	100	"	1,600	
32	" "	50	"	1,600	
64	" "	25	"	1,600	
128	" "	10	"	1,280	
256	" "	5	"	1,280	
504					$ 8,960

London

4	persons contributing	$200	each	$ 800	
8	" "	100	"	800	
16	" "	50	"	800	
32	" "	25	"	800	
64	" "	10	"	640	
128	" "	5	"	640	
252					$ 4,480
1,953					$34,720

Number of Church Members	180,000
Number of Special Contributors	1,953
	178,047
Amount Required	$420,000
Amount of Special Contributions	34,720
Balance	$385,280
Balance to be raised	$385,280
Number of Contributors	178,047
Rate per Member	$2.16

Budget and Stewardship Committee
Are We Able?

The total national wealth of Canada in 1932 was $30,840,210,000

Render unto Caesar the things that are Caesar's
and unto
God the things that are God's.

Gross Agricultural Wealth	$5,069,930,000
Total Fisheries Wealth	25,957,109
Total Forestry Wealth	141,123,930
Total Mineral Wealth	228,029,018

The earth is the Lord's and the fulness thereof.

The Total National Savings $2,228,741,560

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Will a man rob God?

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

On the first day of the week let everyone of you lay by him in store as God hath prospered him.

Go ye into all the world, and preach the Gospel to every creature.

It pleased God by the foolishness of preaching to save them that believe.

Our time, talents, and wealth belong to God.

As stewards of the Manifold Grace of God we are responsible to Him for the use that we make of our possessions.

Having received Christ we are under obligation to make Him known to others.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Even a cup of cold water given in the name of a disciple shall not lose its reward.

(Continued from page 263)

"The glorious sun, the silver moon, and all the stars that shine,
Are His alone, yes, every one. And He's a Friend of mine."

Again I felt the throb of those mighty engines, and recalled that day by day I had looked with increasing interest at that mass of moving machinery. I had been amazed at the multiplicity of its parts. Yet what to me was a confused mass of machinery in motion was to the engineer a sweetly running work of art. Each nut, bolt, and bar was intimately known and instantly named by him, and such was his knowledge that the slightest variation in that hum of energy would be instantly detected. Yes, I thought, it is only the ignorant, the very, very ignorant, who see things in the mass only. Knowledge breaks up the masses into units. Here I had been thinking of God as looking down on humanity as just a confused mass of worried and distressed folk, perhaps as we might look at some disturbed ant-heap, while all the time He knew me by name, was intimately interested in my welfare, gravely concerned in the formation of my character, and grieved by my misunderstanding.

It was a rebuke. My feeling of insignificance and helplessness left me immediately, and though, of course, my life has been subject to the same strain and stress as that of the average man or woman, yet from that particular moment I had a fixed idea of the friendliness of God.

Do the stars have a message for us today?

Yes. "The heavens declare the glory of God and the firmament showeth His handiwork." Open your Bibles and look for God's stars. Very early in history God took Abraham out from his tent and bade him look up at His stars. "Count them, Abraham." "I cannot." "So shall thy seed be." I read that Abraham believed God—out under the stars.

As we go through the Book we find that not only in number but also in value, God's people are like the stars. Beside the Tigris River the vision of God came to Daniel, and this word: "They that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." And if we are not quite sure who are the wise, one of the Proverbs tells us plainly: "He that winneth souls is wise."

Unfailing regularity of the stars! Constant and true, ever shining by day and by night, in the city, town, village; out in the lonely places in the bush and the swamp, and far, far out at sea! At that climactic moment when God laid the foundation of this old earth, "the morning stars sang together and the sons of God shouted for joy." But it takes years for the light of the stars to reach us. Yet we expect by one brief conversation, by some casual invitation to church, by some short religious campaign, to win men for Christ; and when they do not come, we are discouraged. The message of the stars is that our light must persistently shine. It may take years to reach some lost soul.

To him that overcometh belongs the glory of the stars. My mind swiftly travels through the blood-drenched centuries; through the last hundred years to those venturing into the dark places, amid pestilence, disease, hostile and treacherous pagans; those who cheerfully relinquish friends, homes, comfort and prospects; those out there in lonely patience, in humility of self-sacrifice, in anguish of spiritual conflict. Out there shines the starlight from the lives of these winners of souls across the world's dark night.

One day the glory of the stars shall merge into the glory of the dawn.

When He cometh, when He cometh, to make up His jewels,
All His jewels, precious jewels, His loved and His own;
Like the stars of the morning, His bright crown adorning,
They shall shine in their beauty, bright gems for His crown.

One day we shall stand before the King in His beauty. We shall stand before the Throne. We shall be telling our life story, and crowds of friends and loved ones and angels will be keenly interested listeners; and presently, trembling with eagerness we shall say, "Here, Lord, is the talent Thou didst give to me, and here are two others I have gained beside." "Here are wife and children." "Here are husband and child."

If we are Christ's, then Christ is ours to share with others. Is there someone you deeply care to win for Christ? By the lonely, patient, glory of the starlight of your life, perhaps he will find the way to God.

Prayer: We thank Thee for the lessons we are learning day by day. Thou hast not neglected us. Thy love has kissed us in the morning and Thy hand has tenderly smoothed our pillow at night. Angels have spread our table and replenished our cup of water. Thou hast put many stars in our dark places. Merciful Father, touch any troubled heart with Thy healing balm. And, whenever and wherever we see Thy stars, may we be reminded of Thy Father-like love and pity and compassion. We offer our thanks and our petitions in the name of Jesus Christ. Amen.

HOME MISSIONS IN THE MARITIMES

Rev. C. Ritchie Bell, Truro, N.S.

(An Address at the General Assembly)

Mr. Moderator, Fathers and Brethren:

I have the honor of speaking for a little while this evening on the Home Mission work of our Church in the Maritime Provinces. It is a great theme. It has to do with an ancient and right royal portion of our Dominion. I would that it had a greater champion. But though it would be easy to find a man more able to speak worthily of the missionary work of our Church in the Maritimes, it would not be possible to find one who loves it more.

The three provinces generally known as "The Maritimes" lie on the Atlantic seaboard. New Brunswick has the Gulf of St. Lawrence on the east and the Bay of Fundy on the south; Prince Edward Island lies wholly in the St. Lawrence Gulf, and Nova Scotia has the Atlantic Ocean nearly all around it, a few miles only uniting it to New Brunswick.

These three provinces were settled by people drawn from French, English, Irish, Dutch, German and Scottish strains, which each remain more or less distinct in their original settlements, living together in amity and good-will. Few equal examples of racial and religious tolerance can be found. Since the early days of pioneer hardships, these people have been distinguished by their enterprise, their thirst for knowledge, and their conspicuous success as builders of the continent in the fields of education, industry, religion, and statesmanship. The sea which washes the shores of these provinces breeds the fortitude to endure, the determination to overcome.

The great tide of immigration that helped to people Western Canada flowed through the Maritimes, leaving few settlers behind, so that the problems which confront Church and State in the rest of Canada have not troubled the Maritimes to any great extent. The only foreign element with which we have to deal came through the opening of coal mines and steel works at Sydney and New Glasgow. Thus our population is a rather stationary one.

In the Maritimes our task is not that of pushing back the frontiers, but of giving aid to those groups which are weak in our depleted rural areas and our minority-group centres. That a large proportion of our pastoral charges and home mission fields require aid from the stronger centres reveals the exacting nature of our task and its distinctively missionary character.

As I have been asked to include in my address tonight reference to the Home Mission work carried on by the W.M.S. (E.D.), I would at the outset take the opportunity of acting on the principle of "ladies first" to pay tribute to the devoted service rendered throughout the Maritime Synod by this body of energetic and consecrated women.

Our Women's Missionary Society was organized in 1876 as a Foreign Missionary Society to aid our Church in her foreign work. The home mission work of the Church then was the supplying of weak congregations and scattered rural districts with home missionaries and student preachers. In this the W.M.S. helped by providing bursaries for students.

A certain amount of help was then given by the W.M.S. to the Church's work in what was then known as "the Great North-West" by paying the salaries or part of the salaries of missionaries there.

Definite home mission work in the East was taken up by our W.M.S. in 1905. Coal mining received a great uplift through the establishment of the steel and iron works at New Glasgow and Sydney, and many hundreds of foreign miners and workers entered the country. The Presbyterian Church was among the first to begin work among these people, and soon had large missions established, and in these the W.M.S. took a large share, bearing all the expense of the missions at Sydney, Scotchtown, New Waterford, and Chalmer's Jack in Cape Breton, and aiding in work at Trenton and the Joggins on the mainland of Nova Scotia. A splendid work was done, and is still being done, but Chalmer's Jack at Colonial was the only part of this great work that was given to us after the disruption.

Colonial lies between North Sydney and Sydney Mines. The Chalmer's Jack Mission was opened there in 1905, and until 1925 was connected with St. Matthew's Church. Since 1925 the mission has been connected with St. Giles' Presbyterian Church, its minister and elders aiding in conducting Sabbath services.

On the mainland of Nova Scotia the W.M.S. opened a mission in Cumberland County on the north, at Strathcona and River Herbert, where a minister and his wife do work among the miners' families.

The W.M.S. employ a deaconess at Whitney Pier, one in the outlying districts of Glace Bay in Cape Breton, one in weak congregations in Prince Edward Island, and one in winter in outlying districts in New Brunswick.

Since 1925 the greater part of the home mission work of the W.M.S. has been in

the form of financial aid to minority groups.

Since April, 1926, the W.M.S. has employed a Port Secretary at Halifax, whose name is known from the Atlantic to the Pacific as one of the most efficient, untiring and faithful of workers. Miss Lena Fraser has made a place for herself and for Canada in the hearts of thousands of our new Canadians, and she has made the "welcome" work at Pier 22, Halifax, something of which our Church and the W.M.S. in particular are very proud.

During the past year the W.M.S. has given bursaries to Maritime students studying for the ministry in our own theological colleges to the extent of $450. Altogether they have allocated for home mission work for this year $6,480.

Turning our attention now to the work carried on in the Synod under the General Board, let me say that with prevailing conditions it is not to be expected that one could say there had been notable progress; yet it does seem to me that we have maintained our position all along the line and in some points made considerable progress.

The Synod reports forty-four augmented charges which embody 115 congregations within them, and twenty-nine mission groups which maintain services at fifty-five preaching points, and forty-six self-supporting congregations. We have in the Synod over 11,000 families represented by 765 elders and guided spiritually by seventy-four ministers.

As for finance it would seem that we are not falling behind other Synods in the support of the corporate work of the Church for last year we contributed $27,731 for "The Schemes of the Church." In many ways our Synod has progressed and, notably among our home mission fields, the program of building undertaken during the past few years is remarkable, and it is to this phase of our work I shall direct your thought.

A new hall has been built in New Campbellton in the Presbytery of Cape Breton, and a new church at Kinloch, also in that Presbytery. A beautiful church seating 250 people has been built at Murray Harbor South in P.E.I. Presbytery. At Tay Falls, N.B., the people by voluntary work and with the donation of a lot have opened without debt a church which cost $300. Knox Church in Halifax was opened and dedicated last summer. This minority group was organized in the north end of the city in 1928 and have until recently worshiped in a hall. It seats 250 and has a full-sized basement for Sunday School work. The church is three-quarters of a mile from any other church, Protestant or Catholic. The estimated value is $10,000, with a debt of a little over $1,000. At Hardwood Lands, also in the Presbytery of Halifax and Lunenberg, a church seating 140 has lately been opened. At Noel Shore a church was purchased from the Baptist communion. It seats about 100. This is now more than half paid for.

The great problem that confronts us in the Maritimes is the problem of ministering properly to the vast number of Presbyterians in isolated districts. The Presbytery of Saint John is responsible for the statement that within its bounds there are seventy communities where there are Presbyterian families receiving no church services. To talk of retrenchment in days like these is disheartening indeed. Our ministers on the home mission fields have done valiant things. They have endured hardships as good soldiers and the Church must stand behind them. This is no time to abandon them. If Presbyterianism is anything it is militant, and the Church that is militant and the Church that is missionary is bound to be the Church that is triumphant. John Knox expressed the wish that the message of Jesus Christ should go to the least, last, and humblest throughout the length and breadth of Scotland. His mantle has fallen upon us and his passionate desire for Scotland must become our marching orders in the Dominion.

All along the line we are justified in saying that the past year has shown unbroken progress in our home mission work. When we examine the facts and figures, we discover there are two things worthy to be noted and of special encouragement. The first is that there is a splendid routine of noble, devoted, unselfish service, and a magnificent optimism which has sustained our home workers, an optimism seen, not only in their utterances but in their patient pursuance of their great work, and exhibited in a most beautiful form by those splendid home mission workers who give themselves year after year for the Church in outlying districts. Then the other point of great hopefulness is the disposition towards self-help on the part of the home field, willingness to contribute, and a glad willingness, where they can do it, to build their own churches.

In the light of that which I have suggested to you I would venture to ask the question, What has the Church a right to expect from the communicant membership from coast to coast? and I would answer the question by saying emphatically, She has the right to expect the amount which the General Board modestly estimates is required to maintain our position. She has the right to expect every loyal Presbyterian to do his or her duty. She has a right to expect not only an interest in home mis-

sions, but also an enthusiasm and passion for home missions. Our Church, the Church of God, began in passion. It began in the passion of our Lord and it will only be continued and grow in the power of His passion. Why is it then that here and there still we have such apathy and such opposition and the desire to retrench and to withdraw? I will tell you why. Every great cause must appeal to three faculties. It must appeal to the imagination, to the conscience, and to the heart. We have apathy at home about home missions because the imagination of our people remains largely untouched. They are not told the full truth in an interesting and powerful way. We have apathy because the conscience remains untouched. There is no vision of Christ before them, and we have apathy because the heart is untouched. There is no vision of the needs of man. We sing our paraphrase and forget its meaning, "with love to man this cup is fraught." The object of our home mission work is to bring men into contact with the Saviour of mankind.

The younger generation in many of the communities where we have not been aggressive are to-day facing an insidious propaganda of materialistic atheism. In the communities where the Church is weak atheism is eating into the very vitals of Canadian youth and it is the task of the Church to face the issue squarely, and by maintaining the home mission program and inculcating the spirit of Christ to stamp out this terrible evil.

Our home mission work in the Maritimes is not that of following the pioneer or of pushing back the frontiers, but that of standing by the weak and giving them our strong support. Remember "that they also serve who only stand and wait."

We go forth with the living Christ, the Christ not only of the Book and of sacred memory, but the Christ who is alive and with us to-night, here and now! The Christ of the strong and kindly hands; the Christ of the compassionate heart; the Christ who taught His people how to smile under the press of difficulties unspeakable and in the face of odds unbearable. This living Christ who guides, upholds, inspires, this living Christ who is to be with us all the days makes as though he would go farther to-night. Oh, my brethren, what an unspeakable privilege that we possess such a Christ, what a responsibility that we hold Him in trust for the least, the last, and the humblest of the land. Yes, He would go farther, I dare you to follow.

Keep me from turning back!

My hand is on the plough, my faltering hand:
But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert with its interspace.
What harvest have I, but this paltry grain,
These dwindling husks, a handful of dry corn,
These poor lean stalks? My courage is outworn.
Keep me from turning back.
The handles of my plough with tears are wet,
The shares with rust are spoiled, and yet, and yet,
My God! My God! Keep me from turning back.

Note: Mr. Bell acknowledges his indebtedness in the preparation of this address to material from the pen of Mrs. William MacNab, Editor of The Message, the publication of the W.M.S. (E.D.).

ANNIVERSARIES

Two anniversaries have recently been observed in the congregation in the Maritime Provinces now served by Rev. H. S. Graham, formerly of Grimsby, Ont.

Sharon Church, Dean Settlement, commemorated the opening of the present edifice erected fifty years ago. Over three hundred attended the services, among them one who must have had some pride in being there, the carpenter who built the church, Mr. Willard Ellis of Truro. Rev. J. F. Cocks of Springhill preached to large congregations assembled in the afternoon and in the evening, setting forth in the afternoon the fulfilment of prophecy in the changing world of to-day and declaring in the evening the power of the grace of God in the lives of men. Many messages of warm greeting were brought or sent on behalf of organizations and individuals.

The occasion called to mind one who, though occupying a humble sphere, was nevertheless eminent in the councils of the Church, particularly in the General Assembly, and widely known as an able church lawyer, Rev. Dr. Thomas Sedgewick, who at the opening of the church fifty years ago offered the dedicatory prayer.

The service of song conducted by the choir, assisted by the choir of Musquodoboit Harbor, was marked by the rendering of selections used at the opening of the church on the day of dedication. A history of the Presbyterian Church of Musquodoboit Harbor, of which Dean formed a part, was read by Mr. Ira Dean.

Three weeks later Musquodoboit Harbor observed the seventh anniversary of the dedication of the present church building. Rev. C. Ritchie Bell of St. James Presbyterian Church, Truro, the preacher for the day, chose as his themes, *Look Beyond the Visible*, 2 Cor. 4:8, and *The Mid-day Demon*, Psalm 91:6.



EAST NOTTAWASAGA CHURCH

The congregation whose home this is observed recently its 100th anniversary, a former minister, Rev. A. L. Budge, delivering the messages for the day. The morning service took the form of a Conventicle, when the customs of early days in worship were closely observed. Mr. Budge paid timely tribute to those who first journeyed to "this little corner of the woods," enduring hardships, yet struggling on, and retaining their faith and courage throughout. In 1833 emigrants from Islay, Scotland, with a few from the north of Ireland, came by way of Barrie and Sunnidale to settle in Nottawasago. The earliest church services were held in log cabins. Then the erection of a log schoolhouse provided a more spacious place for public worship until the present church was completed and occupied eighty years ago. This was a building of wood which later was veneered with brick, and is a substantial and commodious structure.

The first minister was inducted in June, 1853, Rev. John Campbell, formerly assistant in St. Andrew's, Kingston. He was succeeded in 1866 by Rev. Alexander McDonald, who served until the union of 1875. Since that time ten ministers have successively occupied the pulpit, six of whom are living and active in the ministry.

* * *

Grace Church, Millbrook, Ont., has also come into the centennial class, having observed its hundredth anniversary in midsummer. Though work had begun in 1823 regular services were not held until 1834, when Rev. James Douglas, who came from Ireland, was inducted. During his ministry of thirty years, three churches had been built and strong congregations established. He retired at the age of seventy years and died the year following. The brick edifice, the last erected in Mr. Douglas' ministry, was destroyed by fire in 1896. Then the congregation moved to the village and erected on a site donated by the late Miss Elizabeth O'Brien, the present beautiful red brick edifice, equipped with a pipe organ. This was dedicated in the same year, 1896. One of the special speakers of the occasion was Rev. Wm. Patterson of Cooke's Church, Toronto. The minister is Rev. H. R. Williams, who was inducted in 1931. The centennial services were marked by large congregations who welcomed the messages brought by Rev. F. H. Hill of Hastings.

On the Tuesday evening following a garden party under the auspices of the Women's League was held, at which there was an attendance of 400. Millbrook's sister congregation, Centreville, celebrated its centennial last year.

Cowal, Ont.

This year is the seventy-eighth of the history of Chalmer's Church and the anniversary was therefore suitably observed by special services, Rev. H. D. Cameron of Strathroy, preaching morning and evening. He was assisted in the evening by Dr. MacLean of Largie. In the service of song the choir had the support of Mr. D. Paton of Largie, and Miss Cameron of London as soloist, with Miss Brown of Largie as accompanist. The Page Brothers of Wallacetown also contributed to the service of song. The attendance at both services was large, particularly in the evening, and the offering for the day was generous.—Presbyterian.

RETIRED

Bidding farewell to a devoted people whom he has served for eight years and leaving a pulpit he has filled so capably and faithfully as a minister of the Gospel of Christ, there passes from the active work of the ministry in The Presbyterian Church in Canada one who for forty-five years has been singularly prominent in the Church and widely known both in Canada and abroad, Rev. Robert Johnston, D.D., Knox Church, St. Catharines, Ont.

He has a striking figure, commanding in height and strength, a powerful but agreeable voice, constituting a superb physical equipment for the pulpit or platform. Evangelistic zeal, rich resources of language and imagery, a fervid nature and impassioned delivery, made him a preacher of extraordinary force and attractiveness and an able advocate of any cause. He had great energy and this systematically directed enabled him in intellectual pursuits, in congregational and public service, and in the work of the Church at large, to accomplish much beyond the ordinary.

He had a distinguished course in the University, winning the Governor-General's gold medal for general proficiency when graduating from McGill, and the Calvin Gold Medal in the final year of theology in The Presbyterian College, Montreal. His degree of Doctor of Divinity was the reward of post-graduate study. St. Andrew's Church, Lindsay, the church of the

same name, London, The American Presbyterian Church, Montreal, Grace Church, Calgary, and, finally, Knox Church, St. Catharines, tell the story of a distinguished ministerial career to crown his collegiate attainments.

Though he has surrendered the heavy duties of the active ministry and though suffering serious disability, he holds himself at the disposal of the Church for such service as opportunity presents and his strength permits.

BACK TO IRELAND

Rev. W. Patterson Hall, who for some eight years has occupied one of our historic pulpits, Knox Church, Galt, Ont., has been compelled by ill health and upon medical advice to resign his important charge. He has returned to his home in Ireland, where in a milder winter climate it is hoped he will find relief from the disability which seemed to have been incurred by the severer cold here.

While serving our Church he won the respect and affection of his people, who in parting expressed their regard by the gift of a substantial cheque. He had also earned the esteem of his brethren in the ministry, and by his strong and kindly personality, devotion, and good judgment, had steadily risen in the service of the whole Church.

In his departure he may be assured of the goodwill of all who knew him and their earnest desire for complete restoration and for many years of fruitful labor.

OUR UKRAINIAN WORK

Rev. F. S. Fesenko, Toronto

An Address to the General Assembly

UKRAINIANS constitute the fourth largest national group in Canada, their number being approximately 500,000. About 300,000 of them are located on farms in the western provinces. Many of them are employed in the mining industries, and quite a few could be found practically in every industry of the country. They helped to build the Canadian railroads, and many of them are still working as railway section foremen. They are fishing salmon on the Pacific coast, and working in the Canadian lumber camps and mills in the North.

Ukrainians, since they were admitted by the Canadian Government forty years ago, have done a great service for this country supplying manual workers and pioneer settlers in the West who converted barren prairie regions into wheat-producing farms and homesteads. They quickly adapted themselves to the Canadian soil, living conditions, and the government. Their children are being educated in English schools, and there is a great number of teachers of Ukrainian extraction throughout the West, as well as doctors, lawyers, business men, and other professional men. There are some representatives of Ukrainian descent in the Canadian legislative bodies; and so looking back on the Ukrainian immigration, it is easy for anybody to see, and agree with us, that Ukrainians have made astonishing progress in many ways.

There is no doubt that Ukrainians are and will be a factor of some importance in the building of the Dominion of Canada. This fact is realized by certain groups who are striving to dominate the soul of Ukrainians in one or another way.

The Roman Catholic Church spends on work among the Ukrainians $65,000 a year, and is supporting two well-established papers in the Ukrainian language. Atheistic organizations are spending just as much, if not more, and are striving to cover the country with the net of their clubs well supplied with everything. They print three papers in the Ukrainian language. The Greek Orthodox Church has a large following and controls two papers.

These groups are doing intensive work among the children. First they get the parents and after this it is easy for them to have the children. According to my estimate there are about one million children of Ukrainian origin in Canada at the present time.

In comparison with other organizations we must admit that the Protestant churches are doing very little among the Ukrainians. The United Church too has just a few mission stations.

Our Presbyterian Church has two mission stations, one in Oshawa and one in Toronto, both of which are successful, and we believe finally will grow into self-supporting churches. This is due to different reasons, one of them no doubt is the right policy in the mission work among Ukrainians, on the part of the Home Mission Secretary. A full opportunity for self-expression is given in the missions as long as they are faithful to the Gospel; and this policy no doubt brings with itself all other desirable ends. I am certain that as long as this policy is followed, the success of mission work among the Ukrainians will be assured.

No other church suits us so well and faithful missionary effort will be well rewarded. I give as an illustration our work in Toronto, which is under my supervision. About four years ago we did not have one Ukrainian Presbyterian in Toronto. A small group of Ukrainian Presbyterians in Toronto was added to the United Church at the time of Union. When we began our work it was against great odds. Our chief enemies were atheists, who are well organized. In Toronto, they have a hall where they can accommodate about 2,000 people, with a theatre, various orchestras, choirs,

and a staff of well-trained leaders. Unemployment which breeds dissatisfaction, propaganda by Roman Catholics and Greek Orthodox, who represent us as traitors and enemies of our own people, made our work very difficult.

We had no building suitable for our meetings, could not carry on any benevolent work and thus show our goodwill, because it is being carried on scientifically through various societies, and by the city; but we had a glorious message of forgiveness of sins and eternal life through Jesus Christ, and it overcame all the difficulties. Very often it worked better than all the halls and theatres of our antagonists. At the present time we have two mission stations in Toronto. One on Beverley Street where in an old house we fitted two rooms for meeting purposes.

Another mission station is on Royce Ave., West Toronto, where through the kindness of Rev. H. A. Berlis and the congregation of Royce Avenue Presbyterian Church, we have much better accommodation. We have now a membership of 112 and our congregation is steadily growing every month. We have a nice Sunday School organized by Mrs. Fesenko. We look forward to the time when we shall be able to build our own church, just as our brethren have done in Oshawa. The majority of our people are not ashamed of the Gospel, and they are helping me in the open-air meetings, confessing Christ in the open which certainly takes courage and conviction.

A CHURCH IN ACTION

Outline plans of activities for the autumn and winter, 1934-35, in Chalmers Church, Toronto, for the extension of God's Kingdom.

We have been working, planning, and praying for this for months. A Publicity Committee and Executive Committee have been discussing ways and means, and getting the matter before all our organizations, the following having been adopted:

A pastoral letter to every member and adherent together with detailed program of activities, planning a full attendance Communion Service on September 16th, letter to indicate privilege and responsibility of being a follower of Christ.

Get-together of General Executive, representing executives of all the organizations in the congregation.

Sunday, September 23rd, Morning Worship, Moderator of the General Assembly, organizations grouped in auditorium.

Afternoon service, promotions in Bible School, with special exercises and address.

Evening, special dedication service of all the workers and officials of the Church in all organizations.

Survey of whole district, visitation by teachers of every home connected with the Bible School.

Congregational acquaintance-night and welcome to returned missionaries to create missionary spirit.

First Wednesday evening of October, Parents Night, to be followed by regular mid-week prayer service on succeeding Wednesday evenings.

Every organization to have a special inaugural meeting for the season.

Series of sermons in October on *Stewardship of Talents, Time, and Possessions,* to be followed by *Loyalty Sunday,* when, as part of worship, Pledges for church and missionary support will be made.

Then a visit to every person not pledged on Loyalty Sunday aiming at everybody sharing in the work and burden of the Church.

Sunday School Anniversary with three special services, the evening service to be taken by the young people of the congregation.

Then on for the work of the winter, everybody pulling his share of the load.

REV. PETER STRANG, D.D.

An outstanding figure in church work in the West has passed from the scene, Dr. Peter Strang who, on July 16th at the age of seventy-eight years, died in the General Hospital, Regina. He had completed a full half century of life in the West, the greater part of which was given to the service of the Church.

In 1925 he entered the United Church of Canada, but his sympathy was in large measure with the Church he served first and so long. This was manifest in his frequent attendance at public worship in First Presbyterian Church and his regular appearance once a year at the communion service there, by his contributions to the missionary work of our Church, and by other acts of consideration.

By the persuasion of the late Dr. James Robertson, Superintendent of Missions, he was led to choose the ministry as his sphere. For this he was well prepared by early training and interest. He taught school for some years and engaged actively in Christian work in the meanwhile. He was a student of high standing having graduated in Arts with first class honors in mathematics, from Toronto University, and in theology from Manitoba College as medalist. In 1912 Manitoba College bestowed upon him the degree of D.D. He served as a Superintendent of Missions in the Presbyterian Church from 1911 to 1925, and in the United Church from 1925 to 1928, when he retired. His intellectual pursuits were sustained to the very end.

By request of Dr. Strang and the family,

Rev. Samuel Farley, minister of First Presbyterian Church, delivered the funeral address, and paid tribute to Dr. Strang for friendship and close fellowship from the day of Mr. Farley's arrival in Regina to his friend's last day, and for his deep interest in The Presbyterian Church at large and First Church in particular, also as a true ambassador of Christ, who loved to preach and was at all times bent on the business of the Kingdom.

The Moderator of the General Assembly sent the following message:

"The Presbyterian Church in Canada mourns the passing of Dr. Peter Strang. We remember with gratitude his arduous and unselfish labor in former days and would say with all who knew him 'Servant of God, well done'." He is survived by Mrs. Strang, a daughter, and a son.

MINISTERS BEREAVED

Mrs. C. Upham, wife of Rev. C. Upham, Duart, Ont., passed away recently to the great grief of the congregation, as well as of the family.

Rev. Dr. Esler, who was in attendance upon the General Assembly, on his way home to Vancouver, received a telegram intimating the death of Mrs. Esler.

Such trials evoke deep sympathy for all upon whom they have come.

REV. JAMES ROSS, B.A.

Another minister is now missing from our ranks, one whose life and work were marked by integrity and devotion, Rev. James Ross, who passed away at his home, Peterboro, Ont., after a brief illness, at the age of eight-four. The sphere of his ministry lay wholly in central Ontario, his longest pastorate being that in the churches of Bethesda and Alnwick, Presbytery of Peterboro. Then he served successively in Haliburton, Pontypool, Lakefield, and Grafton, Ont. He was born in Ontario and received his education in the Whitby and Port Perry Public and High Schools and took his theological course in Knox College from which he graduated in 1881. Though retired, he took a deep interest in the Presbyterian cause in the Union controversy and remained with the Presbyterian Church, serving until infirmities prevented.

If Peter's fall is a warning against overconfidence, his restoration ought to be an antidote to despair.

Blessed are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in heaven.

In saying, "Our Father which art in Heaven," we express love and admiration and trust the most absolute.

BOOKS

Nature's Cathedral

Fred Scott Shepard, Evangelical Publishers, 366 Bay Street, Toronto 2, Ont., price 25c.

We very heartily commend, for substance, form, and spirit, this small book of poems. It will elevate, inspire, and comfort.

Church Unity Movement in the United States

By H. Paul Douglass, New York: Institute of Social and Religious Research. $3.00.

This volume, which is the July selection of the Religious Book Club, presents the results of a comprehensive study of the pros and cons of church union, to which the Institute of Social and Religious Research has devoted nearly four years. Dr. Douglass, the author, is widely known for his series of studies of the city church.

The aim of the study was to discover not only how prevalent in the United States is a rather vague theoretic sentiment for church union, but concretely just how far in the direction of union such sentiment is likely to carry the churches in a future that is at all predictable.

Hitherto, as was only natural, discussions of church union have been carried on mainly by the professional ecclesiastics. Dr. Douglass, who directed the study and is the author of this volume, wanted to find out what the rank and file of the church's supporters, as well as their leaders, really felt about the question. More than 20,000 persons, church leaders, ministers, church officials, laymen and laywomen, a genuine cross-section of the American public, replied to questionnaires and contributed their own ideas on the subject. The evidence was objectively gathered and the story is impartially told, so much so that the author himself suggests that both protagonists and opponents of church union will find in these pages ample ammunition with which to defend their positions.

Dr. Douglass' own conclusion, however, after a masterly analysis of the vast mass of evidence presented, is that "a large partial union" of Protestant churches in the United States is not only possible but probable.—Con.

The Apostle Paul and The Roman Law

A. G. Burr, Chief Justice, Supreme Court, North Dakota, U.S.A.

Some years ago we mentioned this book. Having lately ordered a copy the author in reply said, "If you believe this book is of value to the people I shall be glad, having a few copies left, to mail them for 25c each, a trifle more than the expense of wrapping and mailing."

If any of our readers wish this book, please send us your name and address with the 25c enclosed, and we shall forward, so that the shipment may be made direct.

THE FIRST PRESBYTERIAN

The Editor of the "Record."

Dear Sir.—I am sorry to disappoint your correspondent, Mr. Thomas R. Grant. I cannot say who was the first Presbyterian to settle in Canada, no one can; but certainly Wellwood Waugh was not. He sailed on board the "Lovely Nelly"—a copy of her passenger list is in my hand as I write —"William Sheridan, Master, Bound for St. John's (now Prince Edward) Island from the Port of Kirkcudbright, Scotland, May 18th, 1774"—not 1722, as Mr. Grant says. Seven years before the "Hope" had come to Pictou with six settlers; four at least of these were Presbyterians, and a fifth afterwards became one, and a great-great-great-great-grandson of his is today the young but highly esteemed minister of the Presbyterian congregation of Little Harbour, Pictou Co. Nothing, not even his name, is known of the sixth. In 1773 the "Hector" brought to Pictou, roughly, two hundred passengers, all of whom settled in Canada. All of them, with few exceptions, were Presbyterians.

But there were Presbyterians in Nova Scotia years before. There was a Church in Halifax for Protestant Dissenters as early as 1752. The minister was a Presbyterian (he was the great grandfather of the late President Cleveland), and doubtless some, probably many, of his congregation were Presbyterians. In this Church in 1770, "Mr. Bruin Romkes Comingoe, known commonly by the name of Brown, was set apart by prayer and the imposition of hands to the office of the Holy Ministry over the Dutch Colonists Presbyterian Church of Lunenburgh" by Revs. John Seccombe, James Lyon, Benaijah Phelps, and James Murdoch. Two of these, James Lyon and James Murdoch, were Presbyterians; the others were Congregationalists. Of Mr. Lyon it can hardly be said he became a settler, though he gave his name to the settlement of Lyon's Brook, three miles from the Town of Pictou; but Mr. Murdoch did. He came to Nova Scotia in 1766, and spent the rest of his useful life, thirty-three years, here, ministering to small scattered bodies of Presbyterians in the Counties of Halifax, Hants, Colchester and Cumberland.

Then again many, I think I would be safe in saying the majority, of the New England settlers who came to Nova Scotia shortly after 1755 to occupy the lands of the expelled French Acadians were Presbyterians. Those settling in Colchester County remained true to the faith of their fathers till 1925; those in Kings County were early lost to us because we could not supply them with trained ministers, and would not supply them with any other.

Yours sincerely,
GEORGE PATTERSON.
New Glasgow, N.S.

SIR WALTER SCOTT AND CANADA

Mr. Frank Yeigh of the ready pen, in the Scot's Observer, in contributing interesting material under the above heading, tells of Sir Walter's connection with Canada through his brother Thomas who spent a score of years in military duties here. Here is an interesting paragraph. Thomas wrote Walter that he "paddled ninety miles from sunrise to sunset (on the Upper St. Lawrence) shooting all the rapids in a style that would surprise any person unacquainted with the dexterity of the Indian. This favor I acquired from my situation amongst my tribe, being a Mohawk chief and warrior by adoption under the name of Assarapa. I prefer the manners of the native Indians to the insipid conversation of our own officer. The Chief of the Six Nations speaks twelve Indian languages. He translated your "Lady of the Lake" as well as the Scriptures into Mohawk, and yet with the most polished manner of civilized life he would not disdain to partake of the blood of his enemy at the banquet of sacrifice; yet I admire and love the man." He concludes the letter with the wish that his brother and this Indian chief might meet.

Thomas ended his career in this land and Mr. Yeigh discovered his last resting place in the old Protestant Cemetery in Quebec where a monument bears this inscription:

Sacred to the Memory of
Thomas Scott, Esquire,
Late Paymaster of the 70th Regiment,
Who departed this life, 4th Feb., 1823
and his daughter
Barbara Scott,
Who died on the 5th October, 1821,
in the 8th year of her age.

When at play in the grounds of an Edinburgh school, Walter's handicap of lameness prevented him from taking his share of the rough-and-tumble contests among the schoolboys, but Tom was ever ready to come to his rescue and that with effect and success.

Though Sir Walter was the weakly member of the family he survived all his healthy and strong brothers. Of Thomas he wrote, "The best loved and the best deserving to be loved died before his day in a distant and foreign land."

Thomas was compelled to wait Walter's time to start for school, the former being the readiest to reach a playground where he could have a few turns with his schoolfellows before lessons began; but Walter had more serious ideas regarding the saying of his morning prayers, whether school opened or not.

"Dod, Wattie, canna ye come awa?" was the protest Walter heard one morning.

"I canna come till I've said my prayers," was the reply.

"But can you no pray when you come

home to breakfast?" So the twain hurried away. Wattie however was by no means the weakling one might suppose. "He was of so venturesome and restless a disposition that he would assuredly have gone for a soldier had not Providence ordained him to hobble about on a stick all the days of his life." Thus Mr. Yeigh gives us a glimpse into the boyhood life of the great Sir Walter Scott.

GIVING AND TAKING

By P. W. Thompson, M.A.
(Author of "The Whole Tithe," etc., British Weekly.)

"Bring ye the Whole Tithe into the storehouse, that there may be meat in Mine house, and PROVE ME now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

SOME few months ago, while taking a walk in the Lake District, I happened to get into conversation with a smart, alert young Scotsman. Something about him led me to infer that in some way or another he was interested in church work. I had a copy of Professor Snape's valuable little booklet, "These Ought Ye to Have Done," in my pocket, and handing it to my new acquaintance, I asked him to do me the courtesy of accepting it and perusing it at his leisure.

Glancing at the sub-title, he thanked me for the trifling gift, but asked me what "systematic giving" was, as he had never heard of it before. "I will certainly read the book, but can you tell me in a sentence or two just what it's all about?"

"Well, to put it as shortly as possible, you are a subject of King George V., and I take it you pay taxes levied upon you to meet the expenses of the Imperial Government?" "Yes, we all do."

"Very good. You are also a subject of King Jesus. Some of us are seeing very clearly that the expenses of His Kingdom can never be met until we similarly consent to levy a voluntary tax on our incomes, and hand over the amount of the tax to the Sacred Treasury. Do you see the idea?"

"Yes, the idea's simple enough, and a first-rate idea too. But how would you make it work out in actual practice? Is the Sacred Treasury a receiving Society?"

"No, it is a convenient name given by the late Dr. Lansdell, the author of 'The Sacred Tenth,' to all money dedicated to God's service. As to the practical working out of the scheme, if you adopted it this is what you would do:—

(1) Decide on what proportion of your income which you are going to give, say for purposes of argument, one-tenth, or, as it is called in the Bible, The Whole Tithe.

(2) Get a cheap account book, with two cash columns in it. It needn't cost more than a few coppers, and the cost is the first charge on your Tithe, as it is bought for God's service, not for yours.

(3) Enter in the right-hand column one-tenth of all you get. If your wages are fifty shillings, each week, after you have got them, an entry of five shillings goes into that column. If your employer gives you a five-pound note at Christmas an entry for ten shillings goes into the same column. And so for each item of income.

(4) Enter in the left-hand column all the money which you give to God. If you give a shilling to the church collection, put down one shilling in that column. If you give threepence to a beggar in the street, enter the amount in that column. And so for each item you give.

(5) It is perfectly obvious that by adding up the two columns, you can at any time find out how much money you owe to the Sacred Treasury. In the case of a young and inexperienced tither it is not wise to let this balance become too large. Therefore, at any rate when starting, and for some time after, see that your gifts each month balance your tithe for that month. When the habit is thoroughly formed, you may defer the settlement and do it quarterly, which will enable you to give larger sums to such causes as may appear most worthy of them.

(6) Remember that the tithing money is God's, not yours. Don't lose it. Don't spend it on yourself. Ask God's acceptance of it, and His guidance in the disposal of it. This guidance will usually be given through the use of your own plain commonsense. But sometimes through the definite leading of God's Spirit.

(7) Don't be afraid to start this scheme because you can't afford to. The Bible assumes that you can't afford to. It therefore promises definite material blessing to those who pay their tithe, and this blessing will definitely come in answer to prayer and tithing. It will come at God's time, not yours, but that will prove in the result to have been the best time. Speaking from twenty-three years' experience of tithing, I say that every promise of God to the tithe-payer comes true, and abundantly true. Therefore, don't be afraid to tackle the problem boldly.

(8) Don't pay your tithe as if you were having a tooth drawn. It isn't reverent, and in the light of what I have just said, it isn't necessary. Remember, God loveth a cheerful giver. Which means that if you pay your quota with a good heart, you will, as a matter of fact, have an experience of the love of God towards you such as a man, however religious, who does not give cheerfully to God's treasury, cannot experience."

"Well, this is all absolutely new to me, but it greatly interests me. I will read Dr. Snape's book, tell my friends about it,

and bring it before the notice of my minister."

And so, as Wesley said about the prize-fighter, "we parted in much love."

The conversation had given me much pleasure, and just a little pain. Pleasure, because a keen young fellow with a certain sphere of influence had had his interest aroused in a vital manner about a vital matter. Pain, because I knew his minister by repute, knew in what very good repute he was as a real live man with a big following of young people — and yet I found that he had never preached to those young people on "systematic giving." They didn't know the phrase!

The whole subject seems in some unaccountable way to have been dropped by the pulpit. Perhaps ministers cherish the utter illusion that when a man is converted his pocket is converted. Perhaps they think that the teaching of tithing savors of "legalism." But if they teach us to keep one-seventh of our days holy unto the Lord, why not one-tenth of our money also? I know that ye are under grace, not under law, but if (as is the case) we can have the blessings of the law for obeying the law, why should we be deprived of those blessings? Is it not sometimes an act savoring of deep grace to place oneself voluntarily under law? Anyhow, Abraham and Jacob were not under the law, and they paid their tithe.

Some people seem to think that a man ought to be taught that the whole of his money belongs to God, and that if you tell him that only one-tenth is to be given to the Sacred Treasury, he will be under the impression that the remaining nine-tenths can be fooled away in any way he likes. Very good, let us take the argument a little further. We are commanded to keep one day in seven holy. Having done this, do we, as a matter of fact, fool away the other six in any way we like? Of course not. The mere fact of having observed the Sunday tends in itself to keep a man straight for the rest of the week. And so with money. Give God the Whole Tithe, and you will be blessed and guided in the use of the remainder. Moreover, you will get more real fun out of life if you put God first and amusements second. Your heavenly Father will see to it that you have amusement, and that you enjoy it.

I may incidentally mention that I have occasionally come across these good people who regard "all their money as belonging to God" and have found that, with a few laudable exceptions, they are persons who actually give to God one shilling in the pound of their incomes, in place of the honest tithe-payer's two shillings in the pound. Don't be like the Irishman who exclaimed that one-tenth was far too little, and he personally intended to give one-twentieth!

It may be added that when a good Jew had paid his "Whole Tithe" (2/-) it was promised that he should be so prosperous that he would not only be able to pay his "tithes and offerings" (3/4) but his tithes, offerings, and freewill offerings (4/-). Which means that a Jew who started by habitually giving two shillings in the pound of his income to God would eventually find himself able, and one hopes willing, to give to God four shillings in the pound of all his gains. Now God is no respecter of persons, and what He did for the Jew He is abundantly able and willing to do for the Christian. This offer is before you. Are you ready to accept it? Think how the giving of this money would add to your usefulness in the world. In honoring God you would bless man.

It is the lack of giving amongst Christians which accounts for the low spiritual tone of the whole Church at the present hour. Having been unfaithful in the unrighteous mammon we cannot be entrusted with the true riches. What are you personally going to do about it? For things will only come right as each individual does right. Start yourself and get your friends interested.

And just have a quiet word with your cleric, as my Scotch friend did with his, and let him know that some of his congregation would welcome a sermon on that little-known subject, Systematic Giving, or, as it might be termed, having regard to its aftermath, Giving and Taking.

NATIONAL ITALIAN EVANGELICAL CONFERENCE

A national conference which may well mark a new epoch in the evangelical movement among Italians in this country will be convened in New York City in the Autumn, according to Il Rinnovamento. The proposal originated with the Italian Evangelical Ministers' Association of Greater New York, which met on June 4th. Approval was given by other organizations, in particular the Committee on Planning of the Home Mission Council which met in Auburn, N.Y., also in the month of June. Then the Executive Committee of the Presbyterian Conference on Italian Evangelization agreed to merge its meeting with this; and the dates fixed are Nov. 1 and 2.

There are 350 evangelical churches and missions for Italians within this conference with a membership of over 27,000.

BROADCASTING IN CHINA

Rev. Dr. Z. K. Zia

Our last communication with Dr. Z. K. Kia, the Secretary of the Christian Literature Society for China, whose headquarters is in Shanghai, met with a prompt response. In this communication Dr. Zia gives further particulars about this newest enterprise in missionary service.

"I received your letter of April 23rd this afternoon and I hasten to answer you. I am glad that Canada is in a better shape for I know how hard it is for people to live on worrying all the time. We are feeling better, as we are gradually forgetting the horror of the last Japanese undeclared war in Shanghai. However some of us are worrying over the future world war and a few of us are worrying over the unemployment problem. However we do not forget that God is with us still.

"The Christian Broadcasting Association is supported by a few Christian Laymen here in Shanghai, notably my friend Mr. K. S. Lee, who is underwriting its expenses. We have received donations from unknown listeners of our station. The monthly expenses amount to $500 or $600, but we are not worried over the deficit. Then there are sponsors whose names are mentioned two or three times each day over our station—something like advertisements for some of the leading stores in Shanghai.

"Seven of us are forming a board of originators of this station, and we meet nearly once a month to discuss matters of importance concerning the program, personnel, and finance of the station. We have made plans to increase the power of our station from 150 watts to 1000 watts, which will cost us about $10,000 dollars. This amount will be underwritten by my friend Mr. K. S. Lee. We hoped to have increased the power to even a larger capacity, but the Government does not allow it so far.

"The first meeting of our committee was held on September 30th, 1933. December 2nd was the date for the formal opening of our station. Since then the station has operated daily.

"In the first meeting of our committee in our minutes you'll find these words: 'In this first meeting we all agreed that in Shanghai we should start a Christian Broadcasting Association, in which only sacred songs, hymns, and music of uplifting nature should be broadcasted. Then we may use this station for preaching the Gospel, and for Christianizing homes and people.'

"Mr. Lee is thinking of starting sub-stations, one in Peking, one in Canton, and one in West China. We hope to Christianize the entire nation before the Japanese or other militaristic power takes China. We know if we are really Christians, no one can enslave us.

"We are praying every day to save our nation, and broadcasting through the radio is one of the effective means. We hope to do more for Christ for we have not done much in the past.

"I am of course interested in the printed pages. For the present I am still editor of The Shining Light. The policy of this paper has been slightly changed. We have raised the price to fifty cents per year and increased the size. Every subscriber must pay cash, for formerly we gave away a lot to the Government students and schools.

"I am also interested in the real life. I have been connected with the Fitch Memorial Church for some time, and wish I could do more for the members of that church, for many of them are not well off."

MANCHURIA'S OPEN DOORS

Rev. J. Goforth, D.D.

(Extract from a letter to Dr. A. S. Grant, Secretary General Mission Board)

From the beginning of the year there seems to be an unusual forward-spiritual movement throughout the field. Mr. Davis reported to us from the Taonan district that there are more than a dozen places calling for preachers, all promising to provide suitable buildings and all running expenses. The same is true of Szepingkai district.

A place called Polishan (Glass Mountain) urgently calls for one of our best men, the buildings and running expenses all being promised. There is a Christian community there of at least two hundred enquirers. Those saved seem so eager to save others that the work is rapidly expanding. The work there only commenced a few months ago. We cannot take time to write of several other places which have sprung up this year, offering to provide everything if we will only send them a man. During March four men came to interview Pastor Chi and myself, urging us to commence work at once in their district. They were the head men of four hundred families. Though we have fifty workers, it is impossible for us to respond to all these calls. Before we could arrange for workers to go to them they took the delay as indifference on our part and arrived with heads of seven hundred families and a military escort. Pastor Chi and four other workers went right back with them. After three weeks of evangelizing, Pastor Chi returned to report that they were received in every district with open arms. Literally, hundreds of families seemed ready to turn to the living God from idols. Already three places with suitable buildings have been provided by the people for the work of evangelism. Three of the men now hopefully interested are each the head of a thousand families. The country magistrate received Pastor Chi in a most friendly

(Continued on page 286)

Children and Youth



A CHURCH TREE

It is a goodly tree as one may see by the picture, though it is of great age. It has flourished for about two hundred years at least. We call it a church tree because under its boughs public worship was first conducted in that district long ago and at that time continued through the season while weather permitted. Then, when the cold came, the congregation found shelter in the houses of the settlers.

Back of the story of the tree however lies a tale which is concerned with a ship and a minister.

The ship was named *The Hector* but it could not compare either in size or accommodation with the great vessels which now ply the ocean, for it was but a small, wooden vessel, ill-fitted to brave the fury of the wide Atlantic. Nevertheless that ship is famous in the history of Canada, for almost 161 years ago, (it will be 161 years in September) it found its way from Scotland to Pictou Harbor, N.S., where having dropped anchor it discharged its company of 200 Scottish passengers who by boat and wading reached the shore. They were pioneers indeed, the first shipload of those many, many thousands who since that time have left Scotland to make a home in Canada. Some few individuals had come before.

A weary voyage it was of many weeks, with terrifying experience of storm and with fever and death on board. Eleven years ago the arrival of this vessel was commemorated in a very special way, first by religious services held throughout Pictou County, second, by the appearing of an old wooden vessel, re-fitted to resemble *The Hector* which came sailing up the harbor, its deck thronged with a goodly crowd in kilts and Paisley shawls, reproducing as far as might be the landing of long ago, and third, the unveiling of a monument to those hardy pioneers.

Among the religious services of that recent celebration was one held under a great tree. The picture is of the congregation and the tree, and about that tree there is a story.

The minister was Rev. James MacGregor, who, thirteen years after the arrival of *The Hector*, came as the first minister from Scotland to preach to the pioneer settlers in Pictou County. The story of Dr. MacGregor's coming and of that first service under the tree has been written for us by Miss Jean M. MacGregor of New Glasgow:

"As a result of a petition presented to the General Associate Synod of Scotland at their meeting in spring of 1786, the Rev. James MacGregor was appointed to proceed to Pictou, N.S.

"He arrived in Halifax on July 11th and the same week came to Truro, travelling on horseback. There was something like a road for eleven miles from Halifax, but beyond that there was only a narrow avenue through the woods on which the trees had been cut down and rolled to one side. From Truro there was only a blaze*, but men were then employed in opening the road, which however consisted only in cutting down the trees along the line of travel just

wide enough for the passage of a single traveller.

"Coming to the roadmen Dr. MacGregor told them in Gaelic that he was the minister expected at Pictou. They all came and shook hands with him and welcomed him cordially. The overseer was James MacDonald, afterwards an elder and long one of his most intimate companions and steadfast supporters, who died in the year 1857, at the age of over 100 years. He used to tell that he was the first man to welcome Dr. MacGregor to Pictou. When far in his dotage, describing the scene, he said, 'Wasn't we rejoiced?' Towards the close of the week Mr. MacDonald left his work and returned to Pictou to be present at the first announcement of the glad tidings by the settled minister of the place.

"The first service was held in Squire Patterson's barn near the town of Pictou, July 23, 1786. The second Sabbath preaching was on the East River, a little below the Albion mine, and the following Sabbath he preached at the lower part of the Middle River.

"Early in October he first visited the Upper Settlement of the East River. The only mode of travelling in this district was to walk along the edge of the river to a brook and then to ascend it to a place where it could be crossed. The first sermon was preached at James MacDonald's intervale under the shade of a large tree. 'On Sabbath,' he says, 'they all came to hear me with wonder and joy for they had not indulged in the hope of ever seeing a minister in their settlement.' This was his ordinary place of preaching in summer for some time. In winter the preaching was in private houses. The Upper Settlement of the East River being farther off from the place of public worship than any other part of the congregation, it was agreed to let them have a sermon in their own settlement three Sabbaths annually and three week days besides. This arrangement continued till a second minister came to Pictou, when they got more."—R.

*A "blaze" may not be understood by some of our readers. On our highways there are sign posts to guide the motorists, but in early days, when there were no roads and one had to make his way through the forest, the path was marked by scoring with an axe a broad mark easily seen, on the trees not far separated from each other along the way. This mark was a "blaze" and the trees with this mark were the traveller's sign posts as he made his way. In this story "blaze," which really means the mark on the tree, is used as the name of the trail through the woods shown by these marks. "From Truro there was only a 'blaze'," that is, there was only a blazed trail.

What a contrast is suggested by the picture. There is a great difference between riding on horseback making one's slow way along a blazed trail through the woods and sitting in a high powered automobile traversing a smooth highway at the speed of a railway train. There were no automobiles at that first service under the tree. —Ed.



Follow the Gleam Mission Band, Greenock Church, St. Andrew's, N.B.

WHEN WE PLANT A TREE

What do we do when we plant a tree?
We plant the ship to cross the sea;
We plant the mast to carry the sails;
We plant the planks to stand the gales.

What do we do when we plant a tree?
We plant a house for you and me;
We plant the rafters and also the floors;
We plant the cupboards, the walls, and the doors.

What do we do when we plant a tree?
A hundred things which we daily see;
Grateful shade on a hot summer's day
For a wearied traveller on life's highway.

—Donald C. Jones (10 years).

MOTHER

She led me first to God;
Her words and prayers were my young spirit's dew—
For when she us'd to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How often has the thought
Of my mourn'd mother brought
Peace to my troubled spirit, and new power
The tempter to repel!
Mother, thou knowest well
That thou hast bless'd me since my natal hour.

—John Pierpont.

If mountains can be moved by faith
Is there less power in love?



SUMMER SCHOOL, SASKATOON, SASK.

THE Third annual Summer School of the Synod of Saskatchewan was held in Saskatoon from July 2-9.

So wonderful has been the growth of attendance that the meetings, formerly held in the residence, were held in St. Andrew's Church, but Miss Geddes, Superintendent, accommodated the eighty out-of-town delegates in the Residence. Ten of the young men had a boy's camp in a building remodelled for the occasion, on the rear lawn.

Frequently ninety delegates and visitors sat down together in the dining room. The young folk were divided into four clans, the McArthurs, the Wee McGregors, the MacSweens and the Periwinkles. Each clan took charge of the dining room service for a day and very jolly occasions they made, vieing with one another to give good service. Rev. R. G. McKay of Prince Albert further enlivened the meals by leading in cheery community singing.

The morning lectures taken by Dr. Frank Morley, Rev. Ronald Rowatt, and Rev. Lyal Detlor, all honor graduates, were of the highest order. Subjects were, The Kingdom of God and The Challenge of Youth to The Church. Even the older people present felt the inspiration aroused by these clever young men.

Miss McArthur of Regina led the discussion in the girls' groups and Rev. J. A. Munro of Rosetown led the boys' discussions. Rev. D. K. Perrie, North Battleford, discussed The Sunday School, Its Organization and Conduct, and Rev. R. H. Horne of Regina gave interesting, instructive, and inspirational lectures on Stewardship.

Miss Lily Simpson of Jhansi, India, gave two illustrated talks on the people and her work in India, which engaged close attention. One evening was devoted to The Wonders of the Sky, led by Mr. James Duff of the University.

The Saturday evening meeting was particularly helpful as Miss Hazel MacDonald reported on her work in the Peace River district, while Rev. W. A. Cameron, for the South, and Rev. R. G. McKay, for the North, gave the history and growth of the Presbyterian Church in our own province.

The Friday evening party held in the residence cast down the last barrier of reserve, and all left feeling like old time friends.

The very jolliest of picnics was held at the Forestry Farm on Wednesday P.M. Soft ball, relays, dashes, etc., constituted the program, the McArthur clan winning the honors. When supper was announced all marched to the hall led by a piper.

On Sunday the members attended worship in St. Andrew's Church in the morning and Parkview Presbyterian Church at night. The evening service was followed by a consecration meeting in the Residence. Only those who attended will realize what a success this, our third school, was. One after another the young people testified to a renewed consecration of their lives to the Master's service.

Both Mr. McKay and Mr. Cameron said they had attended several schools and had never seen closer fellowship and greater spiritual uplift than at this.

The genial spirit of Rev. R. G. McKay, Musical Director, the very capable management of Miss E. Geddes, Superintendent of the Residence, Miss Ross' general assistance and the beautiful consecrated lives of the Dean, Rev. W. A. Cameron, and Mrs. Cameron the housemother, as well as the splendid fellowship of the young folk, made this school the splendid success it proved.

A federation called *The Federation of Presbyterian Young People in Saskatchewan* was organized at the Summer School, with officers as follows:

Hon. President, Rev. W. A. Cameron; President, Rev. Ronald Rowatt, Tisdale; Vice-President, Miss M. Gillies, Moose Jaw; Secretary, Miss D. Finley, Biggar; Treasurer, Mr. Geo. Bain, Swift Current.

Object:—To lead young people to decide for Christ and—

To enlist them for Christian service, thus

promoting spiritual, intellectual, social, and physical welfare of the young people.

To co-ordinate young people's activities in the province.

To seek some stepping stone program to bridge over the gap between 'teen age and young people's groups.

To strive to keep the young people in touch with the missionary work of the Church at home and abroad.

To give all possible assistance in organizing groups.

To co-operate with the Synod in carrying on a summer school for young people in Saskatchewan.—M. Cowan, Secretary.



HUNGARIAN YOUTH

This company of young people in native dress is from our Hungarian congregation, Toronto, Mr. Charles Steinmetz, missionary. They had a place in the Centennial Parade on May 24th. This picture was taken just before they joined the procession.



SUMMER SCHOOL

Thornton Presbyterian Church, Saskatoon
G. E. Harms

Our second annual Summer Bible School came to a close on July 13th with fitting exercises. After the parents and friends of our work had gathered, the children marched in and rendered a program which fairly represented the work done in the two weeks and of which the following are noted:

The Travels and Teachings of St. Paul; The Books of the Bible, Main Lesson of Each Book; A Candle Drill by the Juniors; The Vital Things in Scripture; Pageants: The Boy with the Loaves and Fishes, Christ Calling the Fisherman, The Widow's Mite, showing that the giving of our all to Christ does not impoverish but rather enriches. Pageant: In Philippian Days, showing the gratitude of the riverside worshipers by sending a gift to make lighter the Apostle's imprisonment, to which Paul responds with the Epistle to the Philippians.

We met every morning between the hours 9-12. After thirty minutes of devotion the children divided into four groups, according to their ages, for systematic and concentrated Bible study. Our school has no handcraft. It is an All Bible School. Last year we took up the land of Palestine in relation to the Patriarchs and the life of our Lord; this year we concentrated on the life of Paul.

The results were indeed gratifying, as the test given the last morning showed. At all times is the Bible presented as the word of God, and Christ exalted as the only hope of salvation, and the children respond remarkably to these eternal verities.

Other features were the presentation of awards in recognition of faithful work and as an encouragement to further study.

Rev. W. G. Brown, St. Andrew's Church, addressed the school and closed the service.

HYMN

Where cross the crowded ways of life,
  Where sound the cries of race and clan,
Above the noise of selfish strife,
  We hear Thy voice, O Son of Man.

God send us men with hearts ablaze,
  All truth to love, all wrong to hate;
These are the patriots nations need,
  These are the bulwarks of the State.

"O God, by whom the seed is given,
  By whom the harvest's blest,
Whose word like manna showered from heaven
  Is planted in our breast.

"Preserve it from the passing feet
  And plunderers of the air,
The sultry sun's intensest heat,
  And weeds of worldly care!

"Though buried deep or thinly strewn,
  Do thou Thy grace supply!
The hope in earthly furrows sown,
  Shall ripen in the sky!"

—Reginald Heber.

'Tis well to sow the seeds of friendship when the sun is shining on your summer; then, when your fall comes, they bear fruit.



C.G.I.T. NEW GLASGOW, N.S.

A visit from Miss O. Mary Hill, Girls' Work Secretary for our Church, called forth this picture. Miss Hill was the photographer and of course was denied a place in the group. The picture was taken at a banquet held in First Church, the company being representative of First, Westminster, and St. Andrew's Churches. Though only the girls are shown here there were in attendance as well leaders, W.M.S. presidents, and ministers.

PRESBYTERIAN LEADERS' CONFERENCE

Huntingdon, Que.

This conference was held from July 2nd to July 9th, and was marked by the second largest attendance since its opening in 1928. In the course of study those in attendance were led in Child Psychology and Principles of Teaching by Rev. N. A. MacLeod, of Brockville. The general direction of the school was under Dr. Allan S. Reid, who also conducted the course in Bible study and took charge of the conferences. The missionary work of our Church among the Koreans in Japan and under the auspices of the W.M.S. in Canada was presented by Miss Jean G. McLean of Kobe, Japan. In Literature and Religion, those in attendance were interested in three lectures given by Rev. Dr. J. B. Maclean of Huntingdon, Que. one on Tennyson and two on Browning. Then Rev. L. H. Fowler of Lancaster, Ont., gave two addresses on Church History with emphasis upon leading epochs. Miss O. Mary Hill, Girls' Work Secretary, had for her theme, Girls' Programs and Recreation came under the care of Mrs. Leslie Craig, Verdun, Que. The attendance numbered thirty-five and some were from distant points, Ottawa, Kemptville, and other places. Most of the delegates were entertained at the Presbyterian School Residence and were under the hospitable care of Mrs. Gouldthrope and Mrs. A. S. Reid. Mr. and Mrs. D. M. Rowat entertained the company and friends at afternoon tea at their beautiful summer home to the great delight of all. Mrs. Rowat represented the Provincial W.M.S. at the conference. The Sunday services are always a feature of the conference and contribute much to its worth. These were held in St. Andrew's Church, Rev. T. J. Watson of Georgetown, Que., preaching in the morning and Rev. Dr. N. A. MacLeod in the evening. The Moderator of Synod, Rev. Dr. D. J. Anderson of Beauharnois, was present throughout the Conference.

THE LION SERMON

We wonder if any of our young people have heard of this sermon. It is preached annually in the city of London. We heard of it long ago but in a recent paper we saw a reference to it. We therefore thought it would be good to mention it in the Record. It is the story of an escape, and the preaching of the sermon which is done annually is an expression of the man's gratitude to God who answered his prayer and delivered him from the mouth of the lion. The sermon is preached every year in the Church of St. Catherine Cree and is provided for by the man who experienced the remarkable deliverance. The story is of deep interest:

"More than two centuries and a half ago Sir John Gaynor was Lord Mayor of London. He was a great traveller, and while in Asia, going through a desert place, he found himself face to face with a great, strong, fierce-looking lion. He was all alone, for the rest of his company had gone on ahead. He was a good man and a Christian, and knew that if he was to be saved God alone could help him. He thought of Daniel, and how God had kept him safe in the lion's den and so there, in the middle of the path, he fell upon his knees and asked God to take care of him and save him from the dreadful lion. When he had finished his prayer and opened his eyes, he was all alone. The lion was gone. He never saw it again, and rising from his knees he went forward and joined the company from which he had been separated. He set apart a sum of money so that gifts could be given to the poor people on the sixteenth day of October, and that a sermon should be preached which would tell the story of God's great care and of the power of prayer."

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—SEPTEMBER 2

Micah Champions the Oppressed

Micah, Chapters 2-4 and 6:1—7:6.

GOLDEN TEXT.—He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God? —Micah 6:8.

TIME.—B.C. 740.

PLACE.—Micah was a native of Moresheth-gath, in Judah, not far from Gath.

SUBJECT.—WHAT GOD EXPECTS OF US.

I. THE LAW OUT OF ZION, Micah 2-4.
   The prophet Micah.
   The Book of Micah.
   The woe of oppressors.

II. GOD'S REQUIREMENTS, Micah 6:1-8.
   God's controversy.
   Empty sacrifices.
   True service of God.

III. DECEITFUL WEIGHTS, Micah 6:9—7:6.
   Wicked balances.
   The punishment of injustice.
   A terrible picture of iniquity.

LESSON—SEPTEMBER 9

Hezekiah Leads His People Back to God

2 Chronicles, Chapter 30.

GOLDEN TEXT.—God is gracious and merciful.—2 Chron. 30:9.

TIME.—Hezekiah was born, B.C. 747; became king, B.C. 723; held his great passover, B.C. 722.

PLACE.—Jerusalem.

SUBJECT.—GODLY LEADERS IN CIVIC LIFE.

I. NEGLECTED WORSHIP, vs. 1-5.
   Jehoshaphat's successors.
   The passover remembered.

II. AN URGENT MESSAGE, vs. 6-9.
   "Turn again unto Jehovah."
   "God is gracious and merciful."

III. A GREAT RELIGIOUS ASSEMBLY, vs. 10-27.
   How the message was received.
   How the passover was kept.

LESSON—SEPTEMBER 16

Isaiah Contrasts False and True Worship

Isaiah 1:1-31.

GOLDEN TEXT.—
Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart.
—Ps. 24:3, 4.

TIME.—Isaiah's call to be a prophet came in the year of King Uzziah's death, B.C. 755. Hezekiah's sickness, B.C. 710. The great invasion by Sennacherib, B.C. 701. The death of Hezekiah, B.C. 695. The death of Isaiah, about B.C. 679.

PLACE.—Jerusalem.

SUBJECT.—WHAT IS TRUE WORSHIP?

I. VAIN OBLATIONS, vs. 1-15.
   The prophet Isaiah.
   The Book of Isaiah.
   The condition of Israel, vs. 1-9.
   False worship, vs. 10-15.

II. TRUE WORSHIP, vs. 16, 17.
   Pure hearts.
   Righteous acts.
   Kindly deeds.

III. PROMISES AND WARNINGS, vs. 18-31.
   Scarlet sins become white.
   The lot of the unrepentant.

LESSON—SEPTEMBER 23

Isaiah Counsels Rulers

Isaiah, Chapters 7, 31, 36, and 37.

GOLDEN TEXT.—Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isa. 26:3.

TIME.—Unsuccessful invasion of Judah by Rezin and Pekah, B.C. 737. Unsuccessful invasion by Sennacherib, B.C. 701.

PLACE.—Jerusalem.

SUBJECT.—GOD THE RULER OF NATIONS.

I. THE SIGN OF IMMANUEL, Isa. 7.
   The peril that threatened Ahaz.
   The prophecies of Isaiah.

II. THE VICTORY OVER ASSYRIA FORETOLD, Isa. 31.
   No help from Egypt.
   The help of Jehovah.

III. SENNACHERIB'S FLIGHT, Isa. 36 and 37.
   Rabshakeh's boasts.
   Hezekiah's prayer answered.

LESSON—SEPTEMBER 30

Review: God in Hebrew History

GOLDEN TEXT.—Thy kingdom is an everlasting kingdom.—Ps. 145:13.

THE BOOKS

The lessons are taken from seven books of the Bible: 1 Kings, 2 Kings, 2 Chronicles, Amos, Hosea, Micah, and Isaiah. Give something of the contents and purpose of each.

THE CHIEF PERSONS

These are: Abijah, Jeroboam, Azariah, Asa, Elijah, Ahab, Jezebel, Jehoshaphat, Micaiah, Elisha, Amos, Hosea, Micah, Hezekiah, Isaiah. What may be said of each?

CHOICE SAYINGS

Examples: Cease to do evil; learn to do well.—Is. 1:16-17.

Though your sins be as scarlet, they shall be as white as snow.—Is. 1:18.

What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.—Micah 6:8.

LESSON—OCTOBER 7

Fellowship with Christ

John 15.

GOLDEN TEXT.—Abide in me, and I in you.

(Continued on next page)

Ontario Presbyterian Young People's Conference



Knox Church, Spadina Avenue and Harbord Street, Toronto
October 6th, 7th, 8th

REGISTRATION FORM

REGISTRATION FEE: $1.00 (75c. if mailed before Sept. 10th). This registration fee gives the privilege of attendance at all sessions, a copy of the souvenir program, delegate's ribbon, and free billet (bed and breakfast for the week-end). No billets guaranteed on registrations received after Sept. 28th. Registrations not accepted without fee.

NAME (print)	ADDRESS (in full)	SOCIETY	Do You Want A BILLET

Register early and be assured of the Committee's best attention to your application. Fill out the above form and mail to-day with your registration fee to

JOHN N. STEPHENS, Registrar,
Room 102, 36 King St. E., Toronto 2, Ont.

NOTE: P.O. or Bank Money Order preferred. If remitting by cheque please include 15c. extra to cover exchange.

Above is the Registration Form which is now being sent, along with the preliminary program, throughout Ontario.

The Toronto Young People are working hard to make this event an outstanding success and every indication points to three happy days of new friendships, inspiration, and achievement.

The invitation includes all Presbyterian young people whether members of a society or not, and the form above may be cut out and sent, along with the required fee, to the conference Registrar.

S. S. Lessons (Continued)

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.—John 15:4.

TIME.—Christ spoke these words at the last supper, on the evening before his crucifixion, Thursday, April 6, A.D. 30.

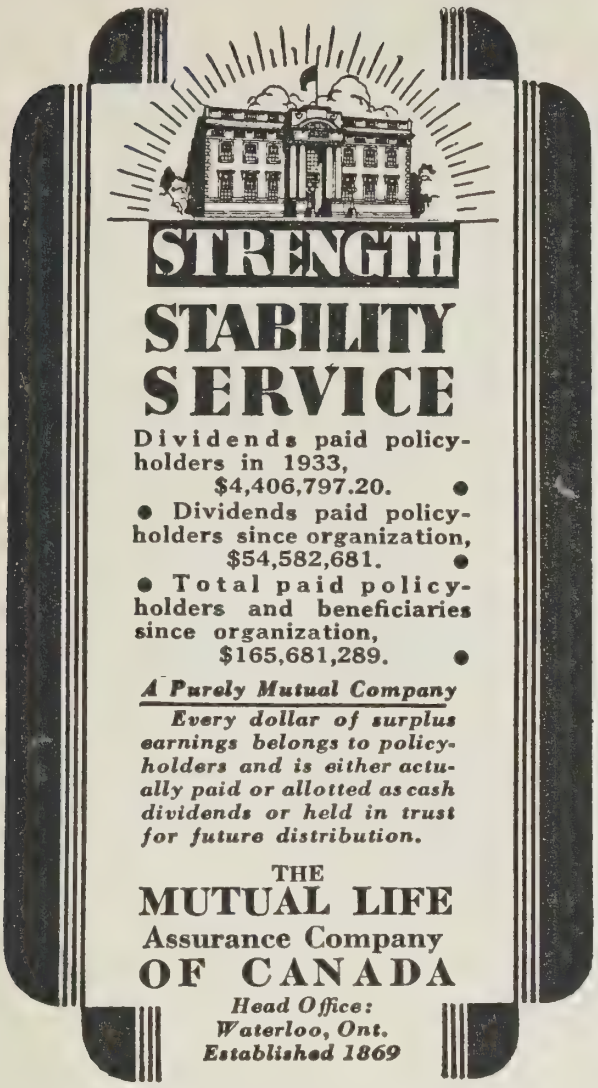
PLACE.—The upper room in Jerusalem.

SUBJECT.—HOW MAY WE BE FRIENDS OF CHRIST?

I. ABIDING IN CHRIST, vs. 1-7.
Vine and branches.

II. BEARING FRUIT, vs. 8-13.
A life filled with joy and blessing.

III. BEING CHRIST'S FRIENDS, vs. 14-27.
Friendship and obedience.



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OUR CHURCH CALENDAR

Vacancies

Aurora, Ont., Mod., Rev. John Mackenzie, Woodbridge, Ont.

Bradford, West Gwillimbury and St. John's, Ont., Mod., Rev. N. R. D. Sinclair, Allandale, Ont.

Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Carluke and Binbrook, Ont., Mod., Rev. W. I. McLean, 39 Cliff Ave., Hamilton, Ont.

Chatsworth, Williamsford, and Dornoch, Ont., Mod., Rev. J. T. Strachan, 1052 3rd Ave. West, Owen Sound, Ont.

Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.

Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.

Fort Coulonge, Que., Mod., Rev. J. Logan-Vencta, 66 Powell Ave., Ottawa, Ont.

Grimsby, Ont., Mod., Rev. S. Woods, Beamsville, Ont.

(Continued on page 287)

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MANCHURIA'S OPEN DOORS

(Continued from page 277)

way and promised interest and protection. We are sending the large preaching tent, given by Knox Church, a band of several evangelists, and voluntary workers to this city and district for a summer's intensive evangelism. This was in consultation with Mr. Reoch and the Szepingkai district leaders.

THE WORD OF A NONOGENARIAN

Right Hon. Sir William Mulock, Chief Justice of the Supreme Court of Ontario

This message is part of an address given by this stately and venerable man on his nintieth birthday before the Ontario Branch of the Canadian Bar Association as reported by the Globe. As far as it goes it is a sound bit of philosophy.

Be not oversolicitous about the fiight of time. Mark it, as does the sun-dial, by its sunshines and its shadows. If you would be a happy beneficiary of the hours as they pass by, ever bear in mind that many, if not most, of the shadows of life are of one's own causing.

And now I close in recalling to you one of the old Olympic Torch games. Each contestant started in the race with a lighted torch in his hand, but the winner was the youth — not the one who arrived first at the goal, but he who first reached the goal with the torch still burning brightly.

The beauty and symmetry of this restriction as touching life I leave to every man to apply and take to his own discerning heart. To-day, as in that far-off time, the real winner is not the man who first arrives, whom the world so shallowly regards as first in the race, in terms of wealth, station, garish honors, or other false standards of success.

Many a man has thus arrived apparently triumphant, but with his torch extinguished in irremediable gloom; the torch of health, the torch of honor, the torch of domestic bliss or of parental joy. The true winner, the real winner, is he who pressed earnestly, even passionately, to the goal; who has safely guarded the sacred flame, the torch of true fellowship, the torch of precious friends of his hour and day, the torch of joy in everything that enriches life. And what an encouraging thought that in such a race every contestant may, if he so strives, win some prize.

Be just and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's.

—Shakespeare.

Diligence and thrift are the roots of wealth and honor.

TIMES ARE DIFFERENT

The past holds deep interest and also profit for all who will consider its story. At the centennial celebration of the Presbyterian Church in Picton, Mrs. W. L. McFarland of Toronto, spoke of some interesting matters about her greatgrandfather, Rev. Robt. McDowall, a pioneer of Presbyterianism in the Picton district. In the following paragraph she affords a glimpse of the pioneers' labor and trials.

"In 1898 Rev. Mr. McDowall came to Canada with the United Empire Loyalists and made his home in Adolphustown on the shores of the Bay of Quinte, where his four children were born. His letters indicate that the Indians caused much trouble, by attacking and wrecking the homes of the settlers, who were forced to hide their most valuable small possessions, while watching homes and furniture go up in flames."

Mrs. McFarland exhibited the Bible which Mr. McDowall carried on his long and toilsome journeys of hundreds of miles through unbroken country, and also letters and manuscripts of great interest. The rigid character of Sabbath observance was exemplified on a Sunday when Mr. McDowall, inferring from the freshness of a batch of biscuits that they could not have been baked on Saturday, threw them out of the door.

It is to be noted that one of the pleas on behalf of the Sunday theatre was that it was necessary in order to have the theatres pay. There was strong evidence however of the fact that these were paying on a six day basis. Then too, the privilege of Sunday business in the interest of gain, if accorded to one class, may logically be claimed by any other business enterprise.

Let us bring up our children simply, I had almost said rudely. Let us entice them to exercise that gives them endurance, even to privations. Let them belong to those who are better trained to fatigue and the earth for a bed than to the comforts of the table and couches of luxury. So we shall make men of them, independent and staunch, who may be counted on, who will not sell themselves for pottage, and who will have withal the faculty of being happy.

TRUE FRIENDS

There is no human love so deep
As is a mother's love,
God made it constant and complete,
Like stars that shine above.
Two friends have I who never fail,
Amid life's trials and strife—
The mother of my childhood frail,
My manhood's loyal wife.
God bless my mother's sunset years,
Fill full her cup of life,
And make me worthy of both dears—
My mother and my wife.

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The Presbyterian Church in Canada
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OUR CHURCH CALENDAR

(Continued from page 285)

Hamilton, Ont., St. Enoch's, Mod., Rev. A. D. Sutherland, 98 Ontario Ave., Hamilton, Ont.

Kenyon, Dunvegan, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.

Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Kirk Hill, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Leaskdale and Zephyr, Ont., Mod., Rev. P. T. Meek, Uxbridge, Ont.

Montreal, Que., Kydd Memorial, Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Moose Jaw, Sask., Knox and St. Paul's, Mod., Rev. W. A. Cameron, Weyburn, Sask.

Seaforth, Ont., First Church, Mod., Rev. J. H. Barnett, Ph.D., Goderich, Ont.

St. George, Bocabeg and Pennfield, N.B., Mod., Dr. W. M. Townsend, Fairville, N.B.

Toronto, Cooke's Church, Mod., Rev. Dr. J. G. Inkster, Knox Church, Toronto.

Toronto, Rosedale Church, Mod., Rev. Jos. Wasson, 22 Delisle Ave., Toronto.

Tyne Valley, etc., P.E.I., Mod., Rev. C. J. St. Clair Jeans, Summerside, P.E.I.

Calls

Uptergrove, Esson and Willis, Ont., to Rev. B. D. Armstrong, Durham, Ont.

Inductions

Wilkie, Sask., St. Andrew's, Rev. Leonard Webster, Aug. 2.

Deaths

Rev. Dr. Frederick Hirst, F.R.G.S., formerly of Outremont Church, Montreal, Que.

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We want to place in good homes

Boys	Girls	In Residence August 1, 1934
11	12	Under one year old
13	9	Between 1 and 2 years old
8	7	" 2 and 3 years old
9	7	" 3 and 4 years old
5	1	" 4 and 5 years old
2	1	" 5 and 6 years old
6	5	" 6 and 7 years old
3	0	" 7 and 8 years old
8	1	" 8 and 9 years old
1	3	" 9 and 10 years old
6	0	" 10 and 11 years old
3	0	" 11 and 12 years old
1	1	" 12 and 13 years old
1	0	" 13 and 14 years old
77	47	Total of 124 Children.

Address all communications to:—
THE SECRETARY,
P.O. Box 796, Saint John, N.B.

Rejoice evermore.

Pray without ceasing.

Delay of justice is injustice.

To obey is better than sacrifice.

Indolence is the mother of misery.

This I know, that God is for me.

The best operation is co-operation.

He best can pity who has felt the woe.

Kindness is nobler ever than revenge.

Be always resolute with the present hour.

Cheerfulness is the daughter of employment.

All that is great in man comes through work.

They do not love who do not show their love.

The Bible knows nothing of solitary religion.

Most powerful is he who has himself in his power.

It is impossible to be just if one is not generous.

It is as noble to maintain a church as to build one.

To plough a straight furrow look ahead, not behind.

Human felicity is lodged in the soul, not in the flesh.

Real glory springs from the silent conquest of ourselves.

Children of prayer will grow up to be children of praise.

Seldom do we discover our resources till thrown upon them.

Man may dismiss compassion from his heart, but God never.

Fine schemes come to nothing. It is hard work that does it whether it be in the world or in the Church.

Wholeness, health, holiness, are expressions and ideas springing from the same root in language as in experience.

The virtues are lost in self-interest as rivers in the sea.

Whatever you dislike in another take care to correct in yourself.

With frugality none can be rich, and with it very few may be poor.

Often it is not so much the work that tires but the manner of doing it.

He's the happy man who holds his head
Not higher than his home.

With every rising of the sun
Think of your life as just begun.

To wisdom's eyes all paths in life reveal
Each man a sentinel of all men's weal.

No friendship that is true was ever caught or kept by flattery.

To yield to wrong is not to fight it;
To double wrong is not to right it.

No poison paralyzes thought like pride;
No pride as poisonous as family pride.

Our lives are finite, but the aims of life
Are infinite, and crowd on every side.

The station of the soul is measured by the distance of its outgrowth over earth.

Dishonesty is a species of decay that grows more rank the longer it keeps hidden.

To repel a few right-minded people may end by attracting many who are wrong-minded.

Nothing keeps a man from going down like trying to keep side by side with those who are high up.

A soul that summons all that does one's best
To do still better, sits upon a throne
Than which none higher conceivable.

If God be the eternal, he who shows
Eternal perseverance falls not far
From fellow-craft with Him.

Each spark of good
Flies upward, and the heaven returns it where
It fires the most.

God gives each man
One life where kindle feeling, thought, and will;
And bids him hold it like a torch on high
To light himself and others.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX TORONTO, OCTOBER, 1934 No. 10

The Budget and Stewardship Committee

WE invite the earnest attention of the readers of the Record to the following, and request that they pass the information on to others.

It is absolutely necessary that the amount asked from the congregations, as set forth in the letter sent down to all ministers and sessions, be secured if we are to maintain the work of our Church and close the year 1934 with a balanced budget.

In order to accomplish this we ask for the earnest and prayerful co-operation of all ministers, elders, and missionary organizations within the congregations.

Where the givings of a congregation by the ordinary duplex envelopes will not be sufficient to accomplish this, a personal canvass should be made of those not contributing in the regular way in order to secure the amount asked for.

We who have received from the crucified and risen Christ the gift of everlasting life, and to whom has been given the commandment to make Him known to others, should accept our full responsibility for the task.

It should help us to remember: That we are laborers together with God; that we are not our own but are bought with a price and that discipleship means self-denial, self-sacrifice, and service. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

W. BARCLAY,
Convener.

A. S. GRANT,
J. W. MacNAMARA,
Joint-Secretaries.

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FORM OF BEQUEST
The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for *Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

*Note:—Specify whether for Home or Foreign Missions, or both.

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CLERKS OF PRESBYTERY

Rev. W. Lyall Detlor, M.A., of Melfort, Saskatchewan, has been appointed Clerk of Presbytery of Prince Albert, succeeding Rev. R. G. MacKay of Prince Albert.

Rev. E. A. Wright, Grande Prairie, Alta., has been appointed Clerk, Peace River Presbytery.



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The Presbyterian Record

VOL. LIX. TORONTO, OCTOBER, 1934 No. 10

BY THE EDITOR

MUST AND CAN

WHAT must be done usually can be done. The records of life show that very frequently indeed the impossible is accomplished. The explanation of the alleged fact that a dog had climbed a tree, contrary to its well known incapacity to accomplish that feat, was that this dog had to. It was a case of compulsion and necessity knows neither law nor obstacle. Experience fully exemplifies the truth of the time honored saying that necessity is the mother of invention. If there is no way, it will find one. Necessity is a spur to effort and generally a forerunner of success.

Necessity is now laid upon the Church to raise this year for the maintenance of its work the sum of $420,000. It is not a necessity created by a resolution of Assembly or an appeal from the Budget and Stewardship Committee. These bodies merely proclaim the necessity advising the whole Church of the urgent need in the case. The necessity arises out of the work of the Church itself—which must be maintained. We cannot add to our accumulated deficit, and there should not be and need not be any retrenchment.

The hungry must be fed, the poor must have the Gospel preached unto them. The Church, like her Master, must go into other towns also, both at home and abroad. If we but look out on the field with open eyes we shall both see and feel the necessity of the case.

It is imperative that all concerned, every officer, member, and adherent of the Church should be seized of this necessity and then also should realize that under God what is necessary is also possible. Giving due allowance for the present distress, its extent and its intensity, the prevalence also of unemployment, who is there who would venture to assert that it is impossible for our Church even under these adverse conditions to raise this sum of $420,000? It is for us to realize the necessity and also to realize the possibility.

The conditions of success are obvious. There must be the hearty enlistment of every minister and all the members of sessions, every organization, missionary, Sabbath School, W.M.S. and others. In other words the response must not be absurdly limited at it has been, but both general and generous where ability exists. Money must be diverted from other channels and directed into the Church. Here also is a great opportunity and rich resource. If all that should go into the Church were brought in, our coffers would be full. This was declared long, long ago when the prophet cried, "Bring ye all the tithes into the storehouse."

We have well maintained the work during the period first of disruption and later of depression, and now with a somewhat brighter outlook we must neither add to accumulated obligations nor retrench in the service we are rendering to mankind.

Like the locomotive that in its brave endeavor to surmount the grade in its heavy puffing seems to say, "It can be done," "It can be done," let us repeat this assurance again and again to ourselves and impress it upon others. "It can be done," "It can be done," and then with united, concentrated, and sustained effort the task will be accomplished.

Let all concerned pay due heed to the communication which has been sent to ministers and sessions in which they are advised of the apportionments to congregations of this general fund, and to whom suggestions have been made with respect to raising their respective allocations. If the ordinary means do not suffice, it becomes us to adopt the extraordinary.

THE CHURCH'S WORK IN SAMPLE

IT is not easy in the early stages of a movement to gauge its value or estimate results. Our Mission Board through its agent, Rev. W. M. MacKay, the Synodical Missionary, opened a new field in the mining district of Northern Ontario recently. The story of this enterprise was given on the last page of the August number of the Record. It would be well to turn to this again and consider it in the light of what we shall here report.

A young man in the area we have so lately occupied, gives us an idea of what this venture means to him and others in that place. He is a mining engineer and this, that we are about to quote, is taken from a letter from him, not to the Mission Board, but to his sister. The reader, therefore, will have two points of view, that of the young man away from home enjoying unexpectedly the privileges provided by the

Church, and that of the parents of the young man and the other members of his family. The former seems heartily to rejoice in the Church's enterprise in this particular; and the latter must be grateful that the harshness of pioneer conditions are somewhat softened in the place where their boy now resides by the gracious ministrations of the Church; that to them who are in quest of earthly treasure one, in the name of the Church, has come to keep them mindful of heavenly riches.

Here, however, is the extract from the young man's letter to his home:

> "I don't think I told you that we have a kirk up here. I was at the first divine service ever held in Hardrock and have been there a time or two since when we were able to get to Hardrock in time. On week days the place where service is held is a reading-room and they had the foresight and judgment to provide several standard books on geology and mineralogy which sure have been handy. I suppose it is a part of the Home Missions and if they are in other places filling the same end as they are here, more power to them. It is funny that it should have been a Presbyterian Church, isn't it? I suppose they are the keenest and promptest workers of the lot. Catholic and Protestant, Indian, and white man all go and seem to enjoy it."

As we may view the world in miniature or by a part of something judge the whole, so here we learn the meaning of Home Missions, of the Church's work, of the Budget, which is the estimate of the money required to maintain that work.

If your boy were there would you like the Church to provide for him the means of public worship and would you help the Church to do so? No doubt of this whatsoever. Perhaps your boy is in some other needy place. Would you not like, therefore, to bring these benefits to him and to his associates? Would you not also like to do for some other person's boy what you would do for your own?

In the appeal of the Budget and Stewardship Committee for the full sum required for our Church's work both at home and abroad, keep this view of the whole matter in mind.

* * *

Another phase of our Home Mission work is in part illustrated by a second story told by the correspondent who sent us that from Hardrock.

The break in our ranks in 1925 left many of our people destitute of church privileges at the hands of the Church to which, at such great sacrifice, they remained faithful. They are scattered in small groups throughout the country. They long for the ministrations they have lost, and they are ready to do all in their power to have them restored, but in many cases they are so few in number as to make the organization of a church impossible. Shall we forsake them? Does it become the Church to which in a great crisis they displayed such loyalty, to turn its back on them? Shall we withhold from them sympathy and help? Our second story indicates a means of assistance. It comes to us from Ontario.

> "You will rejoice with us in the opening of a new cause at Hepworth, a little village nine miles from Wiarton, where the Presbyterians lost their beautiful church in 1925, and since that time have had no Presbyterian service. In May of this year the Wiarton minister began holding services in the homes on Wednesday evenings, beginning with an attendance of thirty-five. On June 26th at the home of Donald McBride, a former elder in Hepworth, and now an elder in St. Paul's, Wiarton, we held our first communion in the nine years. There were sixty present, forty of whom participated, and of whom eleven had joined the church, two by certificate and nine by profession of faith. Since that time God has blessed our endeavors. Through the efforts of Donald Dewar, manager of the Royal Bank at Hepworth and an elder of the church, we have secured a hall and each Sunday evening after his regular service, the Wiarton minister drives to Hepworth for divine worship. We are happy to report a choir of fourteen, a congregation of eighty, and twenty families giving by the duplex weekly-envelope system. They are asking to be admitted as a congregation at the September meeting of the Bruce Presbytery; and so the Holy Spirit has continued His mercy and grace in our midst."

This is in keeping with the purpose of Jesus as expressed to His disciples when He said, "I must go into the next towns also," and suggests a solution of the problem for many of these groups.

With all the help possible in this way, there still, however, will remain many, many groups, who must look to the General Mission Board to come to their aid. Shall we respond to this modern Macedonian cry, "Come over and help us?" by rallying to the support of the Church's Budget through which this response can only be possible?

It is not like us, either as men and women or as Presbyterians, to abandon our fellows. Let us show that we have not lost that characteristic, but that it still abides. This being our purpose we shall not, therefore, disregard responsibility for our part, whether it be great or small, of that $420,000 constituting the Budget for 1934, and which must be raised in the interests of maintaining and extending the work.

A VISIT TO THE WEST

ALMOST the full month of August was occupied by the Editor with a tour of the West. In all, some sixteen places were visited—Winnipeg, Selkirk, Brandon, Regina, Prince Albert, Smeaton Mission Field, sixty-two miles north of Prince Albert, Saskatoon, Edmonton, Calgary, Banff, Kamloops, Vancouver, North Vancouver, Ladner, New Westminster, Victoria, and Sooke. The object was to keep in touch, as far as possible, with the Record's constituency, and to confer with as many as possible about the work of the Church. No meetings were held, but the Editor had the opportunity of occupying the pulpit of First Presbyterian Church, Winnipeg, St. Paul's, Prince Albert, and Central Church, Vancouver. The route of this tour lay throughout the northern part of the provinces from Manitoba west, and the parts affected by drought and other desolating agencies did not come under observation. Had time permitted this section would have been covered also, even though with some haste.

From the standpoint of the harvest, the prospects in every part visited in the prairie section were bright and this promise was sustained until near the completion of harvest. There was good reason for general rejoicing. So much, however, can happen in a short time on account of the uncertainty of weather conditions that much may transpire very materially to change the situation. This favorable outlook has its bearing upon the Church as well. However, reports from the south were most discouraging and again it will be the lot of many, many farmers to close the year without any return from the soil.

It will be the obligation of the Church to take its part, as it has done before, in association with others, in bringing relief to the stricken. As will be seen in another column, in the report from Saskatchewan and Northern Alberta, Saskatchewan last year contributed very largely to the sufferers within its bounds. That section of the province therefore which has not suffered may be counted upon to do its share again.

Without doubt, ministers in many instances, have shared with their people the prevailing distress. They should not be forgotten in this experience of trial. The Church at large should come to their help also, but in what way is not evident. Our Emergency Fund, the only possibility, is totally inadequate and these facts proclaim the necessity of such a reserve for a time of sore need like this.

The work itself has its discouraging and brighter aspects. In north Saskatchewan settlers apparently have not suffered as have those in the south, but whilst the former may have a good harvest, they may not have a large income. It is to this section also that those who have abandoned their farms in the south have directed their steps and a serious problem is that of ministering to these people until they are again settled in their homes. This is another call upon the Church's resources, but it can be met by modest and general self-denial. The ministers have bravely faced the situation and are doing their utmost not merely to hold their places and to do their work, but to extend the Church's enterprise.

THE SEPTEMBER RECORD

AN attentive reader and a valued correspondent, now residing in the United States, whose messages we have quoted occasionally, has expressed himself with respect to the September number. It is a most interesting communication, not merely because it commends the Record, but for the reference to persons whose names appeared in that issue. Our readers we believe will take the same degree of interest in it that we have.

"I renew my subscription for The Presbyterian Record. I also enclose ..... for which please send me as many copies of your September issue as it will pay for. That is the most interesting and important number you have issued for a long time. I wish every Presbyterian would read what is on the front page and then turn to page 268, column 2, and read from 'John Knox expressed' to the end of the paragraph, learn, inwardly digest, and practice it. On page 262 you write of Donald McKinnon of Portree. I got his book on the translation of the Psalms into Gaelic and I offered to lend it to a Gaelic speaking friend in Beverley, California. He said, 'The author is a cousin of mine and he sent me a copy of the book,' a piece of interesting information to me. But perhaps the most interesting item was about Sir Walter Scott and Canada. Two or three years ago I decided to make a special study of some great literary man. I chose Sir Walter Scott. It was just before his centenary but I did not happen to think of that then. . . . I resolved to begin with Waverley. I read the introductions as well as the stories. As you know, in the introduction to Waverley he refers to his brother, Thomas, in Canada. Well, as I was reading this introduction I got a letter from my sister who said she was walking in Quebec and the thought came to her that she was near the cemetery where Thomas Scott was buried. She went in, hunted and hunted, and could not find the grave. As she was coming away she met a man who said to her, 'Are you looking for Thomas Scott's grave?' She told him she was and he showed it to her. It was evidently neglected. Well, I wrote to

The Morning Chronicle and Telegraph. I used to read the Chronicle when a boy in Bonaventure County. . . . I urged that the grave be cared for properly and Canadians who were admirers of Sir Walter would contribute. They published my letter, and it seems called up the cemetery authorities to have them do something about the grave. But they excused themselves by saying that they wished to leave it as it was. For my part I was not satisfied."

Turning from matters in Canada he refers to a situation in the United States that obviously points a moral. If there is one work to which we should give ourselves with whole-hearted devotion it is that of home missions. Neglect in the early period of settlement will inevitably be followed by serious adverse consequences which may prove irreparable. We continue the letter:

"I will add but one thing. The report of our National Missions Board came yesterday. It says that a conservative estimate of Sacramento Presbytery, which contains nineteen counties, shows that there are 525 districts not having care from any church and 46,509 children of school age not receiving any religious instruction, yet if you talk to get religious instruction to them, the pastors of large churches say 'automobile' and are content to leave things as they are."

SALVATION ARMY LEADER

THIS organization, being an army, the head thereof is designated by the title, General, and by the election of Commander Evangeline Booth to the post a woman now bears the designation, and she will be known as General and Commander-in-Chief of the Salvation Army.

The choice of General followed protracted deliberation by a body of forty-seven delegates, representing twenty-two countries, and constituting the High Council of the Army. Five ballots were necessary before the appointment was made. The significance of the appointment of Miss Booth lies in the fact that the great organization comes again under family control, that of its founder, General William Booth. The previous Commander-in-Chief was General Edward B. Higgins, who was appointed to the post when the High Council removed his predecessor, General William Bramwell Booth, the founder's son, on the grounds of ill health.

Not a few conflicting interests may be represented in a body upon which the responsibility of such a choice rests and even in religious circles self-interest may be a factor to be reckoned with. Even the intimate circle of Christ was not free from this spirit. The appeal of the retiring General is very worthy of note when he thus addressed the Council:

> Perform this great purpose in a great way. Remember that the man or woman you select must not only command the response and the joyful obedience and the affection of all ranks within the Army itself, but to maintain the tradition and prestige of the Army in the face of the world. Whatever it involves in time, patience, or effort, I hope you will not commit the Army by your choice until the great majority of you are satisfied in your hearts and souls that you have found the best man or the best woman who is willing to serve.

The record of Evangeline Booth seems amply to justify the confidence that the High Council, in its selection, was governed by these high considerations.

The new General, so to speak, won her spurs at the early age of eighteen by service at the direction of her Father in one of the worst sections of London where she preached her first sermon, standing on a chair in the street. So completely did she commend herself to her rough constituency that newsboys and others banded themselves into a body-guard for her protection.

Her next sphere presented a great change, for she was appointed to serve at the exclusive English sea-side resort on the Devon coast, where the right to preach in the open was gained after a long struggle. Other appointments followed, of which those particularly to be noted are the leadership of the Army in Canada which she held for nine years. A feature of this service was her organization of a mission and nursing corps, which she led to the Klondike in 1898 and there shared the hardships of the prospectors. Her next post was that of National Leader of the Army in the United States which she held from 1905 until her appointment to the high command of the whole Army.

Her service has been recognized by many honors. The United States bestowed upon her the Distinguished Service Medal for the work done among the troops in the Great War. At the hands of the National Society of Colonial Dames she received the gold medal for eminent patriotic service. The National Institute of Social Science in 1933 awarded her the gold medal for distinguished service in that field, and King Gustaf of Sweden bestowed upon her the rare honor of the gold medal of the Order of Vasa for meritorious service to the people of Sweden and to those of Swedish birth resident in the United States.

No investments have paid like life and love expended in uplifting the world.—W. L. Watkinson.

The Moderator's Message

To the Ministers, Office-Bearers, Members and Adherents of The Presbyterian Church in Canada:

It has been customary for some time for the Moderator of the General Assembly to issue a pastoral letter during his term of office and it seemed to me to be an appropriate time to send out such a letter when we observe our annual Rally Day, marking the beginning of the season when all our congregational organizations function most actively and also when we are soon to celebrate our national Thanksgiving Day.

I am firmly convinced that our Church has an appropriate and fitting place to fill in the religious life of Canada to-day as in the past. Her historical testimony is not outworn. It is adaptable to the changing conditions of every age. It gives the divine sovereignty the foremost place. It is not a religion of humanism merely, the development from within of man's natural and inherent powers. It recognizes that the initiative for man's redemption rises in the purpose and will of God, and not primarily in the will of man. It proclaims that "a man can receive nothing except it be given him from heaven" and that our salvation is wrought out by us only as God works in us both to will and to do of His good pleasure.

It may be that in the past Calvinism has been inclined to interpret the sovereignity of God too much in terms of outward power and omnipotence, and hence has seemed to some to be characterized by undue austerity. We should not fail to make it clear that God's tenderness and mercy are equal with His power that there is a sovereignity of grace, an omnipotence of love. In these days of difficulty and hardship when so many are discouraged and heavy laden let us dwell largely upon this gracious and tender aspect of our faith, while we who are strong help to bear the burdens of others and so fulfil the law of Christ.

The promotion of evangelical religion should be our first concern. Our Church has never committed itself to any man-made schemes which offer a seeming panacea for the ills of life. All such plans and theories admirable though many of them may be in conception, and unselfish in ideal, inevitably come to shipwreck on the sunken reef of the unregenerate human heart. The proof of this is plainly seen in the lessons of history and in the age-long facts of human nature. Outward changes, in themselves, are a vain hope. The first essential is to "get right with God," then to play our part by the duty which God requires of us, to cultivate our appropriate field of service in friendship and harmony with others who are doing the Lord's work in their own way, and above all not to grow weary in well-doing.

The present time calls for patience and forbearance. The difficult conditions of life to-day are prone to induce a spirit of irritation and resentment. The best antidote is to give ourselves more diligently to our daily tasks. In quietness and in confidence shall be our strength.

The season of Thanksgiving reminds us of what we owe to God. At a time when many are inclined to say, like Jacob of old, "Behold all these things are against me," let us recall the many blessings which are still ours. The beauty of the outward world with all its variety and changing aspects as the seasons come and go is a constant reminder to us of God's creative power and providential care. If we have a fair measure of health and strength, if we are privileged to enjoy the dear ties of family life and the loyalty of our friends, how thankful we should be to God the Author and Giver of all. Let us count and magnify our blessings especially the inalienable possessions of the soul.

We should esteem it a joyful privilege to rally round our Church with all its work at home and abroad. Let us see it as an instrument in the Lord's hand, a channel of His grace flowing richly to us. Then we shall be eager to promote the Lord's work, the love of Christ will constrain us and we shall gladly give of ourselves and our substance that His Kingdom may come and His work be done on earth as in Heaven.

Yours very sincerely,

J. S. SHORTT,
Moderator.

Life and Work

HOW GOD SAVES US

But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; . . . that being justified by His grace we should be made heirs according to the hope of eternal life. —Titus 3:4-7.

A prominent preacher and writer has given the following as summaries of a young person's religion:

1. Not a creed, but an experience.
2. Not a restraint, but an inspiration.
3. Not insurance for the next, but a program for the present world.

Such language cannot stand as an accurate definition of religion, but it does serve to correct prevailing misconceptions, and to place the emphasis on things most important.

The words of Paul before us point much in the same direction. They at least tell us of an experience of cleansing, of a life that is transformed from within and, though asserting the hope of life everlasting, they do not neglect the intimation of a program for the present. The writer is pronounced upon this that old things have passed away and a new era has begun. "These things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works." But chiefly does his message serve us now to explain how God saves His people.

In this work of saving one thing is ruled out, namely, the effort of man by works of righteousness. Salvation is of grace, not of works. These works have a place, but this is not their place. By putting them here the divine order of things is reversed. Our good deeds do not purchase for us safety and peace, but "we are created in Christ Jesus unto good works." Salvation is not because of righteousness, but works of righteousness are the fruit of salvation. It is essential that we submit to God's way and observe His order. There is no other way. Our works are inadequate to redeem us from sin and death. Were they efficacious to this end we could readily believe that God would accept them. When therefore we come before the Lord, and bow ourselves before the High God, it must be with those words on every tongue:

"Nothing in my hand I bring
Simply to thy cross I cling."

The opening of our eyes to the full meaning of sin suffices to convince us of utter bankruptcy and helplessness. Redemption is clearly beyond our reach.

"Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save and thou alone."

It is to be observed next that God's love has a place in the saving of men. This "kindness and love of God our Saviour toward man" is a thing of long ago, but had its manifestation in due time. That full disclosure of His love was made at the coming of Christ, when "God gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." To the merciful loving kindness of God we are indebted for salvation. His love is a great pure fountain from which flow to us the waters of everlasting life.

" 'Tis from the mercy of our God
That all our hopes begin;
His mercy saved our souls from death
And washed our souls from sin."

In coming to Him therefore we are to plead not merit but mercy; and our glorying must ever be not in our works but in His free grace. David's prayer suffices when we sue for forgiveness: "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions;" and Paul teaches that boasting is excluded by this Gospel, that he that glorieth should glory in the Lord.

"Sovereign grace! o'er sin abounding,
Ransomed souls the tidings swell;
'Tis a deep that knows no sounding—
Who its breadth or length can tell?
On its glories
Let my soul forever dwell!"

And now our thoughts are directed toward God's work for us and in us. Several distinct features of this saving work are mentioned, and though we may speak of them separately there is no interval of time separating them the one from the other. They are all coincident facts in the experience of every true believer on Christ. He that is cleansed and renewed in the spirit of his mind is justified and adopted into the family of God; and there is no justifying, no forgiveness without the new birth. Every child of God is a new creature in Christ Jesus. It becomes us to note these several phases of salvation.

1. Cleansing and renewing. This is spoken of as the work of the Holy Spirit. The washing, that of regeneration, is the fulfilment of the promise: "Then will I sprinkle clean water upon you and ye shall be clean. From all your filthiness and from all your idols will I cleanse you." Let us not deny the new birth, the renewing of the whole man after the image of God. This is the experience and the inspiration

already spoken of in the name of religion.

2. Justification. This refers to God's act of forgiveness and His acceptance of us as righteous. "There is therefore now no condemnation to them that are in Christ Jesus." This is an act of God, and it means the blotting out of the record of sin against us.

3. Adoption. God accords us a new relationship to Him. We are made heirs according to the hope of external life. "Beloved now are we the sons of God," and all the privileges and hopes and the full inheritance of that relationship are ours. In the American war of independence a minister of the Gospel and his wife were shot. At the funeral the minister who conducted the service summoned the nine children to the front of the church and then called upon the congregation to fulfil God's promise that the orphan should be cared for. Adopting one himself, his example was followed by others until all found homes. One of these children passed into the family of Marquis Lafayette. In this aristocratic home he shared to the full the advantages of the home-born sons, and rose to greatness. Let us reap the full present value of that new relationship to God. He is near. Let our fellowship be with Him. Tennyson has said: "As the sun is to that flower so is Christ to my soul." And, speaking on another occasion to his niece as they walked through the fields, he said, "Christ is as really with us as we walk as He was by the side of the two disciples on the way to Emmaus." This is true. Emmanuel is His name, God is with us. Thus God saves us. The Lord hath done great things for us.

"In thy salvation, all the day.
Will I rejoice exceedingly."—R.

EARLY WORK

An old Latin saying warns us that in the spring the ground must be cultivated. It must be then or not at all. This has passed into a proverb and forcefully impresses the truth that education and forming of character should begin early. Too great importance cannot be attached to teaching and training in the home during the earliest years and to the work of schools, whether religious or secular, in their dealing with youth. Some years ago at an anniversary service, to which gathered former residents from widely separated parts, we made the acquaintance of a gentleman who since has attained to the highest judicial honor in the State where he resides, in the United States, having become Chief Justice. In the neighborhood in Ontario to which we refer, he passed his boyhood. In a letter from him a short time ago, he referred to the influences brought to bear on his early life, with particular reference to the training given in Sunday School. He quotes the statement of a woman who seems to have followed the career of practically all the boys and girls who went from that locality and are now scattered abroad, and her report is that of all who attended the Sabbath school in those days and studied the Shorter Catechism, not one had turned out bad or had done anything to reflect upon his family.

Our correspondent said that this woman had an almost inexhaustible fund of knowledge regarding these boys and girls. She could tell practically everything about them, where they resided, and other particulars of their careers. This, then is splendid confirmation of that old saying, and should urge us all who have anything to do, and we all have something, with the teaching and training for life, to see that the work is done early and thoroughly. Nothing can compensate for the lack of such faithful instruction and discipline in season. Such a statement should stimulate us to greater fidelity in this particular and it is also an encouragement to all who are doing their best in the interests of youth.

This correspondent says a good word for the minister as well as for the Sunday School. His father was a minister, and of him he says: "I was fifteen months old when we left Scotland, my father having undertaken missionary work in the island of Trinidad at that time. Subsequently we moved to Ontario. I was twelve years old when I left for Dakota and have lived here ever since. At that time it was not even a state, it was a territory, and afterwards divided into two states, north and south. We went out one hundred and ten miles from a railroad and conditions were not the most inviting, as can be readily understood. My father died thirty-seven years ago and this month I attended the jubilee celebration of the organization of the county in which he labored. I was the principal speaker at this celebration and had the opportunity of seeing many of the old-timers and their families. I had extreme pleasure in reviewing the permanency of my father's work, both in the five churches which he organized and in the character of the community which he served. The memory of the length of those days and the review of the work done and the influence exerted are among the satisfactions of life."

This is an illustration of the value of pioneer missionary effort in communities. They have their spring-time also and the fullest advantage must be taken of it if a rich harvest is to be reaped. To rush home mission work is the moral here taught.—R.

Awake, arise, or be forever fall'n.—*Milton.*

All life is honeycombed with the silly hypocrisy of keeping up appearances.—*Atkins.*

CHURCH LIFE AND WORK

Rev. R. H. Williams, B.D.

This is the report of the Convener of the Committee on Evangelism and Church Life and Work, presented to the Presbytery of Calgary. Following its adoption the Convener was requested to forward the report for publication in the Record.

The recommendation of the General Assembly's Committee on Evangelism and Church Life and Work (No. 5) is:

> "That the General Assembly solemnly call upon all members of the Church to a new dedication of themselves, to repentance, self-examination, prayer and consecration; to the study of God's Word and a diligent use of family and public worship and all the means of grace; to the practice of a charitable and brotherly spirit towards all their fellow creatures; and to labor and sacrifice for the advancement of the Gospel of redeeming grace amongst all classes and conditions of men."

We are told the Church to-day is in a bad way. She is having a bad time. There is an ebb in her life. The tide is not at the flood. It is a time of severe testing. The greatest call to-day is a call to all members of the Church to a new dedication of themselves, to repentance, self-examination, prayer and consecration. When this call is obeyed in the Spirit, the tide will be at the flood.

The Church has had and still has her faults and weaknesses, but let us remember that there is no person in our land or in any civilized land who is not in hopeless debt to the Church of Jesus Christ, whether he is conscious of it or not. The Church is the butt of ridicule, the object of criticism in these days, not only from the masses outside (that is to be expected), but from those within who criticize thoughtlessly, and apologize for her, forever asking what is wrong with the Church. The man in the Church who is wondering what is wrong with the Church should not, first of all, go round from pew to pew looking for blots but try a little self-examination at the foot of the Cross and nowhere else.

Many people praise and admire Jesus and deride His Church. Christ does not want a man's praise and sympathy. He wants his obedience.

We are Christ's men and we ought to walk humbly before our God, but with high heads and uplifted brows before the world. Too often we talk as though the Church's glory were not in the future but in the past. Oh! the good old days when the churches were full and everyone respected the Church! When were those good old days? When were the good old days when the Church was filled with young men and women? Every age has joined in the lament that youth has been growing worse. It never was as good as it used to be. At Nippur, a tablet was discovered on which was inscribed a lament that the young people of that far-off time were degenerate compared with those who went before. THAT LAMENT WAS INSCRIBED BEFORE ABRAHAM LIVED!

The Church is the one institution in the world which takes the commands of Jesus Christ seriously. She calls men with an imperative absolute call to the highest character and the noblest service. She challenges the very best in the best of men, and stretches out a hand to the very worst. She calls the world to look at Jesus and follow Him. She testifies to the reality of spiritual things in a material-minded world. Her banner has been a cross whereon hangs the Prince of Glory.

To enter the Church is to take one's stand alongside Christ, to take His standard of values for life, and to be ready to live for Him, which is harder than dying for Him.

The progress of the Church in redeeming the world seems slow. But we must remember the Church has to begin again in every generation. You cannot bequeath your faith, your loyalty, to your child. He must make choice of Christ's way of life for himself.

The Church is also a receiver of wrecks. When society casts men forth as hopeless, it is the Church of Jesus Christ that takes them and remakes them. There comes to every soul the hour when it is Christ or nothing; and all the dollars in the world cannot pay the passage-money across the inevitable sea.

Let us press on with a divine enthusiasm. Joseph Parker, for years the flaming preacher of the City Temple, London, said: "So long as the Church is one of many institutions she will have her little day, will die, and that will be all, but just as soon as she gets the Spirit of Jesus Christ until the world thinks she has gone stark mad she will be on the right way of capturing this old planet for Christ."

The voice from the pulpit, whether on the prairies or in the woods, or in the city, is the ally of the trembling and even fainting soul that is at the point of giving up the battle for virtue and righteousness and noble living. We are here to help lame consciences struggle to their feet again. We are here to stiffen and strengthen nerveless wills. We are here to rejuvenate men and women by the tonic air from the eternal hills of God. We are here to build character, to build life on the pattern of Jesus Christ; and we shall do this with power when we know in our inmost souls that the presence and power of God is with us and

expressing through us. Edwin Markham reminds us:

We are all blind until we see
That in the human plan
Nothing is worth the making
That does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the world
Unless the builder also grows.

THE GOOD OLD PSALMS

"O thou my soul, bless God the Lord,"
For David's good old Psalms,
Companions in my pilgrimage—
Their melody embalms
The days when first I heard the swell,
"All people that on earth do dwell."

O sing to me the twenty-third:
I ever love to hear
"The Lord's my shepherd, I'll not want."
It brings my mother near—
The cradle hymn she taught to me
When nightly bending at her knee.

"I'll of salvation take the cup,"
Sweet sacramental psalm:
O who hath ever heard the strain
So tender and so calm,
But felt that David's harp and lay
Breathed sweeter on that vowing day.

"Remember me, Lord, with that love"
Thou bearest to Thine own,—
May I Thy chosen people meet
Around the heavenly throne.
And there, amidst the angel throng,
Hear David's harp, and David's song.

Our Covenanting sires of old,
In dark and evil days,
From many a lonely mountain pass
Raised high the voice of praise;
To God they cried, nor cried in vain—
O Lord, "th' avenging foe restrain."

Nor hymn, nor song of earthly bard,
Could aid devotion then;
Nought but the thrill of David's psalms
Was meet for highland glen.
No human strains of earth-born songs
Could breathe like them of Scotland's wrongs.

I love the old Prophetic Psalms,
They tell of David's Son—
The fountain that He filled with blood,
The victory He won—
His sufferings upon the tree,
The crowns of thorns, and agony.

"God's mercies I will ever sing,"
For Psalm and Sabbath-day,
For David and his holy songs,
"Of grave sweet melody."
"O thou, the God of all my praise,"
Accept the offering I raise.

—William M'Comb, Belfast.

THANKSGIVING

In everything give thanks. 1 Thess. 5:10.

Thanksgiving Day this year comes on Monday, October 8th. It is a day fixed by the national Government and is to be observed by general and public thanksgiving.

The spirit of thanksgiving is indicative of spiritual health. Its opposite, ingratitude, we regard as base. Shakespeare puts it:

Blow, blow, thou wintry wind.
Thou art not so unkind
As man's ingratitude.
Thy tooth is not so keen,
Because thou are not seen,
Altho' thy breath be rude.

The great German poet, Goethe, declares ingratitude to be a form of weakness, asserting that he had never seen capable men ungrateful. It is an evidence of wholesomeness when one is thankful, either for human or divine favors. Jesus lamented thanklessness, when in surprise and pain He asked, "Were there not ten cleansed, but where are the nine?" Gratitude and joy are intimately associated. The ungrateful are not joyous.

These words summon us to a very high degree of thanksgiving. "In everything give thanks," or, as Dr. Moffat puts it, "Thank God for everything."

When God's gifts are many and rich one does not hesitate to give thanks Life's experiences however, are not all joyous. Indeed, at times, it would seem that tragedy is in the ascendant, and it is our trials which make thanksgiving difficult, and this counsel therefore, seems unreasonable, if not impossible. Nevertheless, Paul himself had acquired the art he commends. Events that could be regarded as disastrous he later declared "contributed to the furtherance of the Gospel." Time alters our judgments and we too may discover that chastening yields "the peaceable fruits of righteousness," There is discipline in life, and, though irksome and sore, it is good.

Some years ago in a Canadian city the guardian of a youth relentlessly turned him from his door one winter's night because kindly protests against late hours had been persistently disregarded. That youth met his death a few years later, the victim of a shot from a revolver discharged in a riot. His name, if given, would be recognzed as well-known throughout Canada. The short interval between his guardian's act of discipline and the young man's untimely end sufficed, however, to show that the experience was to his lasting good, as indicated in his profound gratitude to his benefactor and in his amended life.

It is not easy in these times, when so many suffer in body and estate, to commend this counsel. Nevertheless were the Apostle to speak to us to-day he would again say: "In everything give thanks," for "God is good and His tender mercies are over all His works."—R.

AMONG THE CHURCHES

Murray Harbour North, P.E.I.

Peter's Road Presbyterian Church celebrated the fiftieth anniversary of the opening of their present church on July 29th. The special minister for the occasion was Rev. C. Younger Lewis of Montague, who at the morning service dedicated a beautiful set of collection plates, the gift of Miss Johnston of Toronto. The home choir assisted by members of the Murray Harbor North congregation (associate charge) and other local talent furnished suitable music at Sunday morning and evening services. On Monday evening, July 30th, a lawn social followed by a sacred concert was held. The attendance on Sunday and Monday evening constituted the largest gathering ever assembled in the vicinity during the fifty years since the church was built. The church has been redecorated and the choir-loft enlarged, and now compares favorably with any rural church on Prince Edward Island.

The Peter's Road congregation is the associate congregation with Murray Harbor North under one Session. The charge came into being on July 5th, 1806, when Rev. James McGregor of Pictou visited the Island and preached two services in the home of Mr. James Irving in what is now called Murray Harbor South. On the same date he preached one sermon in the home of Mr. William Graham in what is now called Murray Harbor North.

The result of Rev. James McGregor's visit is a long and interesting history of progress in which a goodly number of faithful pioneers shared. Churches in time were built in Murray Harbor North and Murray Harbor South. In 1882 or 1883 the Murray Harbor North charge divided. The Murray Harbor North part of the charge opened its new church in September, 1883. Seven years later, on September 6th, 1891, Murray Harbor South congregation severed connection with the above congregation and since that time these two congregations have carried on the work as a single charge, there having been nine successive pastorates up to 1923. The congregation was without a minister at the time of the disruption in 1925, but decided to remain with The Presbyterian Church in Canada, and for seven years the good work was carried on under stated supply. In September, 1920, Rev. Peter Watson Currie was inducted as minister of the charge. He closed his ministry on October 30th, 1931, and was followed by the present minister, Rev. J. H. Douglas, in January, 1933.

One hundred and twenty-eight years ago, on July 5th, Rev. James McGregor addressed a congregation of three families of settlers and ten or twelve fishermen. On July 29th, 1934, Rev. C. Younger Lewis addressed two congregations of over five hundred people each.

One hundred and twenty-eight years ago the congregation worshiped in a pioneer's cabin. To-day they worship in a beautiful edifice with a capacity of four hundred people, and the associate congregation has a similar edifice with the addition of a Sabbath School room. The two churches stand as a monument of glory to the consecrated lives of the pioneer ministers of Christ in the vicinity.

The golden jubilee is the Burning Bush, which reminds us that the ground on which we stand is Holy Ground.—Com.

Whitewood, Sask.

On August 16th, The Presbyterian Church in particular, and the community in general lost a faithful and worthy member, Mr. James Grierson, a pioneer merchant, who passed away at his home at the age of seventy-eight years. Mr. Grierson was born near Lossiemouth, Scotland, and came to Canada in 1883. When the town of Whitewood was incorporated in 1892, he was its first mayor. He was instrumental in founding the hospital, and for a number of years was President of the Board. He was a lifelong member of Knox Church and at the time of his death was representative elder. He was deeply interested in work among the young, giving his attention to the Boy Scout Movement and serving as Superintendent of the Sunday School for more than forty years.

Rodney, Ont.

A loyal member of The Presbyterian Church in Canada, Mary Sillars, was called home recently. She was a daughter of Donald and Catharine Sillars, and was born in Argyleshire, Scotland. She came to Canada when fourteen years of age and became a member of Argyle Presbyterian Church seventy-three years ago. Her married name was Mrs. John McGill Crinan. She had reached the great age of ninety-four years.

Sarnia, Ont.

Upon retiring from the ministry of St. Andrew's, Rev. B. Simpson Black and Mrs. Black were the recipients of a number of tokens of regard in addition to verbal expressions of goodwill. At an informal gathering in the manse Mr. J. C. Clark, on behalf of a committee of the congregation, presented Mr. Black with a purse of $300 and a silver tray, and Mr. E. W. Rennie read an address. Mrs. Black was the recipient of a beautiful pen and pencil set.

The Paterson Memorial Mission had a share in the farewell expression of regard. At a meeting in the home of Mr. W. D. Goodison, Mr. L. N. Stubbs read an address and Mr. A. J. McKellar presented Mr. and Mrs. Black with a beautiful walnut clock.

The Sarnia and District Ministerial Association joined also in tribute, presenting an address and a pen and pencil set to Mr. Black.

Mr. Black thanked all concerned for their expression of appreciation of his ministry and assured them that he would cherish happy memories of his associations with all in St. Andrew's Church and the community.

LEGACY

Under the will of the late Mrs. Margaret Powell, Township of East Williams, Middlesex County, Ont., who died in July of this year, the Presbyterian Church is remembered by two bequests: one of $2,500 to Home Missions, and one of $2,500 to Foreign Missions.

Fenelon Falls, Ont.

On the second of September, Mr. A. H. Johnson, M.A., completed his pastorate at Fenelon Falls, and the next day took his departure for Fort William, to be inducted into the charge of St. Andrew's Church there on the ninth instant.

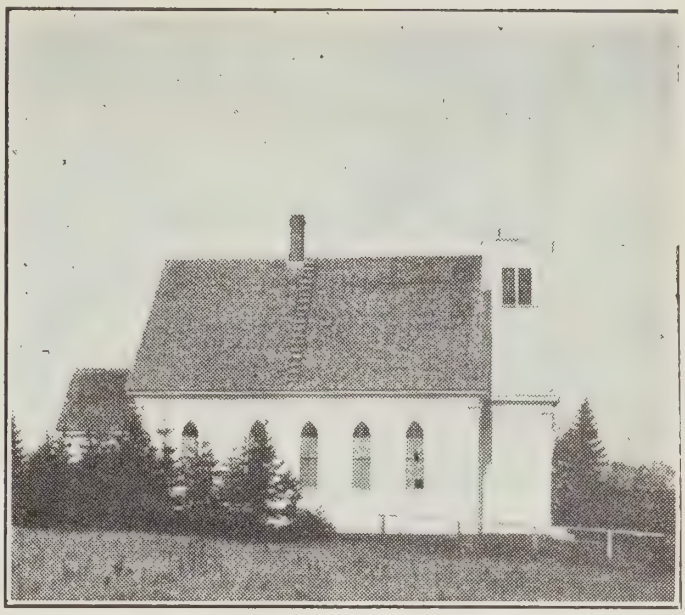
He has had a very successful pastorate at Fenelon Falls, and was very much loved by the people to whom he ministered, who feel his going very keenly. All through his incumbency he has had tokens of their appreciation. The week before his departure the Young Peoples' Society entertained him to supper, and presented him with a gold-plated rolls safety razor, and a night or two later the congregation had him as their guest at a supper and presented him with a handsome club bag, and a travelling trunk.

During his ministry, in spite of the depression so sorely felt in all the congregations of the Presbytery, and a diminishing number of families, due to deaths and removals, the congregation has met all their financial obligations with hearty goodwill. Mr. Johnston has been faithful in his pastoral work, and as a preacher stands in the front rank.

His brethren in the Presbytery were loath to see him go. He has been faithful in his attendance at the court, was ever willing to take his share of the work, and did it with efficiency and zeal. He is followed to his new sphere of labor with the best wishes and prayers of his co-presbyters.—Com.

FORCE AUGMENTED

With the induction lately, as reported in the calendar, of Rev. C. A. Ronald Rowat and Rev. W. Lyall Detlor, M.A., both graduates of The Presbyterian College, Montreal, into the charges of Tisdale and Melfort, Saskatchewan, respectively, the working force of Prince Albert Presbytery has been quite substantially augmented. It means much to our work in the West to have our young men with their energy and enthusiasm give themselves in wholehearted devotion to this service.



St. Peter's Church, Stanley, N.B.

Stanley, N.B.

St. Peter's Church observed, a short time ago, its Centenary by special services conducted by Rev. S. J. Macarthur, morning, afternoon and evening. At the morning service, the Lord's Supper was dispensed and new members received. In the afternoon the Sacrament of Baptism was administered. At the afternoon service the minister, Rev. William Fitzsimons, read a historic sketch of the congregation and this was followed by singing the appropriate hymn, "For all the saints who from their labors rest." Presbyterianism got its foothold in the community when in 1776 the 42nd Highlanders Regiment settled along the Nashwaak. For many years, notwithstanding high hopes, they were without church services. In a measure their expectations were realized when in 1830 at Fredericton, some 30 miles from Stanley, a church was erected. This was near, but not among them, and their joy, therefore, was great when, in 1834, Rev. Daniel McCurdy held the first Presbyterian service in the settlement. Thus was laid the foundation of church organization and work in the district. The first church in Stanley was erected in 1866, and was called St. Peter's. Thirty-three years later a new church was erected, also called St. Peter's, and a manse was provided on the property in 1883. By a vote of 55 to 11 this congregation in 1925 decided to continue in the Presbyterian fold. The congregation consists of three stations, Stanley, Williamsburg and Tay Falls. In Williamsburg, St. Paul's Church was dedicated in September, 1930.

The praise service at Stanley in the morning was led by a joint choir from the three stations with Mrs. Frank Good presiding at the organ. In the afternoon and evening Professor H. W. Sparrow and part of the choir of St. Andrew's Church, Fredericton, led the musical service. Notwithstanding

threatening weather the congregations at the three services were large and the messages brought by Mr. Macarthur were most helpful and stimulating.

* * * *

Sunday, July 1st, was a significant date. On that day the new St. Peter's Church at Tay Falls was opened and dedicated. The minister, Rev. W. Fitzsimons, Moderator of St. John Presbytery, conducted the Dedicatory Service, and also preached an appropriate sermon on Psalm 127:1, Except the Lord build the house they labor in vain that build it. At the afternoon and evening services Mr. Fitzsimons was assisted by Rev. G. E. Knight and Rev. J. S. Gregg. The service of song was led by Professor H. W. Sparrow of St. Andrew's, Fredericton, who was accompanied by Mr. MacKay, Jr., as soloist. The joint choir from the three stations again provided the musical service with Mrs. Frank Good and Mrs. Thomas Craig at the organ.

The erection of this church was a triumph of patient and exacting labor on the part of the minister. When he took up the work in September of 1930 services were held in an old schoolhouse, and these were provided only occasionally. The erection of a church when proposed was regarded as impossible. Nevertheless persevering effort triumphed. The minister secured a site free, the congregation provided the lumber, hauling the logs to the mill and the lumber to the site of the church, and through the Record a beautiful organ was secured, also large window, seats, Bibles, hymn books and other church furnishings. The erection of the building was undertaken and accomplished by the congregation itself. Now there is a splendid little church, beautifully finished inside, and the result has been that the membership has steadily advanced. At the last Communion Service seven young people united with the Church. No debt rests upon the building except the sum of $20.00. Perhaps some interested person would provide the means to liquidate that. Both minister and congregation, therefore, are to be congratulated in accomplishing this work in such difficult times. At present the minister and his family are visiting in Bangor, Ireland, and will be absent two months.

Montreal, Que.

With the summer holiday opening Dr. MacIvor concluded his first year as minister of Ephraim Scott Presbyterian Church. Though worshiping in the basement of the proposed building, which was completed in 1931, the congregational property is valued at $23,000, with a debt of only $4,500. The membership is 238, 73 having been added during the past year. The congregation plans to increase the membership, pay off the balance of the debt, relieve the Mission Board of the grant now given, and proceed with the completion of the auditorium, which is estimated to cost $1,800.

Whitewood, Sask.

The fifty-second anniversary of the Whitewood and Broadview congregations was suitably observed by special services on August 19th, conducted by Rev. W. G. Brown of Saskatoon, assisted by the resident missionary in charge, Mr. W. Brant. The morning service was held at Broadview, special features being the baptism of five children and the administering of the Lord's Supper, in which 40 members participated. The service was held at Whitewood at 2.30 in the afternoon. Then the ordinance of Baptism was administered to one and 140 joined in the Communion. Nine members were received at this service on confession of faith. The evening service was also conducted by Mr. Brown. On Monday Mr. Brown visited the Bekevar Hungarian congregation and was entertained, along with Mr. and Mrs. Brant, by Mr. Frank Kovacs in charge. On Monday evening Mr. Brown addressed a congregation in Whitewood which filled the church, speaking upon his trip to Formosa at the time of the Diamond Jubilee of that mission.

Belfast, P.E.I.

It is gratifying to report the gift by the ladies of the congregation of a beautiful and costly communion table. The dedication ceremony was fittingly performed at the weekly service by the minister, Rev. D. L. Griffiths.

Among the various summer activities of this church was a very successful Summer Bible School. Both the W.M.S. and the Y.P.S. have attained the one hundred mark in membership, and are both spiritually and socially active. The Y.P.S. finds that it achieves its best results by adhering as closely as possible to the topic cards provided by our Church. There is here also a strong and devoted Ladies' Aid Society.—Com.



Ladies' Aid, Lizard Point Reserve.



MEN'S OWN—KNOX CHURCH, TORONTO
The Picture was Taken at Their Annual Picnic

Nine years ago a Women's Own was started in Knox Church with 30 members. It meets on Wednesdays at 3 p.m., a Gospel meeting. It now has an enrolment of over 300, and an average attendance of 220.

Last New Year a Men's Own was started. It has an enrolment of over 90 men. They meet every Sunday at 3 p.m. from October to June. Each man has a membership card and the registrar has a book in which attendance is marked. A special prize is given for perfect attendance, a first for not more than two absences, and a second for not more than four. The men themselves contribute five cents each week for these prizes. The first Sunday of each month a collection is taken for missions.

At each meeting, which lasts one hour, there are Gospel songs, Scripture lesson, prayers, a solo and an address. The meetings are informal, interesting, and unconventional.

An outside speaker is secured for the first meeting of each month and special music is provided. Dr. Inkster gives the address at their other meetings.

The members provide a free dinner each year for themselves and their adult sons and brothers. The annual picnic was held this year at the minister's summer home near Bronte.

The success of this organization, so far, is due to the co-operation of the members, the work of the officers, and the team work of the captains. Arrangements are well in hand for a successful season.

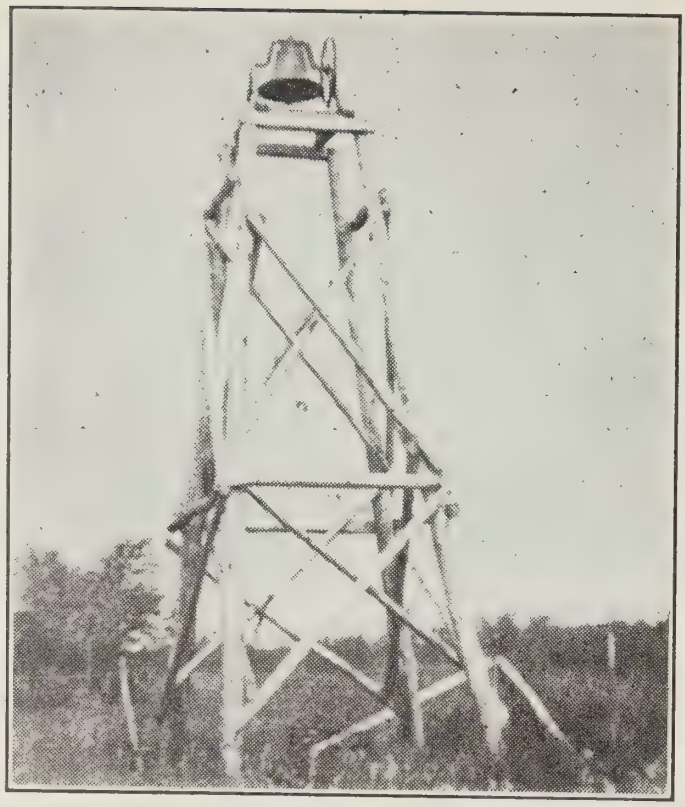
Rossburn, Man.

Our correspondent, Mr. H. Crump, the missionary in charge at Lizard Point Reserve, tells the story which the accompanying pictures are intended to illustrate.

While ringing the bell for Sunday service on a certain Sunday, the Indians standing outside the church noticed how much the little structure sustaining the bell shook, and told the people to stand away from it. When they informed me of the danger I replied, "It is for you to take the bell down." In a day or two this was done. I then suggested a rustic tower to take the place of the weakened structure. One of the Indians forthwith organized a bee and I heard him say to different men, "You bring a log so many feet long straight and peeled." To others, "Bring crosspieces, braces, etc." I asked, "What shall I bring." Immediately he replied, "Sixty-four six-inch spikes." This was the exact number of spikes required for the new tower. All this happened in the summer of 1932. Concerning the other picture this is the tale.

The old man was without shelter and the Indian Agent gave him twenty yards of canvas to make a tent. It was doubtful whether this quantity would be sufficient for the purpose, but it was all that was on hand. Mrs. Crump asked me to tell the Indian Women's Ladies' Aid about Old Sandy and his needs. At this work the women are expert. The company shown in the picture, therefore, met immediately after the invitation and not only made the tent, but provided two men's shirts that had been ordered and completed another. Then they scrubbed the church, the whole work occupying only part of a day.

Mr. Crump took charge on May 1st, 1932, and in August of that year a W.M.S. Auxiliary was organized by Mrs. Crump.



The Bell Tower.

In this the Indian women take great delight. Following this experience they concluded to have a Ladies' Aid as well, so that they might do something for their own church. They, therefore, sew, making shirts, dresses, etc., do bead work, sell the product of their labor and put their little profit in the bank, hoping that when the way opens to begin the erection of a new church they will be able to buy something necessary for the project. A new church, a new organ, and new hymn books are needed, but the people are all so very, very poor that it is difficult for them to contribute anything for these purposes.

A SAMPLE CONSTITUTION

A constitution that admirably serves the Paris, Ont., Presbyterian Men's Association may provide helpful suggestions for others seeking to organize on similar lines. This was placed at our disposal by the minister, Rev. W. F. McConnell, B.A.

1. The name of the Association shall be: "The Paris Presbyterian Church Men's Association."

2. All men of the congregation shall be eligible for membership.

3. The membership shall consist of the men of the congregation.

4. The purpose of the Association shall be: (1) To promote Christian fellowship among the men of the church; (2) To assist the Session, Board of Managers and all other organizations in the general work of the congregation; (3) To obtain information from all available sources with regard to the work of the Church at home and abroad; (4) To engage in and promote healthy recreation in indoor and outdoor sports; (5) To do the men's share in promoting the Kingdom of God in both Home and Foreign Missionary work.

5. The regular monthly meeting shall be held on the first Thursday of each month.

6. The officers of the Association shall be as follows: Hon. Presidents; Hon. Vice-President; President; Vice-President.

7. The committees shall be as follows: Membership; Program; Sports; Missionary; Transportation; Finance.

8. The executive shall be: President; Secretary; Vice-President; Treasurer; Conveners of each committee.

MRS. J. A. MORISON

A heavy cloud has overshadowed the home of Dr. J. A. Morison, minister of St. Matthew's Church, St. John, N.B., by the passing of Mrs. Morison, the sad event having taken place on the 13th of August, after an illness of a month. Mrs. Morison was the daughter of the late Dr. John Nichol of Listowel, Ontario. She is survived by Dr. Morison, a daughter, Miss Josephine, a brother in Cornwall, Ontario, and a brother and sister in Listowel. Mrs. Morison was a ready and capable help-meet in the work of the ministry, and was active in the various women's organizations, the W.M.S. in particular. A gracious personality, modest and unselfish, she endeared herself to all. She had literary gifts of a high order and was the author of several books of poems. Her death is felt not alone as a grief to her family, but has brought a sense of personal loss to the congregation and city.

REV. F. HIRST, Ph.D., F.R.G.S.

Dr. Hirst's death took place at Clacton-on-Sea, Essex, England, on Tuesday, July 24th, following an operation.

In 1932 he resigned his charge at Outremont, Que., and went to England for the purpose of securing special medical attention. The strain of the operation proved too much however and he passed away at the age of sixty-nine years.

For twenty-seven years he served in the Congregational Church in England in various pastorates, and during the war was a chaplain to the forces. He did special work on the Refugee Committee under the leadership of Lord Gladstone, and upon him fell the responsibility of providing accommodation for Belgian refugees. In this service he was presented to Her Majesty the Queen and Princess Christian. In 1919 he came to Canada and entered our Church. His ministry was first in London, in Knollwood Park Church, where he served for two years. He then turned his steps to the

West and for three years gave his services first to Elfros, and later Canora, Sask. A brief ministry at Carleton Place was followed by his accepting a call to Outremont, Que., in 1925. In this important charge he served until his resignation in 1932. In all he gave to the ministry forty years of devoted labor, thirteen of these in connection with The Presbyterian Church in Canada. He is survived by Mrs. Hirst, a son in Australia, and one in England. He lost a son in the War. Dr. Hirst was scholarly, a good preacher, and a devoted minister.

JAMES MURRAY ROBERTSON

In the month of August there passed to his rest, at his home, 39 Inglewood Drive, Toronto, James Murray Robertson, so long, well, and favorably known by ministers, teachers, students, and Christian workers of all Protestant denominations, and by many of literary taste engaged in various other walks of life.

Born in Edinburgh, Scotland, he was early connected with the book business, and received a very thorough training, especially in theological and religious literature, and his judgment was eagerly sought and accepted. For some fifty years he resided in Canada, approximately forty years of which were spent in the service of The Upper Canada Tract Society with headquarters in Toronto. In his important position as depositary he rendered very efficient and acceptable service to those interested in the securing of the best in literature both for distribution and personal use. Sympathetic and kindly of heart, he will long be remembered by many who received practical help, as well as encouragement at his hands.

He was a life-long Presbyterian, and was of late years connected with St. Andrew's Presbyterian Church, King St., Toronto, Rev. Stuart C. Parker, D.D., minister.

Surviving are his wife, two daughters and three sons.

MRS. (REV.) A. F. MacGREGOR

On the sixteenth of August Mrs. A. F. MacGregor passed peacefully on, in the eighty-first year of her age. From a child she loved and served the Lord. For many years she taught the primary Sunday School class in Zion Congregational Church, Toronto, and St. Andrew's Church, Niagara. She was always interested in the missionary work of the Church and was made a life-member of the W.M.S. by the society in Niagara. Strong of soul, bright in outlook, and loyal in spirit, she was loved by many. Fifty-two years ago she was married to Rev. A. F. MacGregor, and to the bereaved husband her loss is especially keen. One daughter and two sons survive, one son and the daughter in Toronto, the younger son in Oklahoma, U.S.A.

SASKATCHEWAN AND NORTHERN ALBERTA

Rev. H. R. Horne, LL.B.

To impress the appeal of the Budget and Stewardship Committee which speaks in the name of the Church, nothing could be more effective than this report of our Synodical Missionary. Here are facts, eloquent of need and opportunity, and constituting an irresistible appeal.

IN presenting my report this year I have to speak of the most difficult year we have yet faced. This is due to an accumulation of adverse conditions, including crop failure the result of drought, the ravages of grasshoppers, and the continued low prices of farm produce, on the marketing of which the West depends. It has, therefore, been increasingly difficult to maintain the morale of the people, to keep their courage strong and their spirits sweet, and to hold our own, to say nothing of advancement and expansion. Nevertheless we can, in many ways, report progress, due to the fidelity of the people and the fine spirit of sacrifice and leadership of our missionaries on the fields, to all of whom I would at the beginning pay the highest tribute.

In former years our reports have always breathed the spirit of optimism, never pessimism. We have emphasized achievement notwithstanding opposition and severe handicaps, and have spoken lightly of difficulties to be faced, hardships to be endured, burdens to be borne, sacrifices to be made and obstacles to be overcome, until it may be the impression has gone abroad, that after all things have not been so very trying, and that the West is just like the East in facing world conditions, which have produced a general depression. In these days of wide-spread stress and strain, I fear there has developed a tendency to think only of the depression, and to put East and West alike in the same category, until by some, the tragic burdens of the Prairie Provinces are forgotten, and their needs are jauntily and airily set aside with the remark, "O yes, we know, we are all alike, this depression has hit us all." I would like to correct this complacent attitude, if such there be. It is true that the general depression has come alike to every part, and if that were all I would not have another word to say. But that is not all. While all have suffered, and are suffering, from the general depression, all parts have not been compelled, as have the Prairie Provinces, to face in addition, crop failure after crop failure for four, and in some districts five years in succession. Other parts of Canada have not known what it means to sit, year after year, in abject helplessness, and see, because of these conditions, resources diminishing, debt accumulating, homes slipping away, hope giving place to despair, courage to fear, a desire to serve their beloved Church crowded out by a bitter

struggle for bare existence. To cap all, there are now most trying situations in many districts, created by the steady migration of families in search of a place where something will grow, which has left sometimes large areas almost deserted, making exceedingly difficult the carrying on of school and church privileges, at the same time causing an isolation and a loneliness that greatly accelerate the spread of destructive fear, which at this time is our greatest enemy. These added burdens put the West in a class by itself. Its problems cannot be dealt with in the same way as the problems of those parts, where these excessive burdens have not had to be faced. When we come to deal with our mission fields I trust that, in fairness, this will be kept in mind, and given due consideration. Notwithstanding these disabilities there is progress to report.

First, a new Presbytery has been created. Following the meeting of the General Assembly, and on the authority given by it, I visited the Peace River country in July, and there at Grande Prairie, July 11, 1933, the Presbytery of Peace River was established, with Rev. E. A. Wright, Grande Prairie, the first Moderator, and Rev. Minor Simpson, Fort St. John, the first Clerk. The frontier work of that wide-spread Presbytery has been well maintained. At Dixonville in the north the outstanding medical and missionary service of Dr. Margaret Strang Savage has extended into an ever widening area. During her absence in the summer on a much needed and well earned holiday, which enabled her to visit the General Assembly and stir that large gathering with her thrilling story simply told, Mr. Russell Gordon, a senior medical student, carried on both departments of her work with marked success. Rev. J. M. Fraser at Brownvale, Miss M. Grigor, Deaconess, at Wanham, Rev. E. A. Wright at Grande Prairie, Rev. Minor Simpson at Fort St. John, and Mr. S. Brooks, student for the summer at Riverside and Highbridge in the Pouce Coupe block, all did good work. Through the efforts of Mr. Fraser a new manse and stable were erected at Brownvale, and new churches are under way at Lymburn and Bear Lake in Mr. Wright's field. At Vegreville, in the Presbytery of Edmonton, a distinctly forward step has been taken by the purchase of a church building in the town, splendidly located. Complete remodelling has made it a most attractive place of worship, and the congregation has so developed that it is asking for an ordained man. An ordained minister at that centre will be of great value to our Church in a wide area.

In northern Saskatchewan lies a large territory, rivalling in extent and possibilities the Peace River, and calling loudly for attention. A survey made last summer by the Rev. G. C. Shearer with the Sunday School Van, accompanied in some of his investigations by your Synodical Missionary, and in others by Rev. D. K. Perrie, North Battleford, Missionary Convener for the Presbytery of Saskatoon, revealed a wide stretch of country north and east of North Battleford, urgently needing attention and presenting wonderful openings for constructive mission work. We believe that the placing of an ordained man there would produce results surpassing those produced in the Foxford district north and east of Prince Albert, where two years ago this Board had the faith and the vision to send Rev. James Wilson. In that district to-day stand four churches, where two years ago there were none, and a fifth is under way, and will be built if this Board grants Mr. Wilson one hundred and fifty dollars.

Churches Dedicated

New churches were dedicated at Smeaton August 13th, and at Carragana August 20th, by your Synodical Missionary; at Meath Park September 17th, and at Aldergrove October 29th, by the Rev. R. G. McKay, Prince Albert, all in the field of the Rev. James Wilson except Carragana; and on November 5th on the Mistawasis Indian Reserve, a beautiful building of British Columbia cedar, erected by the Indians under the leadership of their missionary, Rev. W. Moore, was dedicated by the Rev. Dr. Kannawin, then on his western trip. In addition fields have advanced in status and fine service has been given to families coming in large numbers from devastated areas in the south, to begin all over again the struggle of a second homesteading adventure, this time in the bush country in the north. In both these provinces, because of this steady movement of settlers, unparalleled openings for expansion face us; and calls loud and insistent for the ministrations of our Church are challenging us. This is our day, our opportunity. If we fail now such a chance will not come again.

Relief

The need of relief has again this year been very great. The plague of grasshoppers in several districts, mostly in the south, accentuated the devastation wrought by years of crop failure, and greatly increased both the need and the urgency. The situation has been well handled. Realizing the importance of steadying the people and offsetting the danger of a falling morale, the Government early appointed a Voluntary Rural Relief Committee, to encourage the people in the Province to help themselves, by seeking from districts where there had been a harvest, help for other districts where there was nothing. This Committee, on which all churches are represented, kept in touch with all rural municipalities, working through local committees therein, and supervised the placing of all relief cars. It has been of inestim-

able value in systematizing the work and preventing overlapping and duplication. Gratifying responses to appeals outside the Province, as well as within, enabled this Committee to place a total of 343 cars, containing vegetables, fruit, fresh and canned, honey, wheat, flour, fodder for stock, and fuel, the latter used almost entirely to keep open schools that otherwise would have had to close. Of the total number of cars placed, 186, more than fifty per cent, came from stricken Saskatchewan itself.

Two things I am glad to emphasize. First, Saskatchewan's fine response to its own need, and second, the wide-spread area from which outside help came. Here are the figures: Saskatchewan furnished 186 cars, Ontario 82, British Columbia 51, Prince Edward Island 11, Nova Scotia 6, New Brunswick 5, and Alberta 2, making a total of 343.

These were all community cars. No matter how the movement first originated in any community to send a car, these were all community efforts, participated in by all. At the other end they were distributed by the Voluntary Rural Relief Committee as community cars, and shared in by all in the districts to which they went. Second-hand clothing was left largely for the churches to handle, which they have done through their own committees, except in districts where there was no local connection, and then through municipal relief organizations. Our own Church Committee on Western Relief in Regina handled over ten tons of clothing which was well placed under careful supervision. It has been most thankfully received by those who shared, and has proved a real blessing to many. The Committee will report fully, but I would take this opportunity of thanking those who gave so generously to this work.

THE RADIO AND HOME MISSIONS

Rev. Andrew R. Osborn, M.A., D.D.

The Editor, in his visit to the West in the month of August, was gratified to have the opportunity of meeting for the first time, the minister of First Church, Edmonton, Dr. Osborn. When in London a year ago we called at the Presbyterian Church Offices, but found that Dr. Osborn had been there but had left a minute or two before our arrival. We endeavored to locate him by a call at Canada House and consulting the register there, but failed. On this occasion, however, we found him in his home and enjoyed the privilege of a brief conversation about the work in the West.

In this connection, Dr. Osborn spoke of the service rendered by the radio through First Church, and immediately the Editor, believing that this was something that the Church should know, asked Dr. Osborn to write an article on this phase of home mission enterprise. The paper forwarded by Dr. Osborn deals with the general situation in Northern Alberta. This part we reserve and give the story of this unique radio service.

IN home mission work in Northern Alberta, the radio can play an important part, and it is to tell something of what has been done by this agency in this district that the present article has been written. It is really the direct consequence of a visit from the Editor, as in the course of conversation I told him that, in my opinion, among other things necessary for the promotion of our work, this service of the air to reach people who otherwise would be shut off from their church was an important factor.

When I accepted the call to First Presbyterian Church, I perceived what must be evident to the most casual observer, that Edmonton and Calgary are the two keys to Alberta. In regard to Edmonton, it was clear that a fine congregation could be built up. It has been the custom for a long time for the central churches of the city to have the morning service broadcast in rotation. In this way the service from First Church is broadcast about once a month. The Rev. Thomas Tait had suggested the desirability of doing something more, but nothing was done. It seemed to me that the great need was a service in the middle of the week. After discussion it was resolved to make the experiment, and it was also resolved that, while any freewill offerings would be gladly received, no appeal for money should be made. What First Church does is part of its contribution to home missions.

The service thus established is of a simple nature. A group from the choir sing the hymns, for the most part well known ones. There is a simple prayer at the opening and close, the first prayer ending with the Lord's Prayer. A short passage of Scripture is read, and a simple exposition is given. It is virtually an old time week-evening service. Possibly it is the simplicity of this service which appeals. At all events its success has been phenomenal. Only last Sunday I received a special message from people living within the Arctic Circle, thanking me for what this service had meant to them during the long winter. Letters of appreciation reach us from Saskatchewan and British Columbia, as well as from places in Alberta, particularly to the north. People of all denominations listen in. In many places our radio evening has become an event of the week. People who have a radio invite their friends to come and listen. In one country place the owner of the general store said there was no business doing on Wednesday evening. Farmers would hurry home, saying it was Dr. Osborn's radio evening, and they had neighbors coming to listen in. These little groups join in singing the hymns, which are taken from our hymn book, and often they repeat the Lord's Prayer. In Edmonton a negro, not a Presbyterian, had a radio, and invited his neighbors on both sides to join him at the service hour. One was a Roman Catholic. When the prayer was offered, they knelt, and repeated the

Lord's Prayer with me. Stories of this kind could be multiplied, but my immediate purpose is to link the use of the radio to home mission problems.

Throughout Alberta there are little groups of Presbyterians, who have no church of their own. Some of them attend the United Church or the Church of England, but the old church has a special corner in their hearts; some will listen to no service but a Presbyterian one. In some centres there is a Presbyterian service in the afternoon or evening on Sunday, or perhaps one service a fortnight. To these people our week-evening service is especially welcome, and they tune in on Sunday, whenever they know a service is coming from our church. As one loyal Presbyterian puts it, "It does us good to listen to the service from First Church. We are a struggling cause, and we feel we do not count for much, but, when we hear the service from Edmonton, we feel proud to think our church is in the lead."

Every Sunday there seem to be people in our church who belong to our congregation of the air. It is seldom that I stand at the church door on Sunday morning, but some one comes up and says, "I am one of your radio audience." One Sunday night a friend spoke to a man and woman, who were sitting on a back bench in the church, having come too late to get a proper seat. They said they had come from a town a considerable distance away. They had travelled by train on Saturday night, had attended the morning service and had come again at night. They would travel all night again to reach their home, but they said they had heard our service over the air, and they wanted to come to church itself to see and hear what took place there. These stories are told, not for the sake of glorifying First Church, but to indicate the type of people involved in home missions.

Recently the business young men of my church resolved that our morning service should be broadcast every Sunday. It is possible to do that now a second station has been established. Without any difficulty they collected enough money to pay for this until well into the new year, and there will be no difficulty in collecting the balance. As an illustration of the value of this I may refer to the little congregation of Killam which had the misfortune to lose its building by fire over two years ago. They are collecting money to rebuild it, but with the depression this has not been easy. They have maintained their Sunday School, and, when First Church is on the air, the parents gather as well as the children. They sing the hymns and take part in the service just as if it were their own, even taking up a collection. What is done at Killam could be done elsewhere. In point of fact it is being done elsewhere. What we need is the help of one or more ministers at large, who would visit our people and organize them in groups to meet after the manner of Killam.



DESIGNATION

Sitting, reading from left: Mrs. McSparron, Mrs. Horne, Miss McSparron, Mrs. Sinclair.

Standing: Mrs. Frank Kovacs, Mr. McSparron, Rev. P. F. MacSween, Rev. Samuel Farley, Mrs. MacSween, Rev. H. Hill, Rev. W. G. Brown.

The Presbytery of Regina met on the 26th July in the Presbyterian Church, Arcola, Sask., to designate Miss McSparron as missionary to Jhansi, India. The church was well filled and the service, a truly impressive one, was very much appreciated by all. Many drove long distances in that drouth-stricken area to be present at the designation service of "One of their own girls," as missionary to India.

The Rev. W. G. Brown preached, Rev. Samuel Farley took the designation service, Rev. Frank Kovacs read the lesson, and Rev. P. F. MacSween led in prayer.

Mrs. H. R. Horne, representing the Executive Council of the Women's Missionary Society, presented Miss McSparron with a Bible, Mrs. Sinclair, representing the Presbyterial, with a Life Membership and pin, and Rev. H. Hill, representing the Bible Society, with a Bible in the Hindi language. Miss McSparron replied expressing her sense of responsibility and of joy in looking forward to her work in India.

From Saskatchewan have gone five foreign missionaries since 1925. In addition our Synod has sent three girls to train as deaconesses and three young men for the work of the ministry, quite a valuable contribution to our working forces from a numerically small Synod.



TAMSUI SUMMER CONFERENCE

Hugh MacMillan

THE Tamsui Summer Conference for Christian workers in North Formosa is becoming an annual event. This year it filled eight days, from July the third to the tenth inclusive. Some years typhoon weather intervenes for a few conference days, making the banyan trees beside Oxford College wail and weep and drenching everything with sheets of rain. But this year ideal weather favored us throughout. The tropical sun beamed on us every day, making sun helmets necessary, and the cicada chorus filled every waking hour with tropical music, music not unlike that of a frog chorus in Canadian springtime. This year the grandeur of mountain and river, sea and sky, in Tamsui scenery was ours for a whole uninterrupted week. This affected not a little the spirit of the 1934 conference.

Each day began with early morning prayer meeting, 5.30 to 6. Leadership each morning was taken by men chosen some months before by the committee in charge. They were asked to prepare to interpret the Lord's Prayer as a means of stimulating the spirit of devotion, taking phrase by phrase as subjects, in the order of the days. For general conference theme the third phrase, *Thy Kingdom Come*, was used. The idea of the committee in charge was to make this morning period strike the keynote of the day's fellowship and deliberation. The leaders of these morning half-hours formed themselves into a group which met daily to prepare their own hearts and discuss methods of devotional leadership. Each morning after a hymn the leader spoke from five to ten minutes. After this from ten to twenty led in thoughtful sincerity-charged sentence prayers. On only one occasion did a leader fail to get the idea. He used the occasion to deliver a sermon from his "barrel."

To singing was allotted two half-hour periods each day. From 7.30 till 8 each morning was, *Hymn Service*. A group of the best singers took their places in a semi-circle around the chapel pulpit and led in a service of song using carefully chosen hymns arranged in the order of a worship service. The theme of the day, as well as the devotional use intended, were each brought out in the choice of hymns. This service helped to prepare the hearts and minds of all for the important daily lecture which followed. The worshipful note of the organ, together with the presence of a choir group of about ten, standing, waiting to begin, served to silence the noisiest chatter and bring every last member tiptoeing to the service. Each afternoon from 3 to 3.30 was given to practising new hymns and to the discussion of hymn-singing in congregational worship.

Our special conference speaker this year was Mr. Saito, a Presbyterian minister from near Osaka, Nippon Proper. One of the younger leaders of the Nippon Church, Saito san is well known for his success in

Sunday School work and for the congregation he has built up in the city where he has worked for fourteen years. His general conference subject was, *The Christian Worker and His Work.* He dealt only with great themes: *The Worker and the Church, The Bible, The Christian Way of Life, Christian Thinking,* etc. He is an impressive speaker. He said his emphasis would not be on lecturing but on personal evangelism. He expressed the desire therefore to have as many personal chats as possible during leisure hours. Many availed themselves of this opportunity and kept him busy. He lectured each day from eight till nine. The majority of our ministers now understand the national language and could receive the message directly. For the benefit of those who could not understand Japanese, Saito's addresses were translated.

Nine-thirty to eleven each morning was given to group discussion. For two periods the whole group of over sixty was led by Mr. Saito in a discussion study of, *The Church,* and *The Sunday School.* Dr. Duncan MacLeod of South Formosa led one period's discussion on, *Future Trends in Evangelism.* Mr. Ohkawa of the Theological College led two periods in a study of *The Theology of Crisis.* Mr. Go, a graduate of this year from the Tokyo Theological College, led a group for two periods in a study of Jeremiah. All of these groups were marked by keen interest, with many, particularly the younger men, participating. The periods usually ended by some time being spent on the question of what the subject has to do with us—as individuals working in the Church of Jesus Christ in Formosa, for instance: *Karl Barth in Formosa? What Message Has Jeremiah for Me, a Formosan Minister?*

Afternoons were left free till three o'clock for rest. The heat of noonday is wisely spent indoors or in a shady place resting. Much as workers know about the obstacle lack of rest can become in the way of their participation in a conference, when it comes to the opportunity for a chat with an old school mate they haven't seen for perhaps a year, rest is forgotten. But the intense heat daily around noontime this year made sleep irresistible; the committee in charge of arrangements was therefore happy.

Three periods were set apart for athletics. One day the crowd went to the seashore, about a half-hour's walk. There are some good swimmers in the group. These like to renew youthful pranks at the old beach known so well in student days. The rugger football game didn't come off this year, but the tennis champions performed daily, defeating all comers. Two of the best players prefer bare feet to tennis shoes One wonders how they can stand the heat of a concrete court in the Tropics. One afternoon the missionaries gave a tea. Lawn games took the form of, *Drop the Handkerchief, Two Deep,* and *Musical Cushions,* etc. Then came wrestling, the push rod, tug of war, for the conference "strong men" only. More like a gang of school boys than a group of experienced ministers was that circle of laughing, joking, jostling men.

But the same group could be serious, too. Three such occasions come to mind. One was when one of the number, together with a young Christian layman, presented the great need of rural communities and of the opportunities there are for Christians to meet those needs. The Formosan farmers are in desperate need economically and spiritually. They need new methods of farming; they need new faith. Anything done for the farmers or attempted in their interest by social reformers or economists is commonly met by suspicion that there is a catch in it somewhere. They fear. They need faith. Christian farmers can be the nucleus through whom true social reformers and real economists can work. Christian farmers have faith.

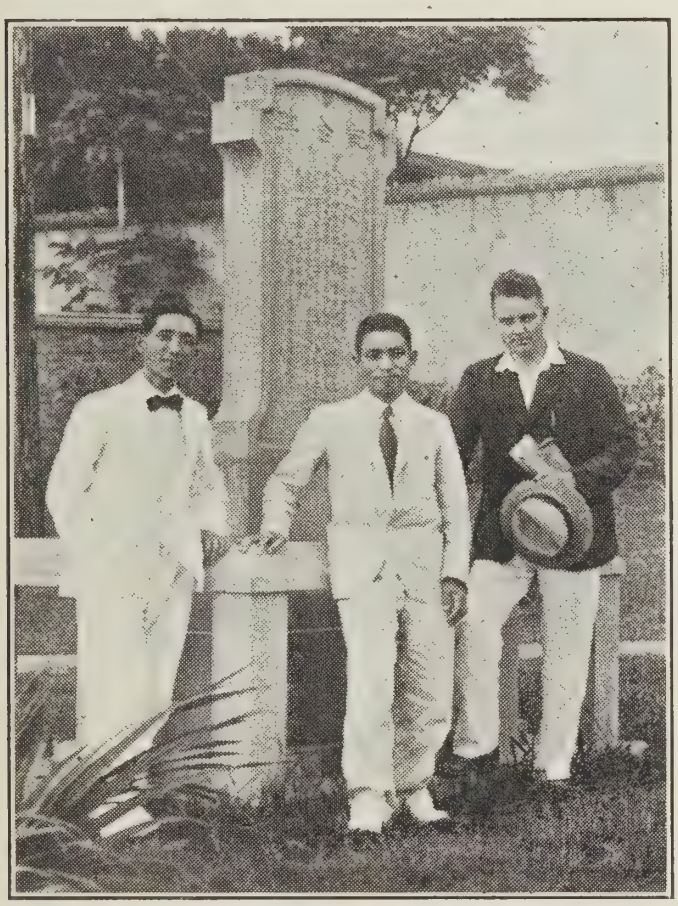
Another occasion was when a committee which had spent much prayerful thought on plans for a three-year movement in the North Formosa Church, made their report. This report was enthusiastically received and plans were made to present it to Presbytery next February for adoption by the Church. The motto agreed upon may be translated thus: *Lord, save my fellow men for thy kingdom—through me."*

A third occasion was during the last conference hour together when in that *Mountain Descent Meeting* every man voluntarily signed two cards. One card recorded the signer's own personal decision in answer to the question, *What does Christ mean to me as a result of this mountain prayer experience with Him?* This card is to be kept in his own Bible for personal use. A second card was signed to record what special line of activity the writer proposes to follow when he goes down into the valley of every-day living as a result of the experience. This second card is to be filed for reference when forming committees or delegating special work.

Among the contributors to this week of conference life, not a little credit is due to those who looked after such important details as sleeping and eating. Mr. Iu of the evangelistic band knows how to arrange the sleeping quarters. Everyone brought his own mosquito net and pillow, but the arrangement of the Chinese wooden beds in cool places is important. Iu was the popular man in charge. Then as to cooking. When the election of the master of meals arrangement is up, everybody yells for Lau Thian-lai, our well-known evangelist. (Read Dr. MacLeod's The Island Beautiful, reference to "The converted hotel-keeper.")

Nobody can handle this department like the genial, genuine Thian-lai. Edible, entirely satisfying, economical, are the adjectives his management calls forth; and, believe it or not, Formosans know kitchen economics. Rice, vegetables and meat, three meals a day, with sweet bean drink between times, were dished up, all for the sum of ten sen per meal, or even less by the week. Anyone could thrive on Lau Thian-lai's bill of fare.

Next year's conference will be held in Tainan, South Formosa, when the workers of both North and South Formosa plan to meet together again as in 1932 for the second of a series of conferences for the whole Island.



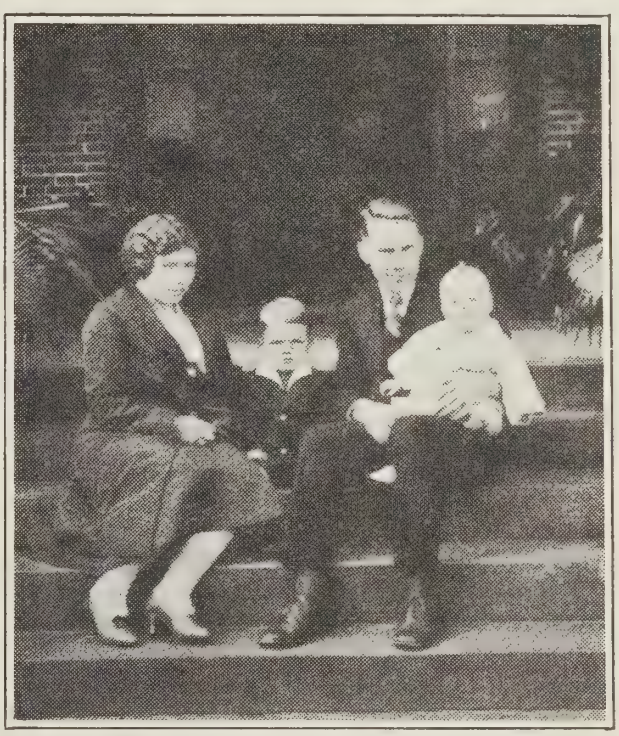
AT THE MEMORIAL

The three shown in the picture, from left to right, are: Mr. Tan Khoetsun, one of our Formosan ministers, Mr. Saito and Mr. McMillan.

The memorial is that erected to Dr. George Leslie Mackay, at the time of the Diamond Jubilee celebration in 1932. The inscription on the stone is on one side in English and on the other in Japanese. At Mr. Saito's request the Japanese side was presented to the camera. An additional reason for this was that that was the side presented to the afternoon sun when the picture was taken.

The inscription has already been given in the Record, but it is worth while calling it to mind again. Dr. George Leslie Mackay was one of the world's outstanding missionaries.

ERECTED
TO COMMEMORATE
the landing on these shores
of the
Rev. George Leslie Mackay, D.D.
who left Canada
Oct. 19th, 1871
a missionary to foreign lands.
He arrived in Tamsui
March 9th, 1872,
and worked courageously
in the midst of
hardships and persecutions.
To-day Light shines where
darkness once prevailed.
Many have become
followers of Christ
and
many churches have
been built.
Erected
with grateful respect
by
The Presbyterian Church
of North Formosa,
April 6th, 1932.



REV. JAMES DICKSON, MRS. DICKSON AND THEIR CHILDREN

Rev. James Dickson and Mrs. Dickson and their two children are now in Toronto on furlough. Mr. and Mrs. Dickson went to Formosa in September 1927. For two years he was engaged in the study of the language and took charge of the Middle School at Tamsui for one year in the absence of Mr. Mackay. He is now in charge of the Theological College where he has served for four and a half years. He teaches Bible classes, giving special attention to the New Testament and apostolic

history: he also teaches Greek and English to capable students.

The government this year has requested that all teaching be in Japanese, with a view to bringing the mission schools and colleges into line with all other educational institutions. This is a request with which to comply is the part of wisdom. At Tamsui, we have three institutions, the Theological College, Boys' Middle School, and Girls' School.

OUR BHIL MISSION

Dr. Buchanan's Review

Good and evil seem to come in shoals. The good we call crops, harvests, showers and blessings. The bad we designate storms, blastings, destruction, and death. This year we have had both. We have had reason to mourn and weep; but we have also had ample reason to rejoice and be glad. Bertha Robson so sorely missed, though improving in health, has not yet returned to the work she did for years with such wisdom and faithfulness; and we mourn our strenuous young sister, Miss Soutar, so short a time allowed with us, but we are cheered by the arrival of promising Miss Sherrick.

Yet, too, we have had as it were the day of God's visitation and it smiled on us here in Amkhut, Sardi, and in the villages about.

The Amkhut station has two congregations, Amkhut and Sardi, and the following figures show progress in part, for 1933: Baptisms, Amkhut 69 adults, 70 minors, total 139; Sardi, 92 adults, 97 minors, total 189; total for both stations 328. Contributions, Amkhut, Rs. 2332.10, Sardi, Rs. 100-3-3, a total of about $900.

The Amkhut farm, so clean, and the crops, cotton, chana, sugar cane, plantain, ben gin, alfalfa, onions, and pepper looking so promising, was struck by a cold wind from the snowy Himalayas. It struck our Amkhut valley with its biting breath and the tender Indian plants, along with tomatoes, were blasted and blackened as by a demon's breath. The Bhils say as they look at the black wizened fields, "burnt." A scald and a freeze are much alike. We can sympathize with Saskatchewan.

But all is not lost, either in Canada or on the Amkhut farm. We have the sugar cane, the lucerne, and the hardy onions. Even the stocks of the plantains remain and will sprout again. We learn also by our defeats. We must be livelier and more watchful to get these valuable but tender plants, cotton, chana, etc., early sown in prepared ground so that they may be well matured before the possible frost of even an exceptionally bad year. This is also a parable with regard to the spiritual welfare of our susceptible but God-beloved jungle folk. Want of experience or forethought may cost a lost crop. "Gather the wheat into my barn". . . "He will make her wilderness like Eden, and her desert like the garden of the Lord."

At Palaskua, where there is quite a number of Christian families, in response to a request we started a school for the Bhil Christian children, but the Rajah forbade the venture and the school was closed. "The heart of princes is in the hand of the Lord; as the rivers of water He turneth it whithersoever He will." In the meantime we are bringing some of the bigger Christian boys to work on the Sardi farm and to study part of each day with Ver Singh and Virio.

Farming is an essential in the Bhil country, not because the Bhils have not brains, for they have led in schools and colleges, competing with other boys of Hindu and Mohammedan origin, but because farming, the backbone of any country, is that and more in the Bhil domain. As the Scotch Highland Presbyterian, with his little farm and sheep and on a diet of milk and oatmeal porridge, raised stalwart sons for the defence of the country, for the pulpit, for the professor's desk, and for the bearing of the fiery cross to peoples in darkness beyond the seas, so the like may be expected here. The farm, the care of the flock and the herd, make a boy think.

Seven big boys have this year been sent to the Ankleswar Mission farm under the splendid management of Rev. I. W. Moomay, B.Sc. They are reported as all doing well. Six boys are giving full time in our Amkhut farm. Twenty others give two hours a day after school. For the best results hand, heart, and mind must combine. A boy who reads and knows his Bible and has been brought up on the farm or has learned a trade, is an educated man. David was moved to sing those ever-inspiring Psalms as he tended the flock in the wilderness.

Young Christian Bhils are also taught, in connection with our building operations, and without extra cost, to make brick, build walls, do cement work, become sawyers, and now we are stressing carpentry work. It is an attempt to do a little finer work than formerly. A six-months course is now in progress, January to June, and may be repeated next year. Ganga Ran is the trained, highly esteemed Christian carpenter. The work is going on at Toran Mal, sawing teak logs into board, planing them, and making doors and windows for the George A. Grier Memorial Church-School there. Virio, licentiate, is there also teaching the Bible and also teaching young Bhils, who have not already learned, to read and write Hindi.

Next to the conversion of demon-worshiping Bhils to Christ and the training of

the converts in the Word, perhaps no part of mission work is more important than that of developing self-support and self-government.

The Amkhut congregation supports seventeen agents and preachers and Sardi congregation one. This support is very largely got from the good system, established from the beginning of the mission in Amkhut and loyally encouraged by all, missionaries, teachers, preachers and others, of giving to the church the tenth of their earnings. Farmers however, have suffered so greatly during the last two years that the regular custom of encouraging them to sow a small plot for the church work, and of having a Harvest Home Thanksgiving of grain has not been urged.

These local contributions are real congregational home mission work in the Bhil land. They make possible, without charge to the Canadian Mission Board, a great variety of work. Teachers are thus supported in the Amkhut and Sardi day schools. Guman, licentiate, and Khema do evangelistic work in the villages round about Amkhut. Naku, licentiate, and Ver Singh, master, with some help from Virio from Sardi, carry on among the Christian communities there and in Palaskua, Katkua, Takri, Jharn, Ambi, etc. In all these villages definite advance has been made. Others are doing like service. If the Canadian home Church had to pay all these agents just mentioned and now supported by the Amkhut and Sardi congregations alone, it would cost them Rs. 2600 more. We must acknowledge too the help afforded by generous contributors in the homeland who have sent us their gifts direct. These have afforded timely aid to students, provided scholarships, assisted in building and repairs, and in other ways.

Thus Providence overleaps the walls of depression, frosts, rinder pest among the Sirdh cattle, and budget shortage, by calling forth special gifts and surprising self-support. His hand is not shortened that it cannot save.

A Co-operative Society is another good coming out of the distress. Because of hardship, almost amounting to famine among the Bhils, especially new Christian Bhil farmers, two years ago a number of the men of the congregation who have a little money, started a co-operative society. In 1932 we made a small beginning which was an entire success. Some were afraid they would lose their hard-earned and sorely needed savings. The venture was successful however, and this encouragement developed faith. This year, 1933-4, of our joint savings Rs. 700 was invested. The Society loans money at a low rate of interest in contrast with the exhorbitant charges of local money-lenders. These loans are made for economic purposes only, such as the purchase of seed grain, or for necessary food while waiting for the crop. One venture was the purchase of nineteen oxen, which were sold on the instalment plan to poor Christian farmers. Dr. Panhalkar is Secretary-Treasurer of the Society.

One-third of the little children, five to seven years of age, in the beginners' class in the Amkhut school are afflicted with enlarged spleen, the result of malaria. They are treated and watched year by year, with the result that in two classes there is not a case of this trouble, and in two other classes only one case in each. It is a most debilitating disease, common where malaria is rife. By practically eliminating the disease from the children, of whom 150 to 170 pass through the school, a marked change is evident in the health of the whole Christian community. In addition to treatment, children of the school benefit greatly by two months of summer school in the Sat Pura Mountains at Toran Mal, which is 3,300 feet above sea level. I much wish we could have a missionary stationed at Toran Mal the year round. It would be ideal if he were a trained farmer, an educationalist, and had at least a partial training in medicine. We have been going there annually for thirty years and with great advantage to all who could be taken. It is above the malarial zone, yet it is never hot and there is no frost there. We have our own little cottage and there is a good big church-school with eleven rooms and a large auditorium. This has been built of stone and without cost to the mission funds of Canada. Miss Robson has done much for Toran Mal during the last few years on the W.M.S. side of the lake. How gladly we would see her back once more.

Our dispensary is invaluable as the records show. During the year new patients numbered 2,454 and 7,362 treatments were given.

IN GOOD HEALTH

Apparently Dr. Goforth has been off duty for some time, visiting at Hopei, N. China. Mrs. Goforth writes to the Secretary of the General Board of Missions:

> The Struther doctors have just given Dr. Goforth a clear bill of health. We are therefore leaving in a few days for Manchuria.

This is good news for the Church. Mrs. Goforth adds that their long stay by the sea has not been in vain.

The lesson of life is to believe what the years and the centuries say against the hours.

Children and Youth

THE SMALL SINGER

Rev. J. Goforth Hornsby

The other day I went into one of our large departmental stores, and while there I heard one of the sweetest songs that have ever fallen upon human hearing. It was not the words of the song that won my heart, for the song had no words, but the sweetness with which it was sung. At first I could not see the singer, but after following the direction from which the song came I felt sure he was not very far away. Then, just when I was about to make my great discovery, the singer stopped, and I was left without a single clue as to his nearness.

Nearby, a youth was busily wrapping parcels for the next delivery; and after his counter was cleared, I turned to him and said, "By the way, my friend, a minute or two ago I heard a lovely song being sung near here. Were you the guilty party?"

Of course I knew he was not the singer I was seeking, but when you want a boy's help you sometimes have to humor him, haven't you?

In answer to my question, he smiled a big smile that spread all over his face, and said, "No, mister. Do I look like a 'blooming primer donner'?"

Between you and me he did not, but of course I could not say so.

"Well," said I, "if you don't think so highly of yourself, will you tell me where I may find the one I am seeking?"

In response to my request, he jumped over his counter and told me to follow him.

After a strange journey over parcels, between electric washers and refrigerators, and alongside stacks of pots and pans, we came to a small corner full of shelves.

"There he is, the little beggar," exclaimed my guide. "See him, Mister, there in that wee cage?"

And sure enough, in a tiny cage that bore a label with "SOLD" printed on it was the dearest little bird you ever saw.

He was most pleased to see us, and chirped his greetings as only birds know how.

When I told my friend, the parcel boy, how sorry I was that I could not buy the bird and have him all the time in my home, he said, "Mister, I am sorrier than you are about him having to go."

Then I asked, "Why are YOU so sorry?" He replied, "Why, when he begins to sing I get thinking of other birds, and the flowers and the streams; he makes me think of that there place up north they call Muskoker. Oh, I wish he wasn't going, for I am going to miss him awfully bad. You know, Mister, he is a real pal, even though he is a little bird."

Now I happen to know quite a lot of girls and boys, also their homes and the parents who live there; even some of their grandmas. Sometimes one old grandma will say to me, after the children have finished their vacation and gone back to school, "My, but I do miss the little ones. The house seems so quiet and lonely after they are through with their holidays."

Of course, I must confess I have heard mothers say, "Well, they went back to school today, and wasn't I glad to see them go; another week of them, and I should have gone crazy."

Sometimes I wonder if our dear friend Jesus gave His mother a hard time when he had holidays from school.

I have the feeling that when the time came for His school to open again, after the long vacation and other mothers were telling Mary how glad they were to see their boys go back, that Mary would tell Joseph she never felt that way about Jesus.

Now, girls and boys, when the fall comes and you go back to your desks, are others going to miss you and feel sorry you have gone, or are they going to say, "I was glad to see them go"?

The smallest of you can be missed, and when big folk tell their friends that they have missed you because you were so good and helpful, it is just about as fine a tribute as a girl or boy can earn.

The parcel boy missed the little bird long after he had gone, all because he had behaved so sweetly.

CORNUCOPIA

This is a very big word but it is well-known to young people. It comes to us from another language and it means "horn of plenty." You have often seen one, but if you have not in reality, perhaps at the Christmas season you have observed it in a picture, held in some one's hand, a horn-shaped vessel and there would be seen pouring from its mouth a variety of good things. It was very common, in earlier days at least, to show it on the face of some beautiful building where carved in stone it was shown, and with it, the full figure of a woman pouring from the overflowing vessel corn and other grains. It at once suggests plenty, riches, gifts in abundance. Very naturally it may be used to tell us in picture form of the goodness of God, which is overflowing. That hand held out is like God's hand and in it is plenty. Perhaps you have heard these words from the Bible, "Thou openest thy hand and satisfiest the desires of every living thing;" and this also, "Thou openest thine hands, they are filled with good." It is also said of God that He

is "rich unto all that call upon Him." It is rather fitting therefore, that we should use this vessel filled to overflowing with all that is good, to turn our thoughts to the bountifulness with which God deals with us all.

Thanksgiving Day comes on the 8th of October this year. It will therefore be a time for us all to express our gratitude to God, either publicy or in private or in both ways. Let none of us fail in this respect. It is one of the marks of good breeding and courtesy that the words "thank you" should fall from our lips upon every occasion when a kindness is shown or a gift is made. Children often offer with their words of thanksgiving the most affectionate caresses. Let us not therefore, be among the number of those who receive from God, but who do not give thanks.

Only the other day the newspapers told a story which showed how large a place gratitude had in the heart of one in whom, perhaps, we should be surprised to find it. It was the case of an Indian who had received many years ago what he regarded as great kindness at the hands of a white man. Feeling that his life was nearly over, for he was far past the three score years and ten of which the Bible speaks, he made a journey on foot of eighty miles to offer again thanks to his kind benefactor. Maybe we should not have used the word "perhaps" about this Indian, for it is said that the Indian never forgets a kindness. At least this grateful red man is an example to us all in thanksgiving, both to man and to God.

It is true there are many children who have not enough to eat but God has given plenty to this land. We should thank Him for the plenty and then we should do our utmost to distribute His bounty so that all who are in need may receive what God has prepared for them.—R.

A SIMPLE PRAYER FOR A LITTLE CHILD

Rev. W. Bell

Dear Father teach Thy child to pray!
To know Thee as Thou art,
And grant Thy Holy Spirit may,
Keep pure my infant heart.

My parents bless, and those we love,
And all who need Thy care;
For Thou dost watch from Heaven above
Thy dear ones everywhere.

Each night as I lay down to sleep,
Be near me till I wake;
My needy soul in safety keep,
I ask for Jesus' sake. Amen.

SUMMER SCHOOLS AND CAMPS

Rev. W. M. Kannawin, D.D.

Reports from the different Presbyteries and Synods assure us that the Summer Schools and Training Camps have been a pronounced success. These have come to be a recognized part of the yearly program. During the past nine years this work has grown very rapidly. In 1926 there were three or four. This year the total will be almost twenty-five. Brief reports have been received from the following:

In Vancouver, to meet the needs of those who found it difficult to go to Keats Island, a stay-at-home camp was organized, and was very well attended. A large group of girls, under excellent leadership, met daily in a beautiful spot on the edge of the city, and enjoyed a week's special training and recreation.

Special mention was made in the September Record of the splendid school at Saskatoon. The work done by the Saskatchewan School committee, in gathering representatives from Pambrun in the south to Smeaton in the north, for a week's concentrated study of church work, should be an inspiration to every other Synod.

The four camp-grounds in Ontario, Pumpkin Point, Livingstone, Kintail and Glenmohr, have been scenes of great activity during July and August. At Pumpkin Point a splendid Summer School, under the leadership of Rev. W. M. MacKay, was held in July. Later in the month Mr. James Ferguson, a student missionary, conducted a boys' camp on the same grounds.

At Livingstone, three camps were held, Boys', Junior Girls', and Senior Girls'. These were well attended and many were the expressions of appreciation of the kindness of Mr. and Mrs. J. C. Livingstone in providing such accommodation for the young people of Guelph Presbytery.

Kintail keeps up its splendid record. Each July the largest Young People's Summer School in our church meets on these beautiful grounds overlooking Lake Huron. Almost one hundred were present from July 16 to 23. A Boys' Camp and a Girls' Camp occupied the rest of the month.

Glenmohr has had a record year. This camp opened on July 3, and closed at the end of August. Teen-age boys were the first to receive attention, and ministers and their wives were the last to take advantage of these ideal surroundings. Two groups of girls, numbering in all more than one hundred and ten received special training; and fifty or more young people spent ten days studying various aspects of the Church's work. The unique feature of the summer's program at Glenmohr is the College for Ministers. The program appeared in the August Record. About forty ministers were present who with their wives and



THE LIGHT BEARERS MISSION BAND, FIRST PRESBYTERIAN CHURCH, BROCKVILLE, ONT.

Martha Maxwell MacOdrum

The Band meets each Friday afternoon. Here is a place where God can use little boys and girls. None too young to be of use in His service. See how useful a little lad was! He had five barley loaves and two small fishes, and he gladly gave them to Jesus. And see what use Jesus made of them. If we give Jesus our minds, hearts, hands, feet, money and time—these in themselves are little things—but Jesus can use them, and in His hands they will be no longer little things, but great things, because useful.

Summer Schools and Camps—Continued

other interested visitors kept the attendance well over sixty. The morning worship conducted by Rev. J. MacBeath Miller was particularly impressive and stimulating. The papers on theological and practical problems showed careful work on the part of the writers, and were much appreciated. But the outstanding feature of the program was five addresses by Rev. Wylie Blue of Belfast, Ireland. His general theme was, Stories from the Prophet Elisha. His vivid presentation and apt interpretation of these ancient stories held the rapt attention of all. A visit from Mr. and Mrs. James Playfair of Midland was very greatly appreciated by the ministers.

Huntingdon Summer Conference continues its good work in the Province of Quebec, under the leadership of Dr. A. S. Reid. This conference has added greatly to the efficiency of church workers in the Synod of Montreal and Ottawa.

A report from Pictou, N.S. Young People's Conference reads in part: "We had an unusually fine group of young people this year, more mature in years and in mind than formerly. They were there with a purpose. It was gratifying indeed at the end of the Conference, when examinations were given and note-books were reviewed, to see how well they had done. Rev. Luther L. Young, of Kobe, Japan, was an inspiration. There were forty-one registrations."

Thus it will be seen that throughout Canada several hundreds of Presbyterian girls and boys and young people have received special training during July and August. The Church will reap the benefit throughout the coming months.

DAILY VACATION BIBLE SCHOOL

A Daily Vacation Bible School should be an integral part of the yearly program of every Sunday School. Children are eager to attend, and, in the course of two weeks, more can be accomplished than in several months of ordinary Sunday School work. Such a school has been successfully conducted in every type of congregation. The accompanying picture shows a Daily Vacation Bible School, conducted by William T. Robertson, student missionary at Lousana,



Alberta. Some of these children came more than five miles. The daily program consisted of Bible study, Scripture memorizing, singing, and organized games. The General Secretary of the Board of S. S. and Y. P. S. will be pleased to give further information upon application. Address Room 701, 372 Bay St., Toronto.

RALLY

The ninth Young People's Rally of the Halifax and Lunenburg Presbytery was held in St. James' Presbyterian Church on Labor Day. A large number of delegates and visitors were in attendance from various congregations in the Presbytery.

The theme of the Rally was *Christian Service.*

The afternoon session came to order with a service of worship conducted by Miss Marion Andrews of Halifax, Vice-President. The address of welcome was given by Miss Eva Vincent and responded to by the Deane Y.P.S.

A discussion group upon the theme, *Greater Attainment in the Society,* was held under the leadership of Rev. T. Owen Hughes, B.A., minister of Knox Church, Halifax, and another group upon the theme, *The Extension of Christ's Kingdom by Youth,* under the leadership of Mr. Murray Fraser, student pastor at Kennetcook. The findings of the two groups were presented at the evening meeting.

On invitation of the Y.P.S. of Kennetcook the next Rally will be held there on May 24th, 1935.

Supper was served in the church hall by the ladies of St. James' and this was followed by a singsong conducted by Sgt.-Major Jackson of the Normal College, with Mrs. H. A. McEachern at the piano.

Malcolm T. MacInnes, President of the Rally, presided at the evening meeting and was assisted in conducting the service of worship by Rev. C. Ritchie Bell and Mr. Murray Fraser.

Mrs. C. Ritchie Bell sang very effectively, *By the Waters of Babylon* (Eville). The service of praise was conducted by Mrs. H. A. McEachern.

(Continued on page 319)

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—OCTOBER 14

The Christian and His Bible

Acts 8:26-39.

GOLDEN TEXT.—
Oh, how love I thy law!
It is my meditation all the day.
—Ps. 119:97.

TIME.—A.D. 36.

PLACE.—The uninhabited country southwest of Jerusalem.

SUBJECT.—HOW TO STUDY THE BIBLE.

I. READING THE BIBLE, vs. 26-29.
A Spirit-led man.
Finding time to read the Bible.

II. UNDERSTANDING THE BIBLE, vs. 30-35.
The need of Bible guidance.
Help in understanding the Bible.

III. OBEYING THE BIBLE, vs. 36-39.
Do what you know you should.
The joy of Bible obedience.

LESSON—OCTOBER 21

The Christian at Prayer

Matthew 6:5-15; Ephesians 3:14-21.

GOLDEN TEXT.—Continuing instant in prayer.—Rom. 12:12.

TIME.—The Lord's Prayer is part of the Sermon on the Mount, which was spoken in midsummer of A.D. 28, the second year of Christ's ministry. Paul wrote his Epistle to the Ephesians at some time during the two years, A.D. 61, 62.

PLACE.—The Sermon on the Mount was spoken on the Horns of Hattin, a hill west of the middle of the Sea of Galilee. Paul wrote Ephesians while a prisoner in his own hired abode in Rome—his first Roman imprisonment.

SUBJECT.—LEARNING HOW TO PRAY.

I. THE CLOSET OF PRAYER, Matt. 6:5-8.
Secret prayer.
Your Father knows.

II. THE MODEL PRAYER, Matt. 6:9-15.
Our Father.
Thy will be done.

III. THE ABUNDANT REWARDS OF PRAYER, Eph. 3:14-21.
Christ in your heart.
Above all we ask or think.

LESSON—OCTOBER 28

The Christian's Standard of Life (International Temperance Sunday)

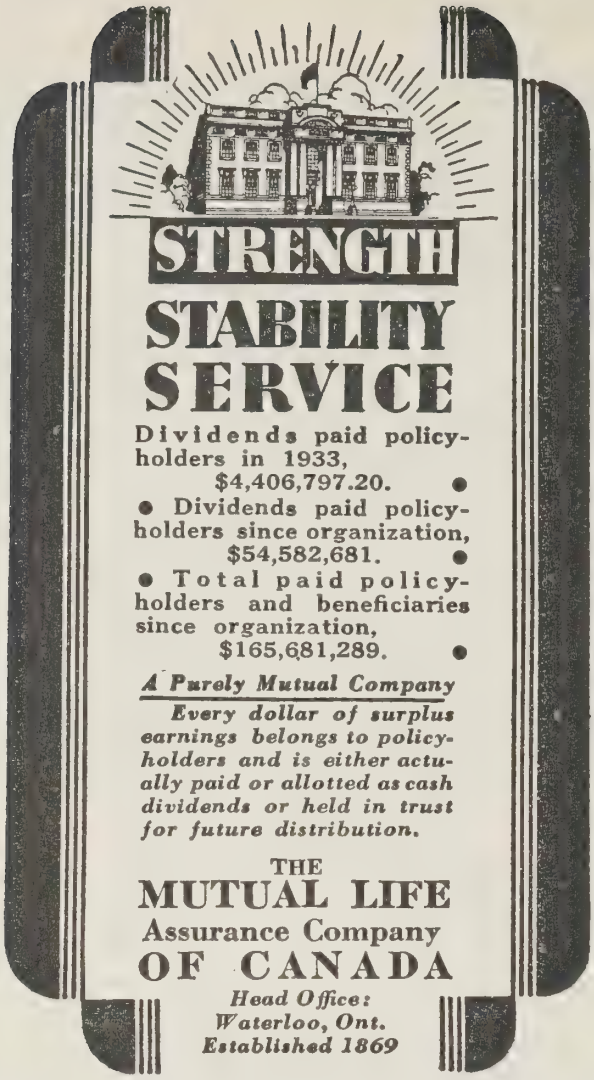
Ephesians 4:17—5:21.

GOLDEN TEXT.—And be not drunk with wine, wherein is excess, but be filled with the Spirit.—Eph. 5:18.

TIME AND PLACE.—Paul wrote his letter to the Christians in Ephesus and other churches in Asia Minor during his first imprisonment in Rome, A.D. 61, 62.

SUBJECT.—EVILS TO BE OVERCOME.

I. A RENEWED LIFE, Eph. 4:17-24.
Alienated from the life of God.
Put on the new man.





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II. FIGHTING THE DEVIL, Eph. 4:25—5:14.
"Neither give place to the devil."
"Walk as children of light."

III. FILLED WITH THE SPIRIT, Eph. 5:15-21.
Redeeming the time.
"Be not drunken with wine."

OUR CHURCH CALENDAR

Vacancies

Bala, Port Carling, and Torrance Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.

Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Carluke and Binbrook, Ont., Mod., Rev. W. I. McLean, 39 Cliff Ave., Hamilton, Ont.

Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.

Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.

Fort Coulonge, Que., Mod., Rev. J. Logan-Vencta, 66 Powell Ave., Ottawa, Ont.

Galt, Ont., Knox, Mod., Rev. M. B. Davidson, 30 Lansdowne Rd. N., Galt.

Grimsby, Ont., Mod., Rev. S. Woods, Beamsville, Ont.

Hamilton, Ont., St. Enoch's, Mod., Rev. A. D. Sutherland, 98 Ontario Ave., Hamilton, Ont.

Keene, Westwood and Warsaw, Ont., Mod., Rev. A. C. Reeves, Norwood, Ont.

Kenyon, Dunvegan, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.

Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Kirk Hill, Ont., Mod., Rev. E. E. Preston, Vankleek Hill, Ont.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Leaskdale and Zephyr, Ont., Mod., Rev. P. T. Meek, Uxbridge, Ont.

London, Ont., Hamilton Rd., Mod., Rev. John Harris, 567 Oxford St., London, Ont.

Maple Valley, Singhampton and Feversham, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.

Montreal, Que., Kydd Memorial, Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Moose Jaw, Sask., Knox and St. Paul's, Mod., Rev. W. A. Cameron, Weyburn, Sask .

Niagara Falls, Ont., Mod., Rev. J. T. Hall, Chippawa, Ont.

Orangeville, Ont., Mod., Rev. S. C. Graeb, Grand Valley, Ont.

Pembroke, Ont., Mod., Rev. H. R. Pickup, Renfrew, Ont.

Sarnia, Ont., St. Andrew's, Mod., Rev. D. Ritchie, Point Edward, Ont.

Seaforth, Ont., First Church, Mod., Rev. J. H. Barnett, Ph.D., Goderich, Ont.

Shakespeare, Ont., Mod., Rev. John Riddell, St. Mary's, Ont.

South Nissouri and Kintore, Ont., Mod., Rev. James MacKay, D.D., London, Ont.

St. Catharines, Ont., Knox, Mod., Rev. Dr. H. B. Ketchen, 116 McNab St., Hamilton, Ont.

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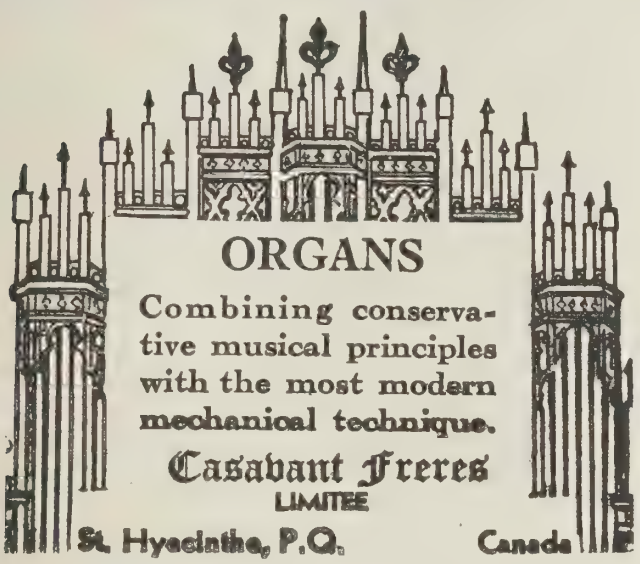
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Toronto, Cooke's Church, Mod., Rev. Dr. J. G. Inkster, Knox Church, Toronto.

Toronto, Rosedale Church, Mod., Rev. Jos. Wasson, 22 Delisle Ave., Toronto.

Tyne Valley, etc., P.E.I., Mod., Rev. C. J. St. Clair Jeans, Summerside, P.E.I.

Calls

Bradford, West Gwillimbury and St. John's, Ont., to Rev. R. B. Stevenson, Stated Supply.

Chatsworth, Williamsford, and Dornoch to Rev. N. E. Boudreau, B.A., B.D., New Liskeard, Ont.

Inductions

Blue Mountain, Garden of Eden, N.S., Rev. J. W. Britton, July 26th.

Eversley, Strange (St. Andrew's), West King, Tenth Line King, Ont., Rev. A. K. McLaren, September 21st.

Melfort, Sask., Rev. W. Lyall Detlor, M.A., Sept. 5, 1934.

Uptergrove, Esson and Willis, Ont., Rev. B. D. Armstrong, August 29th.

Deaths in the Ministry

Rev. K. W. Barton, B.A., Toronto, Sept. 15.

Resignations

Pembroke, Ont., Rev. Donald S. Traill, M.A., S.T.M.

Shakespeare, Ont., Rev. Dr. J. T. Murdock.

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12	13	Under one year old
12	9	Between 1 and 2 years old
9	7	" 2 and 3 years old
8	7	" 3 and 4 years old
5	1	" 4 and 5 years old
2	1	" 5 and 6 years old
6	3	" 6 and 7 years old
3	2	" 7 and 8 years old
8	1	" 8 and 9 years old
1	3	" 9 and 10 years old
5	0	" 10 and 11 years old
4	0	" 11 and 12 years old
1	0	" 12 and 13 years old
0	1	" 13 and 14 years old
76	48	Total of 124 Children.

Address all communications to:—
THE SECRETARY,
P.O. Box 796, Saint John, N.B.

RALLY

(Continued from page 317)

The address of the evening was given by Rev. Arend Roskap, B.A., of Hopewell. His subject was, *The Servant of Christ, His Conversion, His Consecration, and His Aim.*

The following officers were elected: President, Miss Loretta McCulloch of Kennetcook; Vice-President, Mrs. Thelma White of Noel Road; Sec'y-Treasurer, Ralph W. Kane of St. David's, Halifax.

Miss Elaine Ramsay gave the report of the Credentials Committee and Miss Hazel Dean the report of the Resolutions and Courtesies Committee.

The silver cup, presented by Rev. C. Ritchie and Mrs. Bell for the largest percentage of attendance, was won by Deane with 48.2 per cent.

A very successful Rally was brought to a close by the singing of "Blest be the Tie that Binds" and the benediction.—Com.

Be humble and be just.

We live in deeds not years.

Form is good but not formality.

Pity and need make all flesh kin.

I forgive him as God shall forgive me.

The fear of the Lord is joy and love.

Love is the sweetest of earthly blessings.

Whatever enlarges hope will exalt courage.

The effect of righteousness shall be peace.

No weapon formed against thee shall prosper.

A man believes only that which he practises.

The nurse in the hospital is a visiting angel.

Love keeps the heart warm and the face bright.

The thing which must be must be for the best.

Between husband and wife love alone should rule.

Do the day's duty and fight to-day's temptations.

Opinions shape ideals and ideals inspire conduct.

Belief and conduct act and react upon each other.

Prefer a struggle against odds to an easy victory.

We need stimulants but see that they are harmless.

The significance of doubt lies in the reason of it.

The beginning of everything is God's love and grace.

The good player plays not for himself but for his team.

Our salvation depends on something more stable than ourselves.

Our lives are like a first voyage, ventures upon the unknown.

Earth has no feasts that do not break up.

The way clears at once for him who begins.

To see the right and not do it is cowardice.

You cannot blow out a fire with a rolling pin.

You cannot take ivory from the mouth of a rat.

The inferior man always embellishes his mistakes.

The man of noble mind seeks to perfect the good in others.

We come to know best what men are in their worst jeopardies.

God's eye upon us is not that of an inquisitor but of a Father.

Let us try to work for God each day and trust Him for to-morrow.

The Christian is distinguished by love, light, and circumspection.

Do thy duty and thy second duty will already have become clearer.

The prohibition of the drink traffic is an act of human brotherhood.

The world is our Father's house and He is with us wheresoever we go.

Ingratitude is one of the commonest faults and one of the cruelest.

The Bethel to which we return most often is the Church where we worship.

Hope sets the head and heart to work and animates a man to do his utmost.

To do one's next duty is to take a step toward all that is worth possessing.

He that would be angry and sin not must not be angry with anything but sin.

God estimates us not by our station but by the manner in which we occupy it.

Strength is born in the deep silence of long-suffering hearts; not amidst joy.

The true rule of life is to do one's best and leave all else to take care of itself.

Whoever allies himself with God is armed with all the forces of the invisible world.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX TORONTO, NOVEMBER, 1934 No. 11

Facts Are Fuel

ONE cannot have fire without fuel and the supply must be constant and regular. Interest in missions can neither be aroused nor sustained without facts. In other words facts are fuel. Upon that assumption Jesus proceeded. He was not content with the command, "Go ye into all the world and preach the Gospel to every creature." He said also, "Lift up your eyes and look on the fields for they are white already unto the harvest." He Himself was moved in this way. He had compassion upon the multitude when He saw they were hungry. He was stirred to effort when He beheld the people scattered as sheep without a shepherd. Belleville in Paris with its poverty, sin and despair touched the heart of McAll, English Congregational minister, and led him to forsake all in his homeland for that cause. Guthrie and Chalmers saw the squalor and degredation of the city slums and they became eloquent in appeal, tireless in visitation, evangelization, and organization; and it was the slave traffic, that "great open sore of the world," that set Livingstone aflame and kept him resolute to the end. Learning what these men were doing in their respective spheres the people were profoundly moved and rallied to their support.

The fires of missionary zeal need rekindling in our Church and for that reason this issue of the Record is devoted almost wholly to a portrayal of our Church's activity in behalf of the world's good. This story is given to be read. Please read it.

With fuel there must be the kindling of the fire and none can strike the match and apply the flame like the minister. There is none better placed and more capable for this service than he who occupies that commanding post, the pulpit.—R.

The Presbyterian Record

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The Presbyterian Church in Canada
Edited by Rev. W. M. Rochester, D.D.
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*Note:—Specify whether for Home or Foreign Missions, or both.

1832 1934

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CLERK OF PRESBYTERY

Rev. Robertson Millar of Mount Forest has been appointed Clerk of Saugeen Presbytery in place of Rev. J. MacBeath Miller, resigned.

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The Presbyterian Record

VOL. LIX. TORONTO, NOVEMBER, 1934 No. 11

BY THE EDITOR

"CONTINUING" DISCONTINUED

UPON the consummation of Union of the Church of Scotland and part of the United Free Church of Scotland, that section of the latter Church remaining outside of the Union was to be known as the United Free Church of Scotland (Continuing), but only for a limited period. Now that body is at liberty to take to itself its proper designation by dropping "continuing," the time limit for its use having expired on October 2nd. On that date the General Assembly met in adjourned session in Glasgow and formally passed a resolution to revert to the original name. This resolution was submitted in speeches by the first two Moderators of the Church, Rev. James Barr, M.P., and Rev. Charles Robson of Alloa. The evening was devoted to a public service, the distinctive feature of which was praise. A great gathering assembled for the occasion, special transportation facilities having been conceded for the event.

This Church is now formally and publicly recognized to be what in fact it always has been, and what was admitted in the word "Continuing." It was the same Church after union that it was before. "Continuing" however was imposed by the Act of Union, but for a period of five years only.

At the General Council of the Alliance of the Reformed Churches Holding the Presbyterian System which met in Boston in 1929, the effort was made to have our Church designated on the records of the Alliance as The Presbyterian Church in Canada (Continuing). Against this we successfully contended, declaring that, constitutionally, the Alliance was without power to interfere in this connection and that when we used the word "Continuing" it was as an explanation not a designation.

A NOTED EDITOR

ONE who was proclaimed the oldest editor in the British Empire, Mr. John Dougall, passed away recently at his home in Montreal. His passing has directed the attention of the newspaper world, both religious and secular, to his personality and his remarkable career. Not alone his age, ninety-three years, but his long service, his ability and fidelity to conviction even at great cost have been the subjects of comment. For sixty-three years, continuing up to the very week of his death, he sustained his editorial duties. Two remarkable experiences in his long life have been reported. He had the opportunity of interviewing President Lincoln and in 1871, when in Paris, he witnessed the triumphant entry of the Prussians into that city as victors in the Franco Prussian War.

The Montreal Witness is the monument to his journalistic capacity.

PRESBYTERIAN PACIFISTS ATTENTION

On more than one occasion we have had a word to say upon utterances and resolutions respecting war, pacifist deliverances, etc., in Washington, D.C., Richmond, Va., Philadelphia, Pa., in the Business Committee of the Alliance of Reformed Churches in Belfast, 1933, and sometimes in the columns of the Record. We like the statement of the case by a fellow editor, Dr. James Snowden, of The Presbyterian Banner, Pittsburgh, and regard it as a word in season. With due acknowledgement, therefore, we bring this to the attention of our readers:

"Pacifists in the current sense of the term are not simply lovers of peace and haters of war, for we are all that, but are those that are opposed to the use of any force in the defence of the country. Presbyterian ministers and elders who take this position and help to rush through the General Assembly resolutions declaring that they 'break with the war system' and will 'cross no boundary' in defence of the country should remember that they subscribed to a different doctrine when they accepted our Confession of Faith.

"Chapter XXIII: I, entitled Of the Civil Magistrate, reads: 'God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good: and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.

" 'II. It is lawful for Christians to accept and execute the office of magistrate, when called thereunto: in the managing whereof, they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.'

"Is it not passing strange that the very Assembly that took such aggressive and unprecedented steps to enforce one of its constitutional provisions should take action that is flatly contradictory to another and even more express provision of the same constitution? We invite answers to this question."

Our Work Abroad



This sketch of the northern half of the island shows Tamsui (called Tansui by the Japanese) near the northwest and Taihoku inland. The small marks along or close to the coast line indicate mission stations and the larger marks in the interior, mountains.

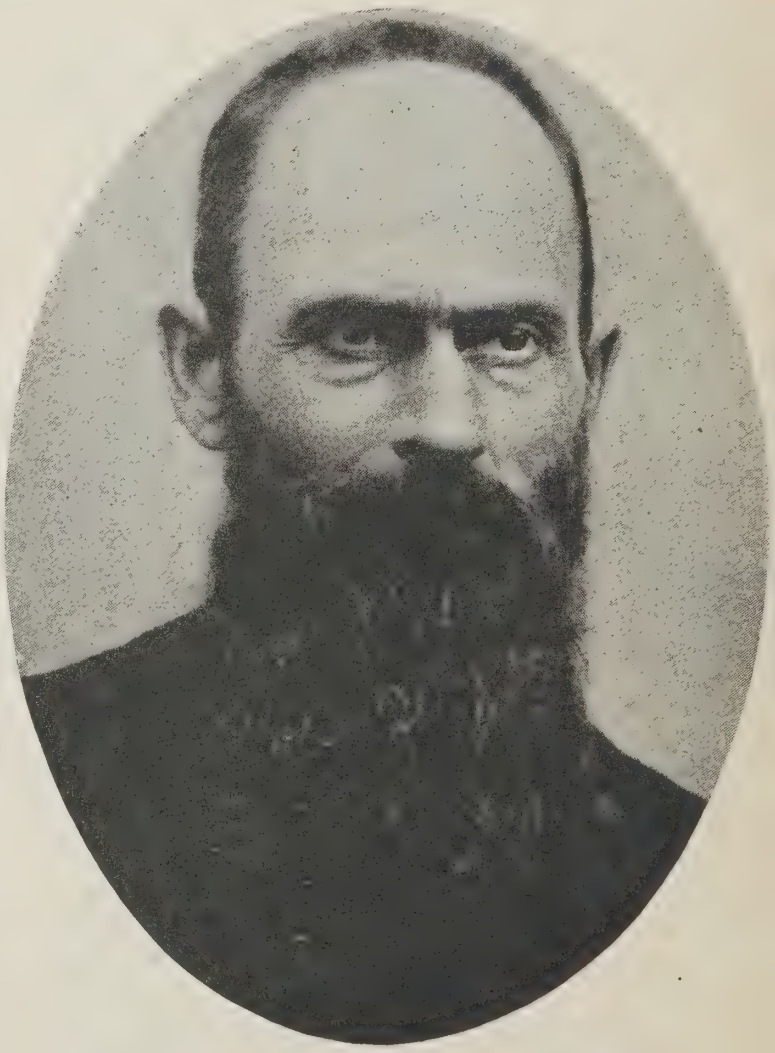
OUR work in this island of the Pacific fittingly called Formosa, was founded in 1872 by Rev. George Leslie MacKay. He was appointed to China in 1871. Having reached Hong Kong and made inquiries, he decided to investigate for himself and ultimately fixed his mission at Tamsui. Twelve years later when urged by a Chinese mandarin to leave the hostile city he showed the official his forceps and his Bible, and told him he would still extract teeth and preach the Gospel. Nine years later he was accorded a civic reception in the same city with a procession headed by a Chinese band, and thirty years later the Japanese Government officials joined with 1,600 Christians from all parts of the field in a jubilee celebration at Tamsui. In 1932 the Diamond Jubilee of the mission was celebrated and the Moderator of the General Assembly, Rev. W. G. Brown of Saskatoon, represented our Church on that historic occasion. Our work is carried on practically in the northern part of the Island. In the southern part the mission is under the auspices of The Presbyterian Church of England.

At Tamsui, the original site of the mission, we have the following institutions: Theological College, Boys' School, Girls' School, Women's School.

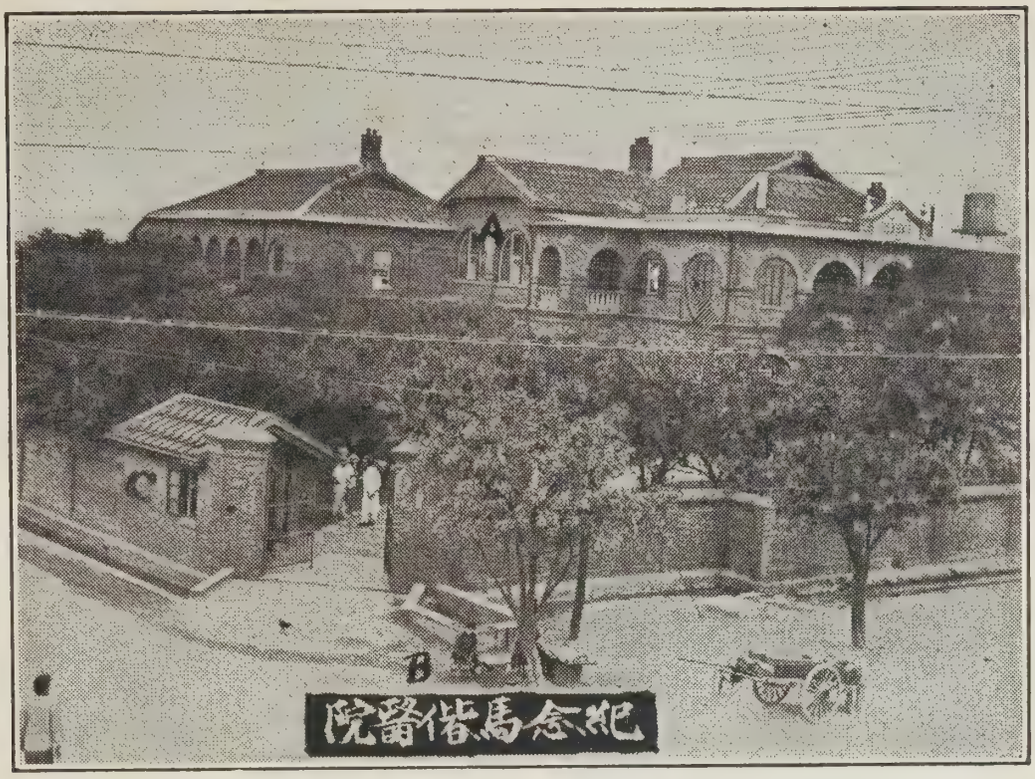
At Taihoku, the capital of Formosa, we have the following: MacKay Memorial Hospital, Out-patients' Clinic for Lepers.

Fifteen miles from the city is the Leprosy Colony, which, though not a part of our work, had its beginnings in MacKay Memorial Hospital, and is in charge of Dr. Gushue-Taylor, the present head of the hospital. In that city we also have the old Theological College, in the erection of which the late Dr. Gauld was the prime mover. This building is not used at present by the mission, but is rented to the Japanese Government.

There are seventy-five churches and preaching halls included in the mission. Ten of these missions are self-supporting. There is one church in Tamsui, and four



DR. GEORGE LESLIE MACKAY.



MACKAY MEMORIAL HOSPITAL.

in Taihoku. Three of the latter are self-supporting.

The Theological College had a registration of twenty-nine students, of whom two graduated in March last year and are now settled in congregations. Of the twenty-nine students, seven of them are from the Ami tribe.

In the Girls' School, 119 were registered, forty-two of these were new pupils. Ten of these girls united with the Church during the year and seven united with the Christian Endeavor, a preliminary step to church membership.

Seven kindergartens of which Miss Ada E. Adams is the Supervisor play a very important part in the work of the Church.

Twenty pupils were enrolled in the Women's Bible School. Four graduated in June, and three are occupied in Christian work as Bible women. Four students of this school united with the Church during the year.

The Boys' School reports for the past year its largest enrolment, the number being 250, 190 of whom were boarders and the rest day pupils. The staff of the school consists of Mr. G. W. Mackay, Principal, Mrs. Mackay, three Japanese and seven Formosan teachers.

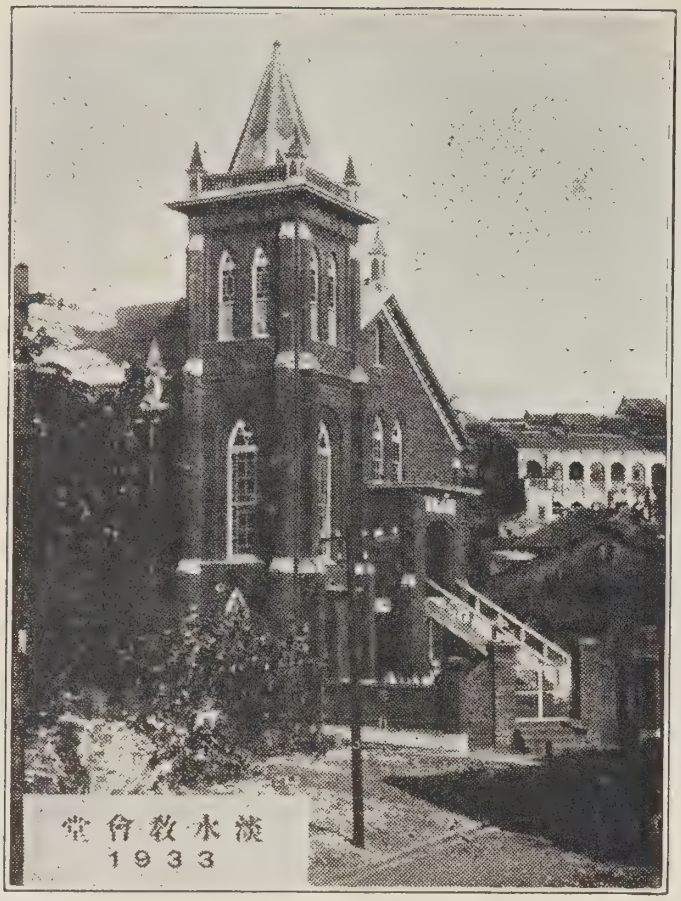
The Mackay Memorial Hospital has been of incalculable benefit physically speaking to the wide community it serves. However, in addition to bestowing physical benefit, it is the definite purpose and practice of the staff to present to the patients, resident and non-resident, the Gospel of Christ in word and in deed. Preaching, praying, reading, singing, constitute a daily routine, and many members of the staff take their part in evangelistic effort. The medical service has provided many an open door for the introduction of the Gospel.

At the hospital there is an out-patients department for lepers. This is open twice daily during the year. On the Saturday before Christmas last year there was an attendance of 99 lepers who were given medical treatment and spiritual instruction as well as gifts. In the hospital the number of in-patients was 936, and out-patients 3,145.

The Leprosy Colony, fifteen miles from Taihoku, occupies a site of forty-six acres, and consists of twenty cottages, one hospital ward, one church building with basement of treatment rooms, an administrative building, and a church, the gift of the W.M.S. (W.D.)

A glimpse of the area occupied by the mission in Northern Formosa is given by Rev. W. G. Brown:

"We visited the churches and mission fields on the east coast of Formosa, riding for seventy-five miles along what I am certain is one of the most beautiful scenic roads in the world. This highway, constructed by the Japanese Government, was seven years in building, and follows a winding course by the shore of the Pacific, along cliffs which in some places are 1,300 feet sheer down to the water's edge. Here we passed through the mountain district inhabited by the savage tribes, known as the head-hunters. We visited some of the na-



CHURCH IN TAMSUI.

tive villages of these tribes and in one of these a savage woman, now a Christian, carries on the whole work of the mission itself."

Of work among the Ami people on the east coast, Rev. James Dickson wrote when reporting a visit from a man and his wife of that tribe:

"They came to study for Christian work among their own people, the man explaining, 'I said to my wife, let us sell all our worldly possessions and go and study Christianity, so we can preach it to our people.' Thereupon they sold their two or three water-buffalos, put their other possessions in a pack, and a couple of days later arrived at our front door, looking shy and uncertain as to what would be the next move. The man was placed in the Theological College, where a special two years' course was arranged for him, and his wife was entered in the Women's School. This tribe presents a splendid opportunity for service as it numbers about 40,000, and the people are of a particularly high standard physically and mentally."

The Staff

In Tamsui:

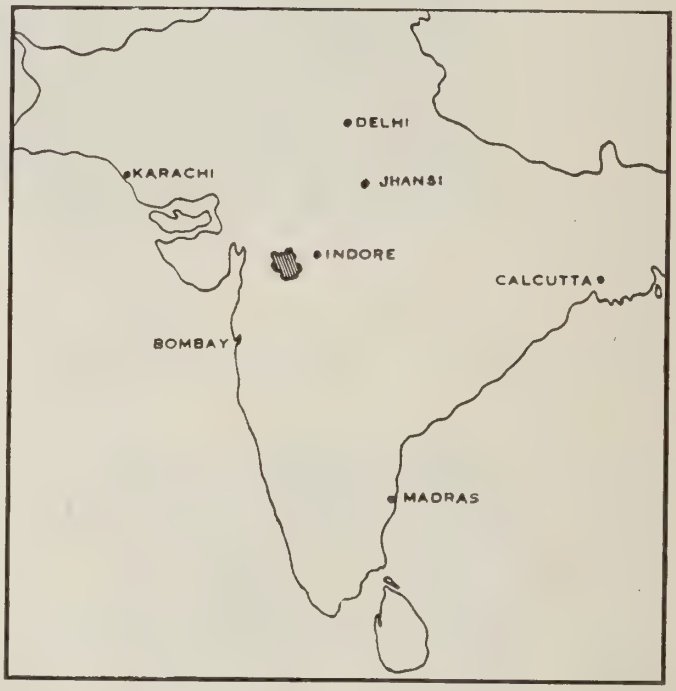
Mr. George W. Mackay and Mrs. Mackay.
Rev. James Dickson and Mrs. Dickson.
Rev. J. D. Wilkie and Mrs. Wilkie.
Miss Alma M. Burdick, W.M.S. (W.D.)
Miss Dorothy C. Douglas, W.M.S. (W.D.)
Miss Hildur K. Hermanson, W.M.S. (W.D.)
Miss Mary E. McVey, W.M.S. (W.D.)
Miss Phyliss Argall, B.A., W.M.S. (W.D.)

In Taihoku:

Dr. G. Gushue-Taylor and Mrs. Taylor.
Dr. Eugene Stevens and Mrs. Stevens.
Rev. H. A. MacMillan and Mrs. MacMillan.
Miss Ada E. Adams, W.M.S. (W.D.)
Miss Margaret M. Ramsay, W.M.S. (W.D.)
Miss Ethel M. Chisholm, R.N., W.M.S. (W.D.)
Miss Isobel Taylor, W.M.S. (W.D.)

In addition to this staff there are native preachers, Bible women, and other helpers.

INDIA



The dark area on this map of India represents the Bhil field. Above and to the right Jhansi is marked.

The Bhil Field

The work of The Presbyterian Church in Canada among these interesting people began in 1895, at least in that year its founding was contemplated. It was the result of a tour by three of our missionaries, Dr. Buchanan, Dr. Campbell, and Rev. Norman Russell, who then on holiday visited these interesting people. When Dr. Buchanan definitely undertook to enter upon the work, he was advised by Captain de Lassoe, a British officer, a devout Christian and a lover of the Bhils, to make Amkhut the centre of his mission. The work was arduous, for the people were timid, long oppressed, and were difficult of access. Nevertheless patient effort resulted in gaining their confidence. Of the general result of this mission, Dr. Buchanan reported some years ago.

"Where there were only wild people, cattle-lifters, thieves, devil-worshipers, the drunken, riotous, and ignorant, we have



The Bhil Field, Showing the Stations.

now carpenters, brickmakers and sawyers; a large number of sober, steady, literate worshipers of the true God, a people who gather, not for the drunken dance, but for the weekly, and many for the daily, worship of God, and the study of His Word."

In this work he employed medical skill, industrial enterprise, educational effort, and other appropriate means in promoting the work of evangelism and in developing in character and attainment these children of the wild.

The accompanying map shows the location of the mission and the various stations.

Amkhut

The meaning of this is Mango Tree. Here we have a church and school building in one. Classes are held on the verandah. A little building in connection with this, with tower and bell, is occupied by a primary class. There is also a men's bungalow known as Kennedy Hall, occupied by Dr. and Mrs. Buchanan; a W.M.S. bungalow for the women missionaries; a girls' hostel, a boys' hostel, a small dispensary where the Indian doctor lives, a children's home, the gift of Mrs. M. G. Abey, Brandon, Man., one-half of which is devoted to the housing of orphans, and the other set apart for sick children. The missionary compound occupies fourteen acres.

Sardi

This is a station where land is rented to Christian farmers, eleven of these small farms being in this way cultivated. The design is to assist the Bhils to a livelihood by the means best adapted to their circumstances.

Alirajpur

This is the name of the state and also of the city, the capital of the state. At this station there is a school which serves the purpose of a theological college, and a boys' high school which serves as a church. There is also a bungalow occupied by Mr. and Mrs. Wood. A small dispensary is an additional equipment.

Mendha

Here there is a church and school in one. It is smaller than that of Amkhut, and is not equipped with furniture beyond a table and desk. There is a men's bungalow for the missionaries and another building, formerly used as a hostel, but now as a storeroom, carpenter shop, and servants' quarters. There is a dispensary also here and it is used as a residence for Indian workers.

The places just mentioned are all in the state of Alirajpur.

Jobat

This name serves a double purpose also, being the name of a small state and of the



ZION CHURCH, JOBAT.

capital. A hospital, men's bungalow, servants' quarters, a ladies' bungalow, and a second men's bungalow for the native evangelists, constitute the equipment in buildings.

Money has been provided by the W.M.S. (W.D.) for a nurses' training home and a women's ward for the hospital. There is a church, the land for which was given to The Presbyterian Church as to the representatives of other religions, the Mohammedans and the Hindus. It is on a site separate from the mission compound and is granted for the holding of church meetings only.

At Chicheniya, an outpost of Jobat, there is a church and school building, but no accommodation for missionaries. Provision is made, however, for native workers.

Barwani

Here there are a men's bungalow and a native church, as at Jobat, on grounds separate from the mission premises.

Toran Mal

Toran means fruit, of a very sweet and tasty variety. Mal signifies hill. Toran Mal is therefore the hill where torans grow.

It is sixty miles from Amkhut and at a



JOBAT HOSPITAL.

much higher elevation, affording a splendid resting place for the missionaries. It is not however used for this purpose solely but is made a means of promoting the missionary work. There is a church erected by money secured by Dr. Buchanan; a W.M.S. bungalow for the workers from that Society, and a men's bungalow, the property of Dr. Buchanan. This place is in British India, not in a native state. A bungalow provided by the Government is the residence, during the hot season, of the divisional forest officer.

The buildings belonging to the mission have been erected by young men who divided each day equally between study and work. Teacher's training classes and Bible classes constitute the nearest approach to a summer school. The boys and girls attending these classes make the long journey to Toran Mal on foot, all under the care of some teacher or responsible person.

For the past year the report points to the following as special features of the work: The unusually large number of baptisms in Amkhut, Sardi, Mendha, and Barwani; the removal of state restrictions regarding conversions in the state of Barwani; the opening of new evangelistic stations in adjoining communities; the dedication of Zion Church, Jobat, and the settlement of a native minister over the congregation; and the erection of a church in Barwani.

In Amkhut 208 pupils were reported in attendance in the school, 157 boarders and 51 day pupils.

The hostel at Amkhut is invaluable for many of the children are orphans and many come from poor families who have not enough to eat. For them school would have been impossible were it not for the hostel.

The dispensary at Amkhut accomplished a most beneficient service, a total of 2,454 new patients having been treated, and general improvement in the health in the school and in the community is reported.

At Mendha where Mr. and Mrs. Young labor, there were last year 52 baptisms, 24 adults and 28 children. Here too a great advance has been made in self-support.

Throughout the field a great work is being done in the realm of medicine under the supervision of our two doctors, Dr. Draper and Dr. Howie. Dr. Howie, in charge of the hospital in Jobat, reports 5,200 new patients and 6,850 repeats who were treated in the hospital. In addition there were many patients treated by members of the staff while on tour.

The Staff

Amkhut:
Dr. John Buchanan and Mrs. Buchanan.
Miss Bertha W. Robson, W.M.S. (W.D.)
Miss Christine Maxwell, W.M.S. (W.D.)
Miss H. M. Williamson, W.M.S. (W.D.)
Miss Iris Errey, R.N., W.M.S. (W.D.)
Miss Mary Sherrick, W.M.S. (W.D.)

Alirajpur:
Rev. Clarence L. Wood and Mrs. Wood.

Barwani:
Mr. A. Earl Toombs and Mrs. Toombs.

Mendha:
Rev. Charles P. Young and Mrs. Young.

Jobat:
Rev. D. E. McDonald.
Miss Isabel McConnell, R.N., W.M.S. (W.D.)
Dr. Thomas Draper and Mrs. Draper.
Dr. John Howie and Mrs. Howie.
Miss Isabel McConnell, R.N., W.M.S. (W.D.)
Miss Ellen I. Douglas, W.M.S. (W.D.)
Miss Bessie MacMurchy, R.N., W.M.S. (W.D.)

* * *

JHANSI

To Dr. John Wilkie, who passed away in 1928 in his 76th year, we are indebted for the founding of this mission. At first it was known as the Gwalior Mission because of its proximity to the state of Gwalior. After having served for about twenty-five years in Indore, Dr. Wilkie moved in 1904 to Jhansi, a strip of British territory so narrow that from it easy access is obtained to several populous native states. Both the city and the state are named Jhansi.

He secured 100 acres within the limits of the state but to one side of the city, providing a compound large enough to meet all requirements for many years, and one of the best in Northern India. As the fruit of his work the following institutions are established there:

The Jean Stevenson Brown Memorial Home, originally intended as a hostel for widows but devoted for a time to school purposes and now used largely as an orphanage: *The Helen Macdonald School* for girls; *The Alexander MacDougall Home,* a bovs' school; *Industrial School,* designed to equip boys for various trades and to prepare them for self-support and independence.

In August, 1933, the *Margaret Rodger Memorial Boys' Hostel* was opened with a



THE CHURCH, JHANSI.

company of 76 boys to enjoy and profit by this splendid accommodation.

Ministration to the sick is provided for in the dispensary where there are three hospital rooms and others soon to be opened.

There are several stations in the district which are visited regularly but which have no stationed workers. A new departure has been made by Mr. Lowther in entering upon work in the city.

Seven miles from Jhansi at Isagarh is what is known as *The Farm Settlement*, a tract of land of 1200 acres. This was secured by Dr. Wilkie as the gift of the Bronson family of Ottawa. Since agriculture must be the chief support of the Indian Christians and since to embrace Christianity is to be outcast, this provision for both employment and education indicates sagacity on the part of our pioneer missionary.



Bronsonpura Church at the Farm.

A church was opened two years ago, and there is the Farm Bungalow, the residence of Mr. and Mrs. Hawtin. A school provides for day pupils.

The school work is most encouraging in every aspect. The men teachers of the Boys' School set a fine example of evangelistic zeal by conducting preaching services in the bazaars. They are assisted by a number of the older boys. Mr. Dean has organized a Scout Troop for the hostel boys and expects to start the Industrial School within a year.

The dispensary had a busy year, 7379 out-patients and 98 in-patients.

Evangelistic work is energetically prosecuted, both in the city of Jhansi and in the surrounding villages. One instance of advance is the organizing of a Sunday School in Baragaon with an attendance of 56. In the Jhansi congregation, which has a membership of 75, two elders have been ordained, the first in the history of the church.

The Staff

Rev. A. A. Lowther.
Mr. Arthur Hawtin and Mrs. Hawtin.
Mr. Angus MacKay and Mrs. MacKay.
Mr. John L. Cheshire.
Mr. Frank W. Dean.
Miss Annie Lee Whatling, W.M.S. (W.D.)
Miss Irene Stringer, W.M.S. (W.D.)
Miss Lily A. Simpson, W.M.S. (W.D.)
Miss Eleanor McKechnie, R.N., W.M.S. (W.D.)
Dr. Elizabeth Thurrott, W.M.S. (W.D.)

* * *

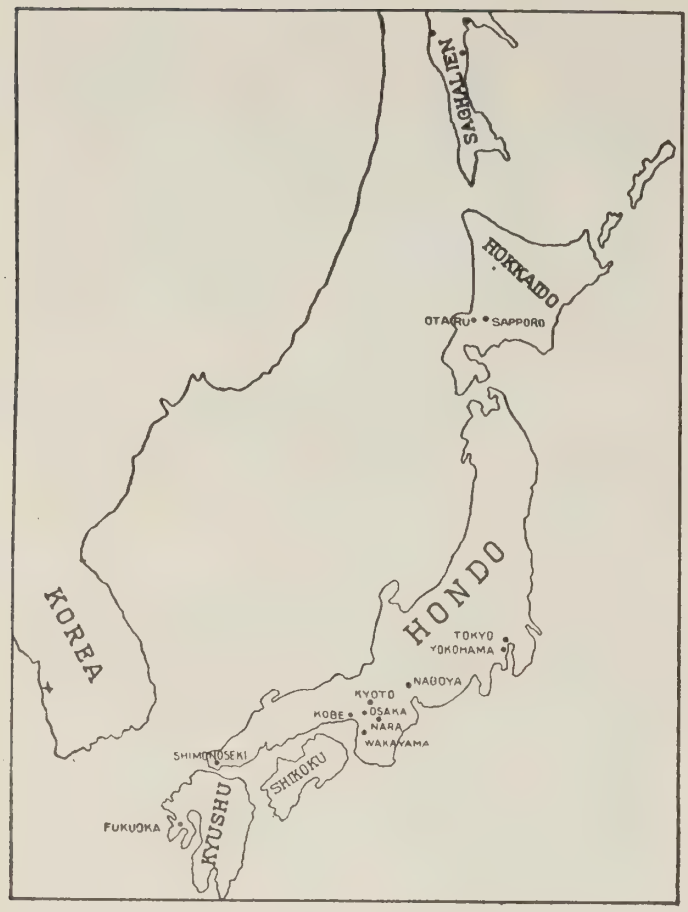
THE KOREANS IN JAPAN

The industrial expansion in Japan caused an extensive migration of Koreans to her cities. It is estimated that about half a million Koreans have made their abode there. Work among them was begun in 1907. Two years later the Presbyterian General Assembly in Korea sent one of their ministers to make a survey of the situation. This was the beginning of the work among this expatriated class. In September 1927 The Presbyterian Church in Canada sent Rev. L. L. and Mrs. Young to Kobe, where now, through our missionaries, we co-operate with the Korean Council in control of the work.

Now we have a staff of seven workers, as follows:

Rev. L. L. Young and Mrs. Young.
Rev. Malcolm MacKay.
Miss Gladys Murphy, W.M.S. (E.D.)
Miss Ethel G. MacDonald, W.M.S. (E.D.)
Miss Jean C. McLean, W.M.S. (W.D.)
Miss Mary Ellen Anderson, W.M.S. (W.D.)

Two workers Misses Murphy and McLean, have labored among the women and children in the district of which Osaka and Kobe are the centres. Miss Murphy reports successful work among the factory girls, and the organizing of a Woman's Missionary Society. She also labors among the women, teaching not only the Bible, but reading, writing and singing. At one of



Japan, showing Korean Centres.

her Sunday Schools there is an attendance of over seventy.

Under Miss McLean seven kindergartens are reported with more children enrolled than in any previous year, teaching in various departments being the accompaniment of their evangelistic efforts.

The Misses Anderson and MacDonald have had the large city of Nagoya as headquarters. In these districts and under these faithful and competent leaders a similar work is being carried on among the women and children. In addition to the workers from Canada there is a staff of native workers, men and women. Leading in this great work of evangelization through the various means possible are Mr. and Mrs. Young. Under their guidance the work is constantly expanding. The groups in Osaka were increased by two during the past year. Formerly there were ten, now there are twelve. The congregation at Tongbo, the oldest Korean group, has now a regular attendance of 100. The Daily Vacation Bible Schools seem to have prospered greatly. The number increased from 39 in 1932 to 54 in 1933, and the pupils from 1,985 to 2,778.

A vital need in this mission is medical service, particularly for the 100,000 Koreans in Osaka. There are many fine hospitals and doctors in that city but the places available for Koreans are very few. "One visiting these Korean homes and witnessing the poverty and sickness longs for the healing touch of the physician and the ability to bring relief in other forms." The latest addition to the staff is Rev. Malcolm Mackay, now quite busy acquiring the language.

The native staff employed consists of: Korean Pastors, 10, Male Evangelists, 5; Student Male Evangelists, 6; Bible Women, 18.

There are 42 Sunday Schools and 24 Night Schools, in addition to the Daily Vacation Bible Schools.



Group of Koreans. Rev. L. L. and Mrs. Young, centre, with two of their children and Miss Anderson and Miss MacLean.

MANCHURIA



Evangelists, Taonan, Manchuria, with Dr. and Mrs. Goforth and Mr. and Mrs. Davis.

For the second time a pioneer, Dr. Jonathan Goforth established our mission in Manchuria in April, 1927. As the representative of the Students' Missionary Society of Knox College, Jonathan Goforth, in 1888, was one of two, his companion being James Fraser Smith, M.D., to open our mission in Honan, China. Thirty-nine years later, the same task in the providence of God was imposed upon him and in the name of The Presbyterian Church in Canada, as it stood following the disruption of 1925, he began work in the city of Szepingkai, Manchuria. His ministry began on Sunday, May 1st of that year, and since that time he has been in labors abundant for the cause of God in that new field. With him there has stood steadfastly his faithful life-companion, Mrs. Goforth.

The great migration of almost a million settlers from the provinces of Honan, Chihli, and Shangtung presented a most wonderful opportunity for our latest mission enterprise. Later in that year, describing his field, Dr. Goforth said that he viewed it from the car window for about five hundred miles of rail. "Roughly speaking," he said, "the field would be about 400 miles long and 200 wide, or more than three times the area of Nova Scotia." In appearance the land is similar to the prairies of the northwest, and promises to be rich in pasturage for great herds of cattle, horses, and flocks of sheep. The field lies in the same latitude as the country from Toronto to Winnipeg." His estimate of the population was 2,000,000, or twice the united population of Nova Scotia and New Brunswick. In ten years at the present rate of progress his estimate was a population of 4,000,000, and twenty years later 50,000,000.

Events under the guidance of God led Dr. Goforth to undertake this work. When in Toronto after the disruption he responded to the cabled invitation of General Lu to come to China and work in the Christian army. However he found this impossible and casting about for another field, by a remarkable sequence of events, he found himself in Manchuria and confronted by the vast opportunity of that district. With him as our leader this was a new world for our Church to conquer.

The mission has two centres, Szepingkai and Taonan. Connected with the former, there are thirteen stations, and with the latter nine stations. Most of these are shown on the map. A number of these stations are in populous cities.

On the 30th of March of this year, Dr. Goforth was suddenly stricken with blindness. This required the calling of Rev. Allan Reoch from the Taonan district to take charge of Szepingkai during the absence of Dr. Goforth, seeking medical help. Finally it was decided that Mr. and Mrs. Reoch should take up their permanent residence in Szepingkai. Mr. Reoch by arrangement took over two-thirds of the Szepingkai district, Dr. Goforth retaining the oversight of Szepinghai the main station and seventy miles along the south Manchuria Railway. Dr. Goforth's chief activity is holding missions for the deepen-

ing of the spiritual life throughout the field.

The Staff

Szepingkai:

Rev. Jonathan Goforth and Mrs. Goforth.
Rev. Allan Reoch and Mrs. Reoch.

Taonan:

Rev. W. G. Davis and Mrs. Davis.

Independent of the General Mission Board Dr. and Mrs. Goforth have been able to employ quite a staff of Chinese helpers. They began with two and now have fifty.

Progress has been marked in every station and the number of baptisms has risen from 492 in 1932 to 778 in 1933; and the contributions from $4,312 to $8,285.

Outstanding features of the work are the reclamation of those who through drink, opium, gambling, or other vice, had lapsed from their Christian profession, the complete transformation of many others of vicious character, and the extraordinary zeal of converts in seeking to reclaim others. One man has gathered in 40 families, and a school teacher has brought 150 girls under the influence of chapel services. Liberality is shown in maintaining rented premises, in procuring halls and chapels in which the work of evangelization can be carried on, and there are other like manifestations of Christian fervor. A short-time Bible School has been held under the gifted leadership of Mrs. Davis of Taonan, with the result that nine women have given themselves wholly to the work and others are engaged in voluntary service.

BRITISH GUIANA

Work was opened in this area in the northern part of South America in 1884. At that time The Presbyterian Church in Canada sent Rev. John G. Gibson to minister to the East Indians at Demerara. His term of service was short, having succumbed to malaria. Rev. J. B. Cropper was his successor and the site of the mission was moved for health reasons. Work has been carried on meanwhile in the form of evangelistic effort and by day and boarding schools. Recently reorganization has been necessary. Rev. David Marshall, formerly a minister of the Church of Scotland in British Guiana, was entrusted with the task of investigating and reporting upon the whole mission. Following his report he was appointed to service there. The staff now consists of Dr. J. B. Cropper and Mrs. Cropper, Better Hope Manse, Demerara, E.C.; Rev. David Marshall and Mrs. Marshall, Box 288, Georgetown; and Miss Annie Aird, W.M.S. (E.D.), Georgetown.

For many years this field has received the special attention of the W.M.S. (E.D.). This organization has just completed the erection of a Girls' Training Home, but, following the death of Mr. Fisher, our missionary at Essequibo, it has been deemed wise to postpone furnishing and opening the building until better conditions in the mission prevail.



The Berbice Boys' High School, New Amsterdam, British Guiana.

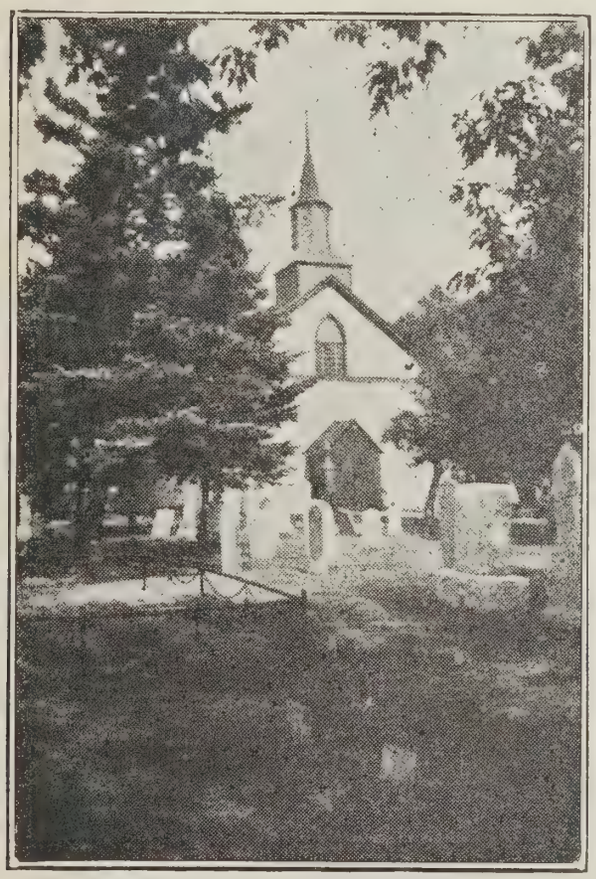
SHANGHAI

Our interest in this great city is centered in the work of the Chinese Literature Society, our representative in that organization being Rev. Z. K. Zia, D.D., for whose support the General Board of Missions is responsible. Our Church in this way is taking part in a very splendid work, the circulation of Christian literature throughout China. For this there is a great demand and by this means the Gospel is proclaimed and growth in knowledge and grace made possible. A special feature of this work has been the operation of a broadcasting station. This radio work has been made possible by the generosity of a Chinaman whose name is Mr. K. S. Lee. This venture through the radio has been amply justified and there is promise of wide extension.

Our Work At Home

IN Home Mission work no religious denomination has more sedulously cared for its members and adherents when migrating to new terrtitory within the homeland than The Presbyterian Church in Canada. No church has been more aggressive on the frontier than ours. Led by the Great Superintendent, Dr. James Robertson, her great accomplishment in the west and pioneer work among the miners of the Yukon testify to her fidelity to her own people and to all needing the ministrations of religion.

Since the change came in 1925 we have not been less zealous in the great enterprise of home-mission work.



The Church, Kildonan, Man.

A few general considerations have been brought before the Church by the General Board of Missions and should be carefully noted.

At the meeting of the Board a year ago, it was decided that owing to industrial and business conditions, so seriously affecting contributions, no self-sustaining congregation should become aid-receiving, no increase be given to aid-receiving fields, and no new fields occupied in the meantime. However, while adopting every means to reduce expendiutre in home work, the Board at the same time urged all concerned to do everything possible to increase the revenue for the maintenance of the work so that further retrenchment would not be necessary.

From many quarters earnest appeals have been made to advance and expand, but the Board has felt it impossible to respond until conditions improve. In its judgment when we balance our budget and wipe out our accumulated obligations it will then be time to accept fresh responsibilities.

It has done all in its power to induce aid-receiving fields to limit their demand upon the Budget and communications were sent to all such in 1933 asking that a personal canvass should be made in all these dependent fields so as to bring them up to the highest point of self-support.

Grateful acknowledgment is made by the General Board of Missions for the work of the Women's Missionary Societies both at home and abroad.

MARITIME PROVINCES

This practically extends from Cape Grace in Newfoundland to Cape Sable in Nova Scotia, and from Grand Falls, N.B., to Scaterie Island in Cape Breton. It includes a province attached to the mainland of North America, another a peninsula, and the sea islands of Cape Breton, Prince Edward and Newfoundland.

To keep the work to its highest point of efficiency there is an annual Presbyterial visitation of all fields, when complaints are investigated, correction of methods made, the people encouraged to give larger consideration to the Budget and to diligence in placing The Presbyterian Record in every family. A personal canvass is made every year in all the congregations of the Synod in behalf of local obligations and for the support of missions.

In this area we have 44 augmented charges, that is, congregations which receive from the Budget of the Church a certain proportion of their revenue; 29 mission fields which maintain services at 55 points. In all there are 247 preaching stations within the bounds of the Synod.

By way of progress it may be noted that, since 1925, 23 new churches have been either built, purchased, or re-modelled to meet the needs of non-concurring congregations.



Fisherman's Hut, Winnipegosis, Man.

NORTHERN ONTARIO AND MANITOBA

This area embraces a very large part of Canada. Within the bounds of this district we have our work in most diversified form, incidental to a variety of industry. Here are our mines, our lumber camps, our fishing stations; here too are our railway workers and farmers scattered through the whole district.

Notwithstanding the desire to retrench, through the enterprise of the Thunder Bay District Sabbath School Association and our Synodical Missionary, fresh work has been undertaken to keep pace with the very rapid progress in the mining area of Northern Ontario. This station is known as Hardrock and is the centre of activity to which our missionary gives earnest attention. The need is expressed by the Synodical Missionary:



Mining Prospectors' Cabin.

"In every Presbytery new work is making its continued and more urgent appeal, not only in areas desiring Sabbath Schools, but also in places calling for preaching services. Too many places are without that kind of service which is required by people reared in Presbyterianism."

SASKATCHEWAN AND NORTHERN ALBERTA

This area is not without its diversified population and occupation but the mainstay is farming. Special attention within the bounds of this district has been given to the Peace River country. This has been necessary because of the great influx of settlers into that promising agricultural region. Of it, Rev. E. A. Wright, our missionary at Grand Prairie, states, "What the last thirty or forty years have meant to the West, the next thirty or forty years will mean to the North."

Rev. W. G. Brown too has said:

"For area, for compactness and for uniform agricultural possibilities, the country described as the Peace River country, including the B.C. block, is the finest district I have seen anywhere in Western Canada."

Our pioneer in service there was Rev. Alexander Forbes, D.D., now of Sutton, Ont., who, after a preliminary investigation in which he and Mrs. Forbes travelled 1300 miles by team and light spring wagon, was appointed to that district. On February 27th, 1910, with a temperature 40



The Missionary on the Trail, Northern Manitoba.



Edmonton House. A Missionary's Home, in the Peace River.

degrees below zero, in a caboose drawn by his own horses, he and Mrs. Forbes set out to establish our work in the far north. Twenty-one years afterwards it was his privilege, on the 18th day of October, 1931, to return to his own field and open the new church then erected in Grand Prairie.

Into this section of the country we have sent missionaries, erected churches and have consolidated the work thus auspiciously begun.

During the past few years heavy demands have been made upon the East and the more flourishing parts of the West on account of the drought in southern Saskatchewan, southern Alberta and southern Manitoba. Last year with other churches we did our share by way of relief. In all, 343 cars were forwarded, of which 186 came from Saskatchewan. This was interdenominational or community work. Our own Church Committee, with headquarters in Regina, handled over ten tons of clothing which was well placed under careful supervision.



Church Dedication in the Peace River.

BRITISH COLUMBIA AND PRESBYTERY OF ALBERTA

The foothills, the mountains, and the sea are physical features to be taken into consideration in contemplating the work within these bounds. Then too whilst there is a considerable area given over to agriculture, both in southern Alberta and British Columbia, the interest of the miners, the lumbermen, and the fishermen engage attention. For all classes over a wide area with extraordinary difficulties to be encountered in travel our Church from early years has had concern and has nobly attempted to follow all her people into the remotest districts of mountain and plain.

Summary

For the whole of Canada last year's report shows 162 Augmented Charges, embracing 304 congregations, and 211 Mission Fields embracing 385 preaching stations.

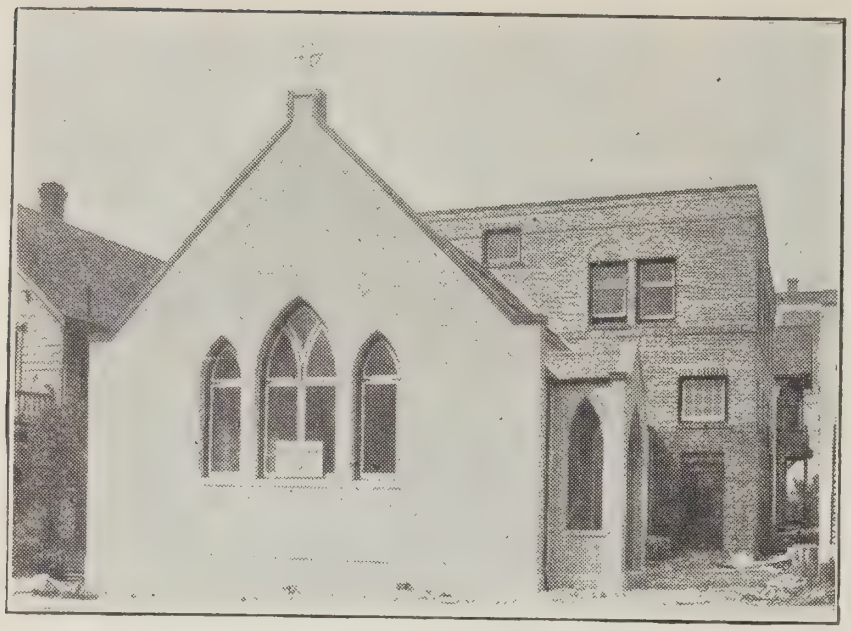
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Indian Work

This is confined in the Province of Manitoba to four reserves within the Brandon Presbytery, all connected with the Birtle agency, Rolling River, Okanais, Rossburn or Lizard Point, and Bird Tail. The work has been under the supervision of Rev. R. Paterson, but on each reserve there are both men and women workers. Church services are provided every Lord's Day, meetings are held during the week, organization is effected, the sick and the old people are cared for, and medicines are supplied as needed and according to doctor's orders. The Government holds itself responsible for maintaining a stock of medicine. In addition to the work in these reserves, there are the schools conducted by the W.M.S., at Birtle in Manitoba and Kenora, Ont. At Mistawasis Reserve, northwest of Prince Albert, Sask., we have a preaching station and a school. A church was erected there a short time ago.

Chinese Work in Canada

There is a Chinese population of about 55,000. In ministering to these our Church takes its part, Rev. David A. Smith being in charge as Superintendent. Employed in the service are twenty workers, ten Chin-



CHINESE CHURCH,
VANCOUVER, B.C.

ese and ten Canadian. The main centres of this missionary work are Victoria, Vancouver, Toronto, Montreal and Halifax, but service is rendered to this constituency in other places, for example, Windsor, and Kingston, Prince Albert, Regina, and many other places from Victoria to Halifax.

Hungarian Work

A large settlement of Hungarian Calvinist families was established 100 miles east of Regina, thirty-five years ago. This was the first Hungarian Presbyterian settlement in Canada. The place is Bekevar, the meaning of which is "Peace Fort," and is intended to express the peaceable ideals of the original settlers. In 1929 and 1930 congregations were organized in Lethbridge, Taber, Coalhurst, Raymond, and Calgary. Other stations in Alberta are Leduc in the northern part, and Brooks in the southern area. In 1926 Rev. Frank Kovacs was appointed as travelling missionary with Hamilton as his headquarters. There a large congregation has been organized and a church erected. Groups are found in Welland, Niagara Falls, Pt. Colborne, Caledonia, Brantford, Toronto, and Ottawa. A church was completed in Windsor in 1929 with Rev. Dr. Molnar as the minister.

Italians

Two missions have been established in Canada under our auspices, namely, Montreal and Hamilton. In the former place Rev. A. de Pierro is in charge and work is conducted in three centres, Amherst, Rossland and Ville Emard. In Hamilton the work has finally been connected with St. Andrew's Church, and is conducted both in Italian and English. An Italian elder, Mr. Charles Ardo, regularly conducts a service in Italian. Last year nine of these young Italians professed their faith in Christ and united with the Church. There is also a well organized Sunday School, the leading spirit being an Italian girl, Miss Elizabeth Gervaso.

Ukrainian Work

In Toronto this work was begun afresh in 1929, all the former Presbyterian Ukrainian families having entered the United Church. The present mission however, is promising under the care of Rev. Michael Fesenko and Mrs. Fesenko, the latter conducting a Sunday School of forty-nine children. In Oshawa we have a fully organized congregation worshiping in a building erected by themselves with Rev. Luke Standret as the minister. It enjoys the distinction of publishing the only Ukrainian Presbyterian paper on this continent. It is circulated both in Oshawa and Toronto. It is a mimeograph, eighteen page educational monthly for the promotion of evangelical Christianity and good citizenship.

Institutional Work

We have four institutions engaged in evangelistic, educational, and benevolent work.

Scott Institute, Toronto

This is in charge of Rev. M. Zeidman, our missionary to the Jews in that city. The evangelistic and benevolent work accomplished at this centre has won the sympathy and confidence of the Jewish constituency and greatly helped Mr. Zeidman in his general work. The Scott Institute is the city's centre for Presbyterian relief work. A summary of the service rendered is given in these figures: 568,000 meals were served; 45,000 articles of clothing distributed; 5,616 relief baskets of groceries were supplied; and beds for a night to the number of 12,180 were provided for homeless unemployed young men and women.



Scott Institute, Toronto. In line for a meal.

Presbyterian Home for Girls

This is situated in Toronto and here a splendid rescue work is being carried on by Miss Myrtle McKinnon and her associates. If distinction can be drawn, it is one of the most Christ-like services rendered by our Church. During the past year forty-two girls were cared for and twenty-eight babies. Of these children fourteen were adopted, seven were placed in foster homes, and the remainder are still in the Home.

Neighborhood House, Hamilton

This institution is what the name implies. It has been established to help a community of very varied composition, seventeen nationalities being represented in the district which is known as the Beach Road district. Rev. Frank Kovacs is in charge. In addition to the two full-time workers and a part-time boys' worker there are several volunteers engaged in service. Sunday-evening services are regularly held, and a Sunday School doing much for youth. Clubs have been established for boys and girls, and provision made for unemployed men. There is a Mothers' Club, a Babies' Clinic, a Daily Vacation Bible School, etc.

Tyndale House

This is situated in Montreal in a very needy section. Sunday evening religious services are held and, by arrangement through Presbytery with the minister and Kirk Session of the Church of St. Andrew and St. Paul, the Communion Service is held from time to time and provision made for the instruction of young communicants. There is also a flourishing Sunday School. Departments have been established for women's and girls' work, men's and boys' work and a special feature contributing to the health of the community is a summer camp situated at St. Andrew's East. Last year nine separate parties were provided with an outing at this place, the attendance being 273, an increase of 13 over last year.

EVANGEL HALL



Situated in a needy section of Toronto, Evangel Hall, Rev. R. J. Koffend, has carried on its evangelistic and benevolent work for twenty-one years.

WOMEN'S MISSIONARY SOCIETY

This organization is divided into two branches, the Eastern Division and Western Division.

Eastern Division

This is the smaller of these two branches of the organization inasmuch as it is confined to the Maritime Provinces, while the Western Division represents that part of the country from the western boundary of New Brunswick to the Pacific Ocean. The eastern division has been specially active in home mission work and has been eminently helpful to the Church in prosecuting the work among small groups scattered throughout the three eastern provinces. This has been accomplished through the instrumentality of deaconesses. It would be difficult to estimate to what degree our Church is indebted to this organization for this humble, faithful, and energetically prosecuted work. By bursaries also it has greatly assisted students for the ministry. Its port work has been a distinctive feature and has been invaluable in maintaining the connection of newcomers with the Church. In benevolence it has also played a large part by the distribution of clothing and other supplies necessary for the relief and comfort of the aged and the weak.

In the foreign field its chief interest has been in British Guiana and in Japan, in both of which areas it has workers. In Korea it has a part by contributing $500 annually to the Pyeng Yeng College. Its connection with the New Hebrides work is maintained by an annual gift to the Santo Training School. The average contribution per member annually is $4.76.

Western Division

This is a large organization having a total membership of 46,498.

The following institutions are under its care:



Girls' Residence, New Carlisle, Que. W.M.S. (E.D.)

Indian

Cecilia Jeffrey School, Kenora, Ont., School at Birtle, Man., School at Mistawasis Reserve, Saskatchewan.

Hospitals

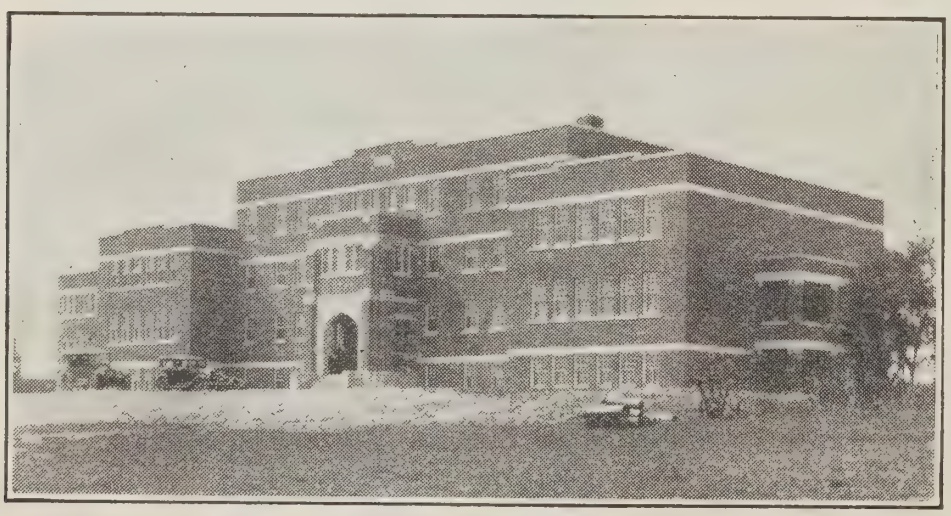
Hugh Waddell Memorial, Canora, Sask., Roland M. Boswell at Vegreville, and South Porcupine, Ont.

Residences for Girls

Huntingdon, Que.; New Liskeard, Ont.; Lucy Baker School Home, Prince Albert; Presbyterian School Home, Saskatoon; and Vegreville, Alta.

Employed in these institutions, serving as deaconesses in various centres, engaged in work among the Chinese and other activities, the Society has sixty-two workers in the home service. Its overseas missionaries number twenty-four. There are three field secretaries and an office staff of seven.

The Society supports Dr. Jessie MacBean, Hackett Medical College, Canton, China. Though not represented in Manchuria, it contributes annually to that work. It sends also the sum of $1,000 to the



Indian Residential School, Birtle, Man. W.M.S. (W.D.)



Hugh Waddell Memorial Hospital, Canora, Sask. W.M.S. (W.D.)

Church of Christ in China. It has various special departments such as Students', for friendly welcome in college centres, Candidate, Publications, Lantern Slides, and Supplies. The average contribution per member annually is $3.05.

COLLEGES



Knox College, Toronto.

The Church supports two theological colleges, The Presbyterian College, Montreal, and Knox College, Toronto, with the following staff:

Montreal:
Principal, Rev. F. Scott Mackenzie, D. Th., D.D.
Professors and Lecturers:
Prof. W. Harvey-Jellie, M.A., B.D., D.D., D.Litt.
Rev. Daniel J. Fraser, M.A., D.D., LL.D., Principal Emeritus.
Rev. Frank W. Beare, B.A.

In addition special courses have been given by some not on the staff of the college.

Knox College, Toronto:
Principal, Rev. Thos. Eakin, Ph.D., D.D.
Prof. J. B. Cunningham, B.D., D.D.
Prof. W. W. Bryden, D.D.
Prof. E. Lloyd Morrow, M.A., B.D., Ph.D.

These institutions are supported in part by endowment and in part from the Budget. Both institutions would seem to require larger contributions from the latter source.

The Presbyterian Missionary, Deaconess and Training Home

This institution is situated in Toronto and is presided over by Miss Winifred Ferguson. The object is to train young women for service at home and abroad. The list of graduates and part-time students indicates that it has served the Church very admirably during its history, and at very modest cost to the Church. It has also been a centre of helpful influence to the women students in the various colleges in whose vicinity it is situated.

Pension Fund

This fund is designed to provide ministers and ministers' widows and families a guarantee of reasonable support when their days of activity in the Church are over. It is made up of rates paid by ministers, contributions by congregations and a sum annually from the Budget.



The Presbyterian College, Montreal.

Dr. Ephraim Scott Fund

This fund has been established for the relief of ministers and their families. Its foundation was a bequest of the late Dr. Ephraim Scott, the terms of which constitute an appeal to all interested in the welfare of their fellows:

"To be used to relieve worthy causes of distress and misfortune befallen ministers of The Presbyterian Church in Canada or their families, through ill-health or misfortune, specially in cases where the amounts available from other funds of the said Church are insufficient to afford relief or are not available."

The fund is administered by a committee appointed by the Board of Administration.

During the last year assistance was given under the provisions of this trust fund to seventeen needy cases, of whom seven were ministers, ten ministers' widows or members of ministers' families. The amount disbursed last year was $3,000.

Church Extension Fund

This is intended to provide for assistance in the erection of churches in the home-mission field and in other districts where such help seems necessary. Assistance is given either in the form of loans or grants, the latter if resources should be augmented. The trustees have been forced to refuse many applications where help was amply justified and the interests of the general work of the Church could have been greatly advanced. The fund has on loan now to congregations the sum of $229,278.

Church and Manse Fund

As the name indicates the purpose of this fund is to serve in the erection of churches and manses by way of loans or grants. Its service is somewhat similar to the Church Extension Fund but it provides for manses in addition to churches. It stands however as a separate account as it represents our share of the fund which fell to us after the division of the Church in 1925. This consisted solely of loans. There was no cash, and service by the Fund is therefore dependent upon interest and repayment of loans. Loans on property now amount to $156,800.

Standing Committees

These are the various bodies constituted by the Assembly for carrying on the work of the Church as indicated in the name of the various committees. These are: Board of Administration, General Board of Missions, Board of S.S. and Y.P.S., Pension Board, Boards and Senates of the two colleges, Missionary and Deaconess Training Home, The Record Committee, Board of Education, Board of Trustees, Church Worship, Historical Committee, Committee on Correspondence with Other Churches, Architecture, Evangelism and Church Life and Work, Budget and Stewardship Committee.

The business of these various Boards and Committees constitute an expense on the Church. These expenses however are kept within reasonable bounds, particularly by following a practice of conducting the business with those at a distance by correspondence.

Sunday Schools and Y. P. Societies

This is a very important part of the work of the Church and is under the control of a special department with a General Secretary, Rev. Dr. W. M. Kannawin. Its object is to promote the Church's work on behalf of youth in religious education and



GLENMOHR SUMMER CAMP.

training for service. To this end it provides literature. It also seeks to extend the work and to organize in new territory. Its work is carried on by the regular sessions of Sunday Schools and Young People's Societies, Summer Camps, and Sunday School missionaries. This work has a place in the Budget, but the services rendered, even in raising money, and the development of liberality among the young are a most generous return for the expenditure involved.—R.

THE WORK APPEALED

A gentleman who has regularly remitted the sum of $10.00 quarterly to the Budget, wrote to the Treasurer a few days ago stating that, being out of employment and not expecting work for some months, he had decided that he could not send his usual contribution. However, having read the editorial in the October number, The Church's Work in Sample, he changed his mind, and, notwithstanding these adverse circumstances, was constrained to send his customary remittance.

Our Privilege to Send

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"



A Rally Day. St. Andrew's, Kimberley, B.C.

EVANGELISM AND CHURCH LIFE AND WORK

THE following preliminary plans have been adopted by the Assembly's Committee:

The Week of Prayer

1. That all congregations be urged to participate in the week of prayer.

2. That as far as possible congregations, through the different ministerial associations where there are such, co-operate in meetings for prayer and the deepening of spiritual life.

3. That the program of the World's Evangelistic Alliance, covering the week of January 6th to 13th, 1935, be adopted.

Fellowship Meetings

1. That synodical meetings for ministerial fellowship be held wherever possible for the deepening of the spiritual life of the ministry.

2. That the subjects for these ministers' meetings be, *The Prayer Life of the Ministry, The Prayer Life of the Congregation, Methods of Evangelism, The Personality of Christ, The Fellowship of the Communion Table.*

3. a. That presbyterial congresses be held for the office-bearers of the Church to coincide with the visit of the Moderator of the General Assembly.

b. That these meetings take the form of conferences for office-bearers in the afternoon and public meetings at night.

c. That Moderators of Synods be called upon to give assistance at these meetings.

Special Evangelistic Services

1. That special services be held during Easter week, culminating in the Communion Service on Easter Sunday.

2. That ministers be urged to give systematic instruction to the senior classes of the Sunday Schools for a period of one month immediately preceding this evangelistic effort.

3. That reports of all such meetings be forwarded promptly to the Convener together with any suggestions or criticisms which the brethren may have to offer upon this program.

4. That synodical conveners be urged to call their committees together for discussion of this program at the earliest possible date.

In conclusion, we may say that our committee has been invited by the convener of the Diamond Jubilee Committee to co-operate in drawing up plans for the celebration of the Diamond Jubilee by Synods. Further information on this matter will be forwarded at a later date.

W. F. McCONNELL,
Convener of Assembly's Committee.

LOAN WANTED

The Board of Management of Knox Church, Weyburn, Sask., wish to borrow $1,500 or $2,000, preferably the latter amount, for a period of five years at 6 or 7 per cent interest, on the security of a first mortgage on their manse property. This is a fully modern two-storey stucco house in a good residential part of the city which has a population of approximately 5,000 and is conservatively valued at $4,000.

Owing to the most unsatisfactory crop conditions in the Weyburn district over the last five years accompanied by low grain prices and accentuated by a total crop failure this year from drought, it has been found impossible to obtain the loan locally, and this letter is inserted in the hope that it might be secured from some party in a more favorably situated part of the Dominion.

Authority for the loan has been obtained from the Presbytery and by resolution of the Board of Management the rent of the old manse of $20 per month is to be set aside in a separate fund to meet the interest on the proposed loan and the taxes on the property. The church building, erected in 1905, and both manses are at present free of encumbrance and the loan is required to meet ordinary current expenses, which are being reduced to the minimum, until such time as conditions improve and the congregation, especially the country members who have been severely affected by the drought conditions, can resume their givings on something like the scale they have in the past.

Anyone interested is invited to correspond with Mr. H. H. Black, Weyburn, Sask., Secretary of the Board.

Mr. Alexander Robertson, K.C.

Mr. Robertson, a citizen of Quebec passed to his rest on September 29th, in his ninety-first year. From his youth he had been closely identified with the work and welfare of St. Andrew's Church, Quebec, and, at the time of his death, was the senior member of the Board of Trustees. By all who enjoyed his personal friendship, he was not only admired for his many sterling qualities of mind and heart, but also loved as the kind and genial friend whose unselfish and helpful life will be long remembered and cherished.—R.S.

Among the Churches

Huntingdon, Que.

In celebrating by special services its 100th anniversary St. Andrew's Church, Rev. Dr. J. B. Maclean, minister, drew to its beautiful edifice large congregations, many leading ministers and laymen, and called forth many messages of congratulation and goodwill. Among the ministers, was one from a distance, Rev. J. P. Wilson, M.A., B.D., of St. Quirox, Ayrshire, Scotland, who was welcomed both for his own sake and the fact that he is the grandson of the first minister of St. Andrew's, Rev. Wm. Montgomery Walker. He came to Canada for the special purpose of taking part in the centenary celebration. Mr. Wilson preached in the evening and gave much intimate family history in which his grandfather, the first minister of the church, was the central figure. While in Huntingdon, Mr. Wilson was the guest of his cousins, the Misses Walker.

Another figure engaging attention was Mr. Alexander Chalmers, a resident of the town, who celebrated this summer his 94th birthday and remembered clearly the ministry of Rev. W. M. Walker.

Dr. Norman MacLeod of Brockville, who preached in the morning brought out two facts very worthy of consideration, indicating how great the influence of the congregation has been in the history, not merely of the community, but of Canada, over a wide area. Very few congregations have sent forth such a brilliant company of men as this. Some of those mentioned were the late Sir John Rose, the late James A. Robb, the latter described as ranking among Canada's greatest Ministers of Finance, the late Sir Charles Davidson, and Chief Justice Brown of Saskatchewan, an eminent jurist, Lord Atholstan, and the late Robert Sellar, known as producing the best-edited weekly newspaper ever published in Canada. The late Dr. John Elder of Montreal was another outstanding figure, a distinguished surgeon and a highly respected citizen. To these must be added the company of godly, wise, and scholarly ministers who occupied the pulpit of St. Andrew's. The devotion of the first minister, Rev. Wm. M. Walker was indicated in the fact that when he came to Canada in 1834 he was offered the position of colleague and successor to the minister of the Church of St. Andrew's, Quebec, then the largest and strongest congregation in Canada. In his refusal of this attractive appointment, he stated that God had called him to the poor, weak, and scattered families of this congregation. He was followed by men who were eminent both for scholarship and for piety, Rev. Alex. Wallace, Rev. Dr. James Watson, Rev. Dr. J. B. Muir, and one who was quite distinguished for learning, Dr. P. H. Hutchinson. Speaking of the present minister, Dr. MacLeod said that "we have not in our Church his equal as the interpreter of the best in literature and its relation to religion."

Sunday evening was given over to a sacred concert of which one of the leading features was the reading of Burn's Cotter's Saturday Night by Rev. H. M. Gilmour, assistant-minister of the Church of St. Andrew's and St. Paul, Montreal. The occasion was signalized also by a very comprehensive and interesting history of the congregation prepared by the minister, Dr. Maclean. In this he referred to the year of 1934 as being notable for special anniversaries, the 400th of the first voyage of Jacques Cartier when he landed in Canada at Gaspe, the founding of the city of Three Rivers 300 years ago, and the incorporation of the city of Toronto, one hundred years ago.

Youth was not overlooked in the celebration and a special service in their behalf was held in the afternoon at which Dr. MacLeod spoke briefly while the chief address was given by Mr. J. B. MacMillan, Principal of Huntingdon Academy. This will be found in the Children and Youth section.

McDonald's Corners, Ont.

On the 9th of September, Knox Church, in the celebration of its anniversary, held most sucessful services, perhaps the best in recent times. Both morning and evening there was a large congregation. The singing was unusually good and the church was beautifully decorated with choice flowers. The speaker of the occasion was Rev. Angus Gordon, pastor of the First Presbyterian Church, Shelbyville, Ky., U.S.A., who delivered two soul-stirring messages to eager listeners. This is the first anniversary since the church installed the hydro-electric light, an improvement which has meant much both in convenience and decoration. The manse, too, in this group of churches, Knox, Elphin, and Snow has been greatly improved by the introduction this summer of electric lights and the installation of an electric water system, as well as extensive repairs to the roof. Elphin church plans interior decoration of their building in the near future.

Notwithstanding this outlay the three congregations constituting the charge, throughout the period of depression, have maintained current revenue and met their budget allocation.

Lizard Point Reserve, Manitoba.

On September 16th a memorable communion service was conducted by Rev. R. Patterson. There were two adult baptisms, a woman of fifty years of age and

a youth of eighteen years. In addition, five others united with the church on profession of faith and one by certificate, seven in all. The building of a church is in contemplation but the enterprise is one quite beyond the ability of the congregation itself. The venture however seems necessary.

Cobourg, Ont.

The meeting of the W.M.S. of St. Andrew's Church on September 11th took the form of a birthday party in observance of the 70th anniversary of the founding of this society in Canada. The guests were the Junior Mission Band, the Young Women's Auxiliary, and the Home Helpers. Mrs. W. Burnet, the President, occupied the chair. In the place of honor on the prettily decorated table, was a huge birthday cake, adorned with candles and the Presbyterian colors. After supper was served Mrs. Pittuck lighted the candles and the honor of cutting the cake was bestowed upon Miss Agnes Dair, as the oldest member of the organization. She was then presented by Little Sheila Ewart with a nosegay of beautiful flowers, a token of appreciation of her many years of service as treasurer. The history of the W.M.S. and the story of its wonderful accomplishment was given by Mrs. Ewart. The minister Rev. J. B. Rhodes, spoke on The World for Christ, the Dream of the Future, pointing out that four great abiding needs of humanity were to be found in Christ, authority, comfort and healing, spiritual power, and a revelation of God. In the name of Mr. A. J. Jeffrey, of Stratford, Mr. Rhodes presented the minute book of the first missionary society ever organized in St. Andrew's Church. This group antedates the W.M.S. itself, having been organized in 1848. The first secretary was Mrs. Jeffrey, the mother of Mr. A. J. Jeffrey. In those early days the currency was pounds, shillings and pence, as indicated in the accounts of the society.

Quebec, Que.

St. Andrew's Church, on September 16th, celebrated its 175th anniversary by special services. In the morning Rev. J. S. Shortt, D.D., Moderator of the General Assembly, occupied the pulpit and preached a most inspiring and heart-searching sermon which left a deep impression upon the large congregation. The Sunday following Rev. Dr. Gordon, the minister, gave a most interesting sketch of the history of the church and of the life and work of his predecessors with special reference to the ministry of Rev. Dr. Love which is still fresh in the minds of many, most of whom knew him as their minister and friend and felt their lives the poorer for his passing.

The historic congregation of St. Andrew's has a background covering nearly one half of the eighteenth century, the whole of the nineteenth and one-third of the present century, in all nearly one-tenth of the Christian era.

During its long and eventful history it has had only seven ministers, and all in close succession: Rev. Robt. MacPherson, a military chaplain, 1759 to 1765; Rev. George Henry, an ex-military chaplain, 1765 to 1784; Rev. Alexander Spark, D.D., 1784 to 1819; Rev. James Harkness, D.D., 1820 to 1835; Rev. John Cook, D.D., 1836 to 1884; Rev. Andrew Tannahill Love, D.D., 1884 to 1925, and minister-emeritus until his greatly lamented death in 1930. The combined ministries of Dr. Love and Dr. Cook covered more than one-half of the history of the congregation.

The well completed service of these faithful and devoted men, each in his day and generation, speaks for itself and much louder than words. Of them all, it can be truly said, "They came not to be ministered unto, but to minister," and now "they rest from their labors and their works do follow them."

Rev. A. M. Gordon, D.D., is a graduate and licentiate of the University of Scotland. After his ordination by the Presbytery of Calgary, Alta., he served two years in mission fields in Alberta, seven years as minister of Knox Church, Lethbridge, Alta., and as assistant-minister in St. Andrew's Church, Ottawa, 1912-1914. At the outbreak of the Great War he went overseas as a chaplain, served with distinction and was awarded a D.S.O. and M.C. Returning to Canada at the close of the war he was for a time military chaplain in Kingston, Ont. He was assistant-minister in the church of St. Andrew and St. Paul, Montreal, 1922 to 1925. and in 1926 was called to his present charge in Quebec.

The induction of Dr. Love in St. Andrew's, just a century after Dr. Spark began his ministry, was the first induction by a Presbytery, his predecessors having been appointed by the Colonial Committee of the Church of Scotland in Scotland. Prior to his induction, St. Andrew's was without endowments, but during his long and fruitful ministry legacies of members and former members of the congregation from time to time were received. From these endowments considerable revenue is now derived and they constitute a substantial memorial to a greatly beloved minister.

Around the old historic church cluster many hallowed memories and associations. May it long continue to be as it has ever been, and still is, a beacon light, a pillar of strength, and a source of spiritual power in the "city set on a hill which cannot be hid," and which has been so aptly called the City of Remembrance.—R.S.

Fort St. John, B.C.

Exceptionally good work was done this summer by Mr. D. Sinclair Campbell, a student of Knox College, who concluded his summer service in charge of Pouce Coupe field on September 23rd. The Riverside congregation upon his departure tendered him a hearty farewell. Mr. Campbell maintained our work at the three preaching places, Riverside, High Ridge, and Arras, and re-opened our work in Pouce Coupe where there has been no Presbyterian service since 1931. He also opened up work in Banana Valley where he was successful in gathering a good sized congregation. He arranged for the first communion service at High Ridge since the work was begun there three years ago and made out a communion roll for Arras.

Arthur, Ont.

The 84th anniversary of St. Andrew's congregation, Rev. A. W. K. Herdman, minister, was held on October 7th, with Rev. J. W. MacNamara, D.D., Toronto, as the special speaker. Very large congregations were present at both services, and the choir rendered helpful music. Dr. MacNamara's subjects were: *The Value of the Church in a Community*, and *The King's Highway*, which he treated in his usual clear and convincing manner. The offerings for the day were somewhat better than in past years. At the anniversary supper on Thanksgiving Day following, addresses were given by prominent public men, and a Toronto group in costume presented a reproduction of Seth Parker's Radio Hour. The anniversary marked the fourth year of Mr. Herdman's ministry at Arthur.—Com.

Magnetawan, Ont.

Fifty years have passed since the congregation known as Spence Presbyterian Church was organized and on September 16th special anniversary services in observance of the jubilee were held. The church is situated in the Parry Sound district, about fourteen miles from Burk's Falls. Associated with Spence are two other stations, Croft and Magnetawan. Rev. N. R. D. Sinclair, M.A., of Allandale, Moderator of the Synod of Toronto and Kingston, who served as a student in this charge thirty-five years ago, was to the great satisfaction of the church secured for the special services. He was assisted by Rev. R. W. Ellis of Burk's Falls, Moderator of Presbytery and Interim-Moderator of the congregation. The student in charge, Mr. J. T. Troyer, contributed to the program for the day a historical sketch dating back to 1884, and a special feature was the presentation of a hand-turned, oak collection plate, the gift of Mr. and Mrs. E. Doherty, of Burk's Falls, in memory of the pioneers of Spence Church.

Fifty years ago when the church was opened the services were conducted by Rev. Dr. Findlay, then Superintendent of Missions. The site of the church was the gift of Mrs. Gilbert McEachern, and was specially designated as. "bestowed for the erection of a Presbyterian Church." The building was the product of the gifts and the labor of the pioneers. Timber was drawn from the bush by oxen, lumber cut free of charge, and the labor on the building was free. The furnishings were all hand made, and were the gift of Mr. Robert Keppie. Deep interest was shown in the special services in celebration of the jubilee, and a fresh impulse was given to the work.

PICTOU PRESBYTERY

At its last meeting the Presbytery made arrangements for the celebration of the Diamond Jubilee in two congregations in Pictou County, namely, Garden of Eden, and Westminster Church, New Glasgow. A paper which was welcomed and highly appreciated by the members of the Presbytery was that by Rev. N. D. Kennedy on *The Validity of the Presbyterian Order*. Mr. Charles A. Maxwell reported the sale of the manse at Salt Springs and that the proceeds had been placed in proper keeping. To this congregation, St. Luke's, a grant of $200 was made by Presbytery to assist them in paying expenses in connection with their church. Such another property was sold, as reported by Mr. John Webster, the manse at McLellan's Brook.

The Clerk presented to the Presbytery the resignation of Rev. Cecil Kennedy from the Little Harbour, Pictou Landing charge. Mr. Kennedy found it necessary to be relieved of his duties on account of illness. This event was a great surprise to the congregation and to the Presbytery. The Presbytery declined to accept his resignation in the meantime, but allowed leave of absence, appointing Rev. N. D. Kennedy, Interim-Moderator.

Reports from various mission fields indicated that under the care of students very considerable progress had been made.

In reporting for the Budget, Rev. Hugh Munro, of Westminster, New Glasgow, stated that a general exchange of ministers would give all congregations the opportunity of having the claims of the Church's general work presented to them. An interesting discussion took place with respect to the leading of the service of song, Dr. Baird making a plea for the restoration of the "old choir," with the time-honored tunes.

The Presbytery will hold its December meeting in Westminster Hall, New Glasgow.

Children and Youth

A LAMP

THIS is a familiar object to most persons, though not in the form to which our fathers and grandfathers were accustomed. In large measure electric light has taken the place of that furnished by coal-oil or gas. The coal-oil lamp was a great improvement upon the devices that were used for the purpose of giving light in earlier years. We should not like however to go back to it. It would mean a great deal of labor to keep them clean and well-trimmed, so as to serve their purpose to the best possible measure.

However we are not going to talk about lamps in general but about a special one invented by an English gentleman many years ago. The man who invented this particular lamp was Sir Humphrey Davy who was born in 1778 and died in the year 1829. He was not an inventor originally. He gave his time to the pursuit of chemistry in which he became so noted that many honors of high degree were bestowed upon him. A substance very well known to us and which is applied, if at hand, to every cut or wound, namely iodine, was his discovery. He was made a knight in 1812 and six years later was given the higher distinction of Baron. In the year that the battle of Waterloo was fought he gave his special attention to the invention and manufacture of the lamp of which we are about to speak.

The purpose of a lamp is to give light. In giving light however, it serves other purposes, to make the way clear when darkness falls, to save us from stumbling or from some other form of accident or danger, to keep a ship from striking the reef to direct those lost on land or sea, and other purposes. Sir Humphrey Davy's aim was to provide a lamp which would do even more than this. Miners were exposed to a number of dangers but one of the most serious was the explosion resulting from a naked flame coming into contact with gas in the mines. Terrible explosions followed this contact and many, many lives were lost. The miners ran a great risk every time a lighted lamp was carried into a mine, and as their work had to be done in this way the risk was constant. Should the gas by which a room is lighted or the food cooked escape and one come into the room and light a match, there would be a fearful explosion. The same thing happened often in the coal mines. That employment was therefore one of the most dangerous.

It was a very simple means of protection that this able man devised. Indeed many of our best inventions are simple. It was a cylinder of gauze made of wire that was placed over the light where ordinarily you would have the glass. The gas would pass through that wire to the flame and would be burned inside the lamp, but the flame could not pass out through the wire gauze to the explosive gas. It required some skill and patience to discover the exact size of the mesh in this wire gauze. Finally it was fixed and when this lamp came into use the coal miners and their families had reason to bless the name of Sir Humphrey Davy. It is difficult to think of any other invention of the time that was more helpful and welcome.

Later George Stephenson, the inventor and builder of the first locomotive, independent of Sir Humphrey Davy, made a lamp which was called The Geordie, after his own first name. It was of the same type as Sir Humphrey's however, and though other men have produced lamps to ensure the safetv of the miners all have been indebted to Sir Humphrey for the main idea.

A Toronto newspaper, The Globe, had a picture of one of Sir Humphrey Davy's lamps in the hands of a lady who exhibited it in the pageant at the Canadian National Exhibition. It belongs to a gentleman whose grandfather carried it to his work underground and who met his death in 1874 when part of the roof of the mine fell upon him. It may be possible to see this lamp some day for it was to have been shown in the window of a railway office in Toronto.

The lamp was known as a safety lamp. It not only gave light but it also ensured the safety of the one who carried it, when in the mine where he worked gas of such destructive power collected. Perhaps nothing else that Sir Humphrey Davy did gave him such satisfaction as that which, in a very simple way, provided for the safety of the miners. His great talents and persevering labors made him a blessing to his fellows and his name one never to be forgotten.—R.

Y.P.S. RALLIES

Barrie Presbytery

Three very successful Y.P.S. rallies were held within the Presbytery of Barrie recently. The Presbytery was divided into three districts with meetings at Alliston, Orillia, and Collingwood, and in this way about 500 young people were reached Rev. J. K. West, Convener of S.S. and Y.P.S., presided at each meeting. Rev. H. M. Coulter, Brampton, gave inspiring addresses at Alliston and Orillia, while Rev. N. R. D. Sinclair, Allandale, ably filled the position of principal speaker at Collingwood. The Orillia and Collingwood Young People were in charge of the devotional exercises

at their respective churches and are to be congratulated on the splendid programs prepared. A special feature of the Orillia Rally was the presentation of two trophies. The first cup, donated by the P.Y.P.S., was presented by the President, Mr. Clarence Martin, Stayner, to the Hillsdale, Y.P.S., winners of the softball tournament at the annual picnic. The second cup, donated by Presbytery's Committee on S.S. and Y.P.S., was presented by the Convener, Rev. J. K. West, to the Allandale Society, winners in the competition for general proficiency.

Encouraging reports were given showing an increase of five societies during the past year, bringing the total to twenty-two with a combined membership of about 900.

A Presbyterian Y.P.S. has been organized during the past year, with the following officers: Honorary President, Rev. N. R. D. Sinclair, Allandale; President, Clarence Martin, Stayner; Vice-President, Duncan Campbell, Guthrie; Secretary Treasurer, Norine Rowcliffe, Allandale; Assistant Secretary-Treasurer, Grace Rumble, Hillsdale; Presbytery Convener, Rev. J. K. West, Hillsdale.

* * * *

The Young People's Societies of Carberry, Minnedosa, Neepawa, Lenore, Wellwood, and Hartney united with First Presbyterian and St. Andrew's Societies, Brandon, to hold an inspiring Young People's Rally, on Friday evening, September 21st, in the Sunday School room of First Presbyterian Church, Brandon. The attendance numbered about 150 and was presided over by Mr. George Cowan.

Each of the societies took some part in the program. The Scripture reading was given by Miss Ola Horne, Lenore, after which Geo. Grant of Minnedosa led in prayer. A feature of the program was short talks on the emphasis to be given in the Young People's Society upon: *The Study of the Bible, The Message of Salvation,* and *Prayer.* These were presented respectively by Miss Jessie Hannah, Carberry; Mr. Bill Duthie, Hartney; and Miss Florence Hall, Neepawa. These addresses evinced the earnest desire of the young people themselves to maintain to the highest degree the spiritual side of their work.

This was followed by a very pleasing quartette contributed by Wellwood Society.

Rev. W. Graham of Neepawa was the special speaker for the evening, the theme of his address being, *Our Heritage as Presbyterian Young People.* He placed emphasis upon the opportunities for service open to the young people of today.

The following officers were re-elected for the coming year:
President, Mr. George Cowan; Vice-President, Mr. George Tackaberry; Secretary, Miss Jean MacKay; Treasurer, Mr. Alex. Bell.

A discussion on young people's work led by Rev. W. J. Allen proved to be most helpful and profitable.

At the conclusion of the meeting refreshments were served and a very happy "get acquainted" social hour was spent.—Jean MacKay, Secretary, Y.P.S., Presbytery of Brandon.

* * *

The annual S.S. and Y.P.S. rally of the southern portion of the Presbytery of North Bay and Temiskaming was held in Magnetawan. The program was in charge of Rev. R. W. Ellis of Burk's Falls, Presbytery Convener. The devotional exercises were conducted by Rev. H. J. Scott of North Bay and the special speakers for the occasion were Rev. Dr. Kannawin of Toronto, and Rev. N. R. D. Sinclair, Moderator of the Synod of Toronto and Kingston. In addition to the addresses, each society represented contributed one item to the program. Delegates were present from North Bay, Sundridge, Burk's Falls, Hunstville, Magnetawan, Spence, Croft, and also delegations from the Baptist Church at Burk's Falls and the United Church at Chapman Valley, each bringing greetings. This rally struck a new high mark in 1933 when the attendance broke all records. This year the gathering was still larger, the program better and the enthusiasm greater than ever. Few rallies surpass those of this northland Presbytery. The community hall, seating about four hundred, was filled, and at the close of the program the ladies of the Magnetawan and associated stations, Mr. J. G. Troyer is the student missionary, provided supper for over 300 delegates.

There is a very beautiful trophy, the handiwork of the Convener, which is awarded to the group most deserving it for the percentage of members present.

This was awarded to North Bay, whose representatives travelled 65 miles, and to Huntsville, 40 miles, each for six months. The addresses by Rev. N. R. D. Sinclair and Rev. Dr. Kannawin were alone worth attendance upon the rally, and were much appreciated. They imparted real encouragement and inspiration for the work of fall and winter. It was a great rally in every way.—Rev. R. W. Ellis.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death and that vast forever,
One grand, sweet song.

We must not allow ourselves to be overawed by men or things.

THE OLD AND THE NEW

An address to youth by Mr. J. B. MacMillan, Principal of Huntingdon Academy, Huntingdon, Que., given on the occasion of the centennial celebration of St. Andrew's Church there.

IT is chiefly to the youth of this congregation that I wish to address my remarks this afternoon.

Our thoughts naturally turn backward to-day. In this connection, I am reminded of a few verses of Lord Tennyson.

"The old order changeth, yielding place to new, and God fulfils Himself in many ways."

These words as many of you will recall are extracted from Tennyson's Morte D'Arthur, The Death of Arthur.

The King has been sorely wounded: the order of the Knights of the Round Table, with all its glory and chivalry has vanished: Sir Bedevere, the latest left of all the Knights, has carried his wounded lord to the margin of the lake. The King has been received by Three Queens in black, who are to convey him to the island valley of Avilion, his final refuge. Sir Bedevere left alone on the margin of the lake, cries, lamentably.

"Ah, my Lord Arthur, whither shall I go? For now the good old times are dead."

And answer made the wounded king:

"The old order changeth yielding place to new, and God fulfills Himself in many ways."

The old order changeth. One hundred years is a long time, as man regards it, a whole life-time and a half, practically; and this last hundred years, perhaps more than any other similar period of time, compels us in many ways to believe that it is "good for us to be here."

Rapid Methods of Transit. The steam locomotive, the steamship, the motor vehicle, the aeroplane, have during these years reached the height of their perfection both in mechanical structure and luxurious equipment.

And in the matter of Electricity what rapid strides have been made! The coal-oil lamp has burned itself out; electric devices innumerable have replaced former methods of heating and lighting.

The telephone, telegraph and radio link us instantly with the uttermost parts of the earth.

In schools and colleges today youth has an opportunity as never before to become acquainted with all that is humanly known.

In the medical field, serums and antitoxins have been discovered which have rendered the effects of disease less ravaging and these specifics have contributed more and more to prolong man's life.

One might go on indefinitely to enumerate instance upon instance of material advancement in the past ten decades.

Living in Wonderful Age

We are living in a wonderful age. But if we are marking the times by all that is pleasurable and soothing in them, if we are pursuing the primrose path of pleasure we may be forgetting that these new things are the result of years of patient thought and labor, years even of sacrifice of life.

The "new things" may be used for our betterment and that is to the Greater glory of God, but they may be used in quite an opposite sense.

"The old order changeth," yes, "yielding place to new," undoubtedly; but only in so far as these benefits are God's benefits, have we any good reason to rejoice in them.

"Bless the Lord, O my soul, and forget not all His benefits."

When they cease to be His benefits, they cease to be ours.

Lose Sight of Source

I sometimes wonder in these times of comparative greatness, if we do not exaggerate results and lose sight of the source, the "changeless." To illustrate: Are we not prone, in connection, say with the St. Lawrence River, to measure its might in horsepower? Are we not inclined to think of the Beauharnois Power House as the great thing, of the boats bearing valuable cargoes, boats that pass upon the breast of this waterway as in themselves specially consequential? But what of the current, that invisible force which has not changed perceptibly in the past 100 years? Without that current Beauharnois Power would be impossible and the kilowatts that we speak of as of our age might have been generated 100 years ago, nothing distinctly new, merely a remarkable application of the might that has always been. The sum total of energy in the universe is constant. Man has not created anything, he has merely been privileged to apply God's natural laws which have been since the foundation of the world.

It was possible if not desirable at least to have had all that we term modern in the Garden of Eden.

What can our age add to the essential truths of the Bible? We may throw more light on certain portions of it as a result of twentieth century interpretation, but fundamentally these truths are the same. "Thy word is from everlasting to everlasting."

Sermon on the Mount

The Sermon on the Mount, for instance, is as potent to-day as it was 1900 years ago. Nothing finer exists to-day. There is no better summing of man's duty to his God and his neighbor. It rings with sincerity and in its simplicity is still most persuasive and convincing.

What poetry or drama of to-day compares with that of William Shakespeare?

What music with that of John Sebastian Bach? Or of Handel? Or any of the old masters?

What painting with that of Raphael, Michaelangelo, or Leonardo di Vinci?

What architecture with that of the Gothic, Romanesque, or Byzantine for stability, beauty and elegance?

Peace From the New Paths?

Have we found peace from the new paths? We have invented and are inventing new effective methods of destruction. Man has been known to compliment himself on the number of humans that he is able to project into eternity in a given moment. But these modern implements of war have brought us anything but peace. That peace is found alone in God through Jesus Christ, who is the same yesterday, today and forever.

But what constitute a few of the changeless, priceless values?

Things Not Seen Eternal

"For the things which are seen are temporal, but the things which are not seen are eternal."

1. There is God the eternal, "Even from everlasting to everlasting Thou art God."

2. There is Christ the Mediator between God and Man. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous and he is the propitiation for our sins."

3. There are the Holy Scriptures which testify of Christ. "Search the Scriptures for in them ye think ye have eternal life and these are they which testify of Me."

4. There is prayer.

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

5. There is filial love and devotion, the inseparable bond of family ties so aptly and beautifully portrayed in that classic Burns' Cotter's Saturday Night.

6. There is honor and true patriotism.

7. There is charity. "Whether there be knowledge, it shall vanish away: whether there be tongues they shall cease; but love never faileth."

All these are sterling and changeless.

We have much to be thankful for, but let us never forget the Author of it all.

"Oh that men would therefore praise the Lord for His goodness and declare the wonders that He doeth for the children of men."—The Huntingdon Gleaner.

Stand up to your temptations and often they will leave you without a single blow.

Jesus sees not only our secret sins but our secret sorrows, burdens, and longings.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—NOVEMBER 4

Christian Growth

Luke 2:45-52; 2 Peter 1:5-8.

GOLDEN TEXT.—But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—2 Pet. 3:18.

TIME.—Christ's first visit to Jerusalem, at the age of twelve, April, A.D. 8. 2 Peter was written about A.D. 68.

PLACE.—The temple in Jerusalem. Joseph's home in Nazareth. Peter labored in Jerusalem and Rome.

SUBJECT.—MAKING PROGRESS IN CHRISTIAN LIVING.

I. LOSING AND FINDING JESUS, Luke 2: 42-46.
   Growth by church-going.
   Keeping close to children.
   The child in the temple.

II. RELIGIOUS GROWTH, Luke 2:47-52.
   Understanding children.
   Obedience in the home.
   Religious progress in the home.

III. CHRISTIAN ADDITION, 2 Peter 1:5-8.
   Religious diligence.
   The virtue of self-control.
   Christian fruitfulness.

LESSON—NOVEMBER 11

The Christian Citizen (Armistice Day)

Galatians 5:13-26.

GOLDEN TEXT.—All they that take the sword shall perish with the sword.—Matt. 26:52.

TIME.—Paul wrote Galatians in A.D. 57. The armistice which ended the World War was signed at Senlis, Nov. 11, 1918.

PLACE.—The Epistle was written in Corinth, where Paul spent three months at the close of his third missionary journey.

SUBJECT.—THINKING PEACE INSTEAD OF WAR.

I. THE LAW OF LOVE, vs. 13-15.

II. THE WORKS OF THE FLESH, vs. 16-21.

III. THE FRUIT OF THE SPIRIT, vs. 22-26.

LESSON—NOVEMBER 18

The Christian as Church Member

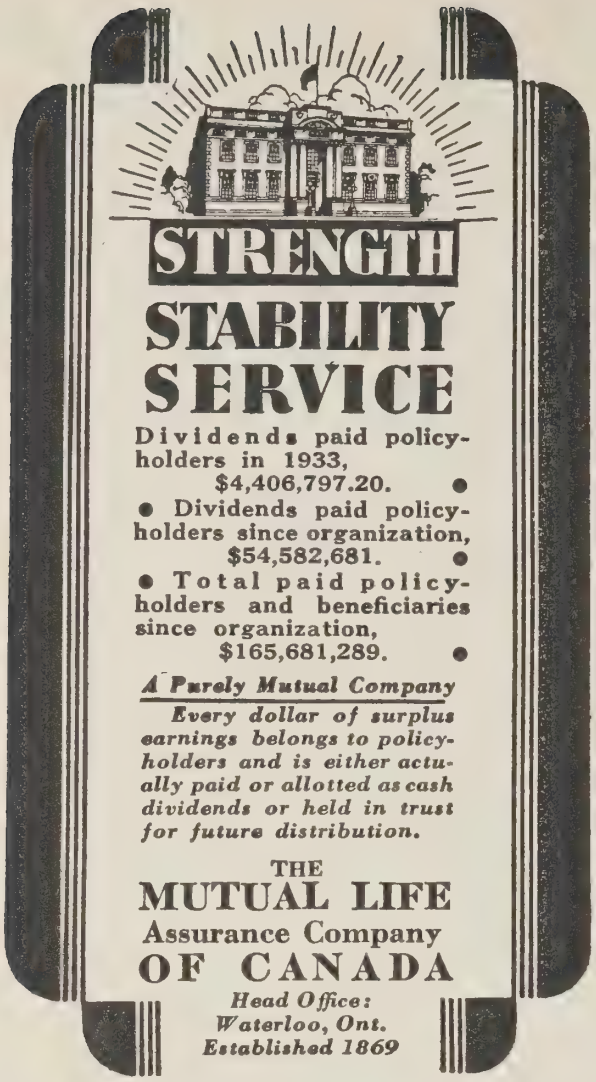
Matthew 5:13-16; Acts 2:41-47.

GOLDEN TEXT.—We are members of his body.—Eph. 5:30.

TIME AND PLACE.—The passage from Matthew is taken from the Sermon on the Mount, which was spoken on the Horns of Hattîn, in midsummer of A.D. 28, the second year of Christ's ministry. The passage from the Acts closely follows Pentecost, which took place on Sunday, May 28, A.D. 30, at Jerusalem.

SUBJECT.—LEARNING FROM THE EARLY CHURCH.

I. LET YOUR LIGHT SHINE, Matt. 5:13-16.
   The Christian as salt.
   The Christian as light.





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LESSON—NOVEMBER 25

The Christian Steward

Matthew 25:14-30.

Golden Text.—Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord. —Matt. 25:21.

Time.—The parable of the talents was spoken on Tuesday, April 4, A.D. 30, three days before the crucifixion.

Place.—It was spoken on the Mount of Olives, east of Jerusalem.

SUBJECT.—What We Owe to God.

I. The Use of Our Talents, vs. 14-18.
II. The Accounting for Our Talents, vs. 19-23.
III. Talents That Are Not Used, vs. 24-30.

LESSON—DECEMBER 2

The Christian as Witness

I. Thessalonians 1:1-10

Golden Text.—But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Place.—First Thessalonians was written in Corinth.

Time.—It was written during Paul's second missionary journey, probably in A.D. 52.

SUBJECT.—Witnessing for Christ.

I. Evangelism in Thessalonica, vs. 1-5.
II. Widening Evangelism, vs. 6-8.
III. The Result of Evangelism, vs. 9, 10.

OUR CHURCH CALENDAR

Vacancies

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Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.

Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.

Galt, Ont., Knox, Mod., Rev. M. B. Davidson, 30 Lansdowne Rd. N., Galt.

Grimsby, Ont., Mod., Rev. S. Woods, Beamsville, Ont.

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Keene, Westwood and Warsaw, Ont., Mod., Rev. A. C. Reeves, Norwood, Ont.

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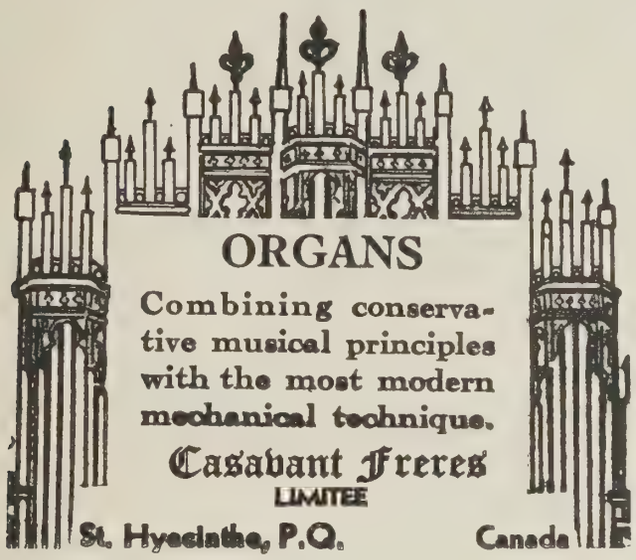
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3	2	" 7 and 8 years old
8	1	" 8 and 9 years old
1	2	" 9 and 10 years old
3	1	" 10 and 11 years old
4	0	" 11 and 12 years old
1	0	" 12 and 13 years old
0	1	" 13 and 14 years old
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Serve the Lord with gladness.

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Life is a battle, not a parade.

The fruit of grace is goodness.

Of humblest friends scorn not one.

Love and sacrifice ever go together.

Joys are our wings, sorrows our spurs.

Self-control is a fruit of the spirit.

Character is largely a matter of the will.

In winter it is too late to fill the barns.

Life is a campaign, prolonged and sleepless.

We should offer to God both service and song.

Small service is true service while it lasts.

Spiritual joys are dogged by no sad sequels.

Be calm, be brave, be wise, and all will be well.

Service is the rent we pay for our room on earth.

Nothing is more difficult than to remain faithful.

Christ is content to work with humble instruments.

An example is more easily understood than a maxim.

Thrift means self-denial; to save one must sacrifice.

Christ conquered and won for us the power to conquer.

Be more anxious to be put right than to be proved right.

Man is at his best in the fellowship and service of God.

Alone and yet not lonely. Be one true
To his own mission, he is in the ranks
With all that move toward all good ends
that wait.

Life's only a day, and a little day after all.

Philanthropy is the essential glory of religion.

Character is revealed by the spirit in which we meet trouble.

Facts do not so much account for defeat or victory as the spirit shown in the face of them.

Many of the Church's best servants have been reared in tiny parishes under obscure ministers.

Many are all courage, and many all tenderness, but these qualities should appear in combination.

There is not a single good natural gift or manner that may not be honorably used for the service of God.

The man who thinks it weak to sob in the presence of sorrow is not the child of strength and greatness.

Who can compute the worth of a character enriched by faith, self-control, brotherly kindness, and love?

The primary purpose of human laws is to save men from the painful consequences of disobeying divine laws.

As the presence of salt is not so noticeable as its absence, so the good are most appreciated when they are gone.

Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's.

The mark of the Saint is not perfection but consecration, not a man without faults but a man who has given himself without reserve to God.

The soul succeeded though its project failed.
He lost his outward end, indeed, but gain'd
An inward end that, for his youthful years,
Had far more value.

Thank God we all have heads above our
hearts,
And if we let them reason with us well,
They rule us for our best.

It is simply a fact that Christianity and the Christian Church have exerted on society a moral influence, more profound, more extensive, more enduring, and more eventful, than any that the world has seen.

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PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. LIX TORONTO, DECEMBER, 1934 No. 12

Peace on Earth

Shepherds there were who in the fields by night
Kept watch, not wisting that a chorus bright
Of angels would to them the news convey—
The dawning of the world's most potent day.

Countless the nights of darkness and of fear
The world has watched through, but the message clear
Of prophets, martyrs, saints, and poets brought
The healing word for which it blindly sought.

Visions from God—through men must come the word,
Till the whole earth to action deeply stirred
From war and dread and hatred wins release,
And hails once more as King the Prince of Peace.

—Helen Wieand Cole.

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*Note:—Specify whether for Home or Foreign Missions, or both.

A Form of Bequest

I give to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .....dollars, to be used as the **Pension Board** of The Presbyterian Church in Canada at their discretion and judgment may determine. And I direct that this legacy may be paid to the Treasurer of the Church, whose receipt shall be good and sufficient discharge in respect thereof.

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Ministers of our Church who do not hold Certificates, but desire to secure them for 1935, may obtain application forms, by writing to the undersigned.

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CORRECTION

In our report of progress in Ephraim Scott Presbyterian Church, Montreal, a typographical error appeared. The estimated cost of building the auditorium was given as $1800 whereas the figure should have been $18,000.

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The Presbyterian Record

VOL. LIX. TORONTO, DECEMBER, 1934 No. 12

Peace On Earth

WHEN the announcement of the birth of Christ was made to the shepherds by the angels it is further recorded:

"And suddenly there was with the angels a multitude of the heavenly host praising God and saying,

"Glory to God in the highest, and on earth, peace, goodwill toward men."

The name of Jesus is therefore ever associated with peace; and it was reasonable to expect from this heavenly intimation that, very early after His appearing, men would "beat their swords into ploughshares and their spears into pruning hooks." Alas! this seems even yet far from fulfilment. Nearly two thousand years have passed since His coming and we still sigh for world peace.

Only twenty years ago a conflict was precipitated which soon involved almost the whole world, so nearly so that the event is constantly spoken of as the World War. How wide its sweep, how terrible the suffering, how enormous the sacrifice of human life. It was calamity on a stupendous scale! Since then armed strife has broken out between nations here and there over the world, and to-day there is fear that from the same centre as in 1914 there will be another world-involving outbreak.

Our disappointment will be allayed if we bear in mind that Jesus did not come to impose peace, to dominate the nations by superior power as parents might control unruly children by stern discipline, or a conquering nation suppress by force tribal war among the people she has subjugated. Christ came to preach peace, to induce and effect it.

The Apostle James asked this question, "From whence come wars and fightings among you?" and answers, "Come they not hence even from your lusts?" and the great Italian poet and scholar, Petrarch, declared:

"Five great enemies of peace inhabit with us, avarice, ambition, envy, anger, pride; if these were to be banished we should infallibly enjoy perpetual peace."

These sayings indicate that the heart of man is the seat of difficulty; and, knowing this, Christ's method is to effect change within, complete transformation, a new heart and a right spirit. Peace therefore is dependent upon acceptance of and submission to Him whereby His recreating work is done.

There is evidence too that in promoting peace, His coming has not been in vain. Particularly has this been manifest among the heathen to whom the Gospel has come with its liberating and transforming power.

In the international sphere, during the past few years, by the establishing of the Hague Tribunal, the League of Nations, the adoption of various pacts, the Prince of Peace manifestly has a place in the hearts of men inclining them to love and brotherhood.

"A peace is in the nature of conquest
For then both parties nobly are subdued,
And neither party loser."

"Blessed are the peacemakers for they shall be called the children of God."

May the bells on Christmas Day speak to us as to the poet:

"I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!" —R.

BY THE EDITOR

TRAIN ON TIME

THIS announcement is welcomed by passengers eager to reach their destination after days of travel, by friends who await their arrival, and in particular by officials who seek efficiency and such a record of punctuality as will commend the road to the travelling public.

If it be a train whose course lies between the Atlantic and the Pacific, whose starting point is Halifax or St. John, and its journey ends at Vancouver, it is an occasion for wonder and applause should it steam into the Pacific terminal exactly on the minute indicated on the time-table; and yet that feat is accomplished day after day, year after year, with comparatively few exceptions. "On time," is the rule, "late" the exception.

If delay were the rule and punctuality the exception it would not be surprising for the distance is very great, over 3,000 miles, and the possibilities of interrupted progress are many, weather, accidents to rail or roadbed, locomotive or car, tardiness, indifference or neglect on the part of employees, etc. There however is the record and it is attributable both to men and machine when the train is on time.

One feature in operation explains in part at least the accomplishment and it is noteworthy. The locomotive driver setting out from Halifax does not aim to be on time in Vancouver. He travels only a part of the way, a division, as it is called, usually less than 150 miles. He strives merely to cover that distance in the time allowed, or more restricted still, he determines to reach each station on time. He concerns himself with only a fragment of the distance and those who in succession take charge of the train in the position he occupies govern themselves in like manner. Punctuality at the end of each small stage of the journey is a guarantee that the train will be on time when it reaches the Pacific coast. A modest delay at each station if not made up would mean an accumulated delay at the end.

We have spoken of the responsibility of the locomotive driver in this respect, but if the train covering a long or shorter distance comes in on time many others than the driver have had their share in the result, the conductor and the trainman, the despatcher and the station-agent, the baggagemen, telegraphers, and others. Each of these in his own place by doing promptly his task makes his contribution to success.

Of course in all this we have a moral. A common form of speech describing success in raising money is that the objective was reached, just as the train arrives at its destination and on time. The objective with which we are deeply concerned is the raising of the funds declared by the General Assembly to be necessary for the maintenance of our missionary and benevolent work for this year. In raising this sum ministers, sessions, congregations, and individuals are particularly important agents. In the light of our comparison the minister and session, for example, do not aspire to raise $420,000, but only the amount allocated to the congregation over which they are placed. Like the train leaving Halifax for the West, they are concerned about being on time at the first station out from that city, not at Vancouver. The Church's terminal, or destination, is Vancouver, or $420,000, but the concern of the minister and session is about the first station out from Halifax, $100, $500, or $10,000 as the case may be. It is for them therefore to concentrate on the particular amount allocated to them. Theirs is activity in a limited area. The successful effort of each congregation is the guarantee of the whole.

The main lessons are very obvious:

Leadership. Someone must be in charge who will both drive and guide. Here lies the opportunity for the minister and session.

Co-operation. Many hands make light work. If therefore every officer, organization, and individual in the congregation will cheerfully accept his part the work will very quickly be done.

Concentration. Let effort be confined to the immediate task in hand and upon it the energy of all concerned intensely centred.

We have a report of the train on time at one station. The Chinese congregation in Vancouver has already paid its Budget allocation in full.

WILLIAM THE SILENT

Throughout the year the names of men widely honored appeared in our columns, the record of whose service to humanity in varied form reminds us of the possibilities in our own lives. The quotation is well worn but its application is not exhausted:

"Lives of great men all remind us
We may make our lives sublime."

To other names we were eager to give a place, but thus far have found it impossible. We cannot let the year pass however without reference to four, one recently deceased, and three who served their day more than a century ago.

THREE hundred and fifty years ago three shots fired by a dastardly assassin, who from boyhood "had nursed a fanatical desire to be the instrument of freeing the world of the arch-heretic and master-rebel" of his time, ended the earthly career of one of the world's greatest patriots, William the Silent, founder of the

Dutch Republic and champion of civil and religious liberty.

The appellation "Silent" was not in one aspect appropriately bestowed for William was a brilliant conversationalist. It was accounted for by an incident. When a hostage with Henry II of France in guarantee of a treaty between that country and Spain, then a great world-power, he was honored with the confidence of the King while on a hunting expedition. In the quiet and seclusion of the forest, Henry disclosed to him the project, in which the Emperor of Spain and the King of France were both involved, to exterminate the "accursed vermin," the Protestants. William, then in his twenties, and a loyal Roman Catholic, heard in full the nefarious plot. Though staggered by the awful announcement he kept his countenance and his tongue, but then and there formed the high purpose to defeat, if he could, these diabolical designs. This concealment of his emotions and his purpose earned for him the name by which he is still known in history, William the Silent.

For twenty years, with his comparatively feeble following and slender resources, he engaged in a valiant struggle against the power of Spain which first supported the exactions of a despotic Cardinal and then established the Inquisition in the Netherlands. The Prince failed in his heroic effort to save the seventeen provinces involved, but he did save seven which, by the union of Utrecht in 1579, were established as The Dutch Republic. In 1572, William publicly confessed the Calvinistic faith and ever after commended himself as a profoundly religious man, a sincere, humble, and earnest Christian. As one says he was forced to choose between the Vatican and Geneva. He chose Geneva as "the creed of the truest-hearted, more dependable sections of the Netherland peoples, albeit far the smaller, poorer, and more modest section." Loyal to that creed but with sympathetic regard for the rights of all, Catholic as well as Protestant, he fought his good fight and at the age of fifty-one fell, not on the field, but in his own house in the shadows of which the assassin waylaid him.

Considering his many disastrous defeats and his limited accomplishments as viewed in his lifetime, many would ask, "Was not his life in vain?" Events say, No!

On the very day of his death the Estates of Holland resolved "to maintain the good cause with God's help to the uttermost, without sparing gold or blood," and they kept their word. Under the son of William and successive princes of Orange and Stadtholders of Holland, they carried on a successful struggle for some sixty-four years longer. This struggle "was the first example on a great scale of a people defying an alien oppressor and founding a free commonwealth in the teeth of a mighty despotism." Again it is recorded that in the lifetime of William's youngest son and successor, "Holland became the home of spiritual and political freedom, an asylum wherein were nurtured seeds of priceless value to the civilization, policy, and thought of Europe."

In the words of the same writer:

"A statesman, whose whole career was an almost unbroken chain of humiliation, failure, and defeat, conferred immortal services upon after ages of mankind."

Notwithstanding efforts to divert him from his purpose he was inflexible, declaring again and again his unalterable demands:

"Withdrawal from our country of all Spaniards and foreigners, free exercise of the word of God according to the Gospel, restoration of the ancient rights, privileges, and liberties of the land."

His complete dedication to the cause is thus expressed:

> "As for myself, would to God that my exile or death could deliver you from the oppression of the Spaniard. How eagerly would I welcome either! For what, think you, have I sacrificed my whole property, my brothers who were dearer to me than life, my son who was kidnapped from his father; for what do I hold my life in my hand day and night if it be not that I may buy your freedom with my blood?"

In this life-and-death struggle it was not his resolution alone that sustained him, but his utter dependence upon God.

Urged to secure the co-operation of some great world potentate, he declared,

"Before I engaged in this struggle I entered into a treaty with the greatest of all potentates, The King of Kings, and The Lord of Lords."

That ability to rise above defeat, misfortune, desertion, and every other calamity inspired Motley, the historian of The Dutch Republic, to say that he had "elasticity preternatural," but William would have confessed that "the excellency of the power was of God."

Little wonder that his memory is still cherished as the founder of an illustrious commonwealth, the father of a long line of able statesmen and ruling princes, a martyr to the cause of national independence and liberty of conscience," and last, but not least, as a notable example of devotion to God and dependence upon Him.

REV. ROBERT MORRISON, D.D., F.R.S.

ROBERT MORRISON has the distinction of being the first Protestant missionary to China, and it is now but four months beyond one hundred years since he laid down his life there. He died at Canton on August 1st, 1834, at the early age of fifty-two years, and his body found sepulchre in the little Protestant cemetery in Macao, South China.

It is noted that he sailed for China in 1807, the year in which the slave trade was abolished, and died on the day when slavery under the British flag came to an end.

He was born in England and was brought up in the Presbyterian Church. While apprenticed to a lastmaker he gave early promise of intellectual attainment by spending his spare time in study. His college career completed, at the age of twenty-five he set out for China under the London Missionary Society. Of him the story is told that when he was derisively asked by the shipowner at New York, in whose vessel he took passage to Canton, if he expected to make an impression upon the great Chinese Empire, replied, "No sir, but I expect God will." Twenty-seven years of effort showed small direct results in the conversion of the Chinese, but his prodigious labors were the foundation of later success.

His unwearied toil produced:

The dictionary of the Chinese language in six volumes.

The Bible in Chinese, in which he was assisted by Dr. William Milne.

The Anglo-Chinese College at Malacca for the study of Chinese and European Languages.

A dispensary, making him a pioneer in medical missionary work.

In recognition of his work the University of Glasgow bestowed upon him the honorary degree of D.D., and he was made a Fellow of the Royal Society of England. Always however he regarded himself as the servant and ambassador of Jesus Christ, and what he did was the result, in his own way of putting it, "of acting consistently, and plodding on."

* * *

WILLIAM CAREY

PERHAPS no man is more eminent in the record of Foreign Mission work than William Carey, but he was more than a missionary. Considered in the light of his character, attainments, abounding and successful labors, he was one of the world's greatest men.

He was born in Northamptonshire, England, August 17th, 1761, the child of poor but eminently worthy parents. Though his father was a weaver he became parish clerk and schoolmaster, and to him the boy was indebted for his early education and his love of learning. Such was his eagerness and ability that, almost without help, he was familiar with Latin, Greek, and Hebrew, before he was out of his teens. Later his ready and extensive mastery of the languages of India was but the fulfilment of early promise.

While apprenticed to a shoemaker he pursued his studies. Through the influence of a fellow-apprentice he was converted and united with the Baptist Church. His ardent study of the Bible and of Capt. Cook's voyages kindled interest in missions and made him a zealous advocate of the cause. He published a pamphlet known briefly as The Inquiry, said to be "the greatest missionary treatise in our language." To him belongs the credit of organizing the first Baptist Missionary Society, and of inaugurating the present missionary era. In 1793 he reached India, and established a mission at Serampore, a short distance from Calcutta. His toils were many and arduous, but unwearied he pressed on.

His attainments in the native languages won him the appointment, by Lord Wellesley, Governor-General of India, of Professor of Sanscrit, Bengali, and Mahratta in Fort William College, Calcutta, the training school for the sons of Britain's aristocracy in preparation for the Civil Service.

Eager to accomplish the translation of the Bible into the leading Indian languages he prayed for fifteen years more of life for that task and was granted more than twice that period. In 1832, thirty-nine years after his arrival in India, 200,000 Bibles, or portions thereof, in forty languages or dialects, had been distributed in India, and by his printing establishment at Serampore the Bible was accessible to three hundred million people. Dictionaries and grammars were his further contribution to the study of the languages.

Convinced that the evangelization of India was possible only by a native ministry he founded a college in which he brought to India not only the learning of the West but gave the students the best in their own history and literature, in addition to their special training.

The year 1834 brought this remarkable life to a close and at the age of seventy-three William Carey rested from his manifold labors.

A romantic story this of the shoemaker's apprentice, the child of poverty, becoming one of the world's best scholars, a master mind in industry, an honored educationalist, and a missionary whose fame will ever abide.

The keynote to his life is sounded in his notable saying, "Expect great things from God; attempt great things for God."

By another saying he graphically states

the responsibility of the Church at home for the support of Foreign Mission work,

"I will go down, but remember that you must hold the ropes."

* * *

REV. ROBERT LAWS, C.M.G., M.D., D.D., LL.D.

THIS array of titles reminds us that among missionaries there are not a few uncommon men and among them, judged not merely by his titles but by his character and his work, there stands out in strong relief, Dr. Robert Laws.

When we speak of Dr. Laws we speak of one whom we have seen, heard, and in a measure known. In Boston in 1929 he was a delegate to the General Council of the Alliance of the Reformed Churches and addressed that body. Two years later in Edinburgh his figure was prominent among the ex-Moderators on the platform at the General Assembly of The Church of Scotland.

He was a very large man and great in mind and soul as well as body. Strength was in his face, and behind the benign and placid countenance one could see an indomitable will.

His father, who was a cartwright in Aberdeen and later a cabinet maker, was so deeply interested in missions that had circumstances permitted he would have gone to Africa to prosecute the work begun by Livingstone. He therefore vowed to dedicate his son, should he have one, to this work. Without acquainting his boy with his purpose he made sure of his choice by familiarizing him early with the story of Moffatt's, Livingstone's and others' service in the Dark Continent. Having acquired his education by the same economy of time and arduous application that marked Livingstone's progress in his studies, at the age of twenty-four he set out for Africa as one of a pioneer party which, after surmounting formidable obstacles, carrying in sections their little steamer the Ilala a great part of the way over the highlands, established themselves at the southern end of Lake Nyassa. The mission was named Livingstonia in honor of the great missionary-explorer, and the district was suggested by Dr. Livingstone as favorable for the annihilation of the slave trade carried on by the Portuguese and the Arabs. In 1883 it was found compulsory for the sake of health to remove to higher ground, and a site high up on the western shore of the lake was chosen. The early struggle was desperate, the climate exacting heavy toll of the party and their lives otherwise being in daily peril.

Now however as the reward of pioneer labor Livingstonia is a great Christian centre whose presiding genius, until his retirement a few years ago, was Dr. Laws.

The Presbyterian Register thus reviews its extent:

"There are 803 schools with 1,617 teachers, and 44,000 pupils. There are 40 organized congregations with 20,000 members and a Christian community of 60,000. There are twelve hospitals and dispensaries at which 80,000 attendances were registered. A vast industrial enterprise is carried on embracing printing, carpentry, bookbinding, iron-work, agriculture, flour-milling, electrical work, and forestry."

Life and Work, The Church of Scotland, furnishes some interesting revelations of his personality. In its pages Mrs. A. E. MacKenzie, who served with Dr. Laws, tells the story of her first interview:

"My first meeting with Dr. Laws was in Edinburgh in 1900, when I volunteered to go out to Livingstonia as a member of the Institution Staff. I rather dreaded the interview for I expected to meet a very dignified, formidable individual. At first glance I thought him rather stern and forbidding, but he soon made me feel at home, for he was so kindly and unaffected. There was no false emotionalism about him.

"After asking if my parents were living, and if they were willing I should go as a missionary (he added this was always his first question) the Doctor next asked about my training and qualifications. Then he surprised me by saying:

" 'Do you know how to live with a hedgehog?' "

"He looked at me fixedly, and those eyes of his seemed to read into one's very soul. (Many a time since then have I seen the natives quail before that glance!) I was taken aback at first, and then, realizing what he meant, I told him I had some experience of living with such persons Whereupon a little twinkle came into his eyes.

" 'Can you scrub a floor?' was his next question.

"I answered that I had never tried to do so, but was sure I could learn. The Doctor then said:

" 'I hope you don't think you are going out to Africa to live in a mud hut like a native,eat your food off enamel dishes, and deny yourself in every kind of way. God does not want your grave, He wants your work, and your best work. You cannot do your best if you are living in sordid surroundings. You are going to try to raise the Africans, not to live down to their level.'

" 'Are you musical,' he went on, 'fond of beautiful pictures and of reading? Then take with you some kind of musical instrument, good books, and some pictures. Do not take only religious books,' he added. 'Have you a copy of Alice in Wonderland? Then take it, and other books

that will give you a hearty laugh when you feel fevered and out of sorts. Take things to make your house look bright and pretty, and also good table appointments. You will often feel disinclined for food, and a well-appointed table will help your appetite.' "

"Before I left him, the Doctor engaged in prayer, and at parting again repeated, 'Remember God wants your work, not your grave. You must have sanctified common sense.'

"Some sayings further reveal him:

" 'The chief lesson life has taught me is that God guides and helps and sustains His servants and never forsakes them, and that in moments of trial and crisis He gives them a sense of His presence and blessing.'

" 'It did not matter whether I should see the end or not; my duty was to plod on and on and do the day's work as well as I could. Duty is ours; success is God's.'

" 'My disappointments were God's appointments. Difficulties are made to be overcome, and when they are to be overcome for the advancement of Christ's kingdom we shirk them at our peril.' "

AN IMPORTANT JUDGMENT

ON October 24th the Supreme Court of Canada gave judgment in the Jessie Gray case. This is the third decision concerning the disposition of a legacy. The late Jessie Gray of Hopewell, N.S., left to the Home Mission Fund of The Presbyterian Church in Canada $500, and to the Foreign Mission Fund of The Presbyterian Church in Canada $500.

The executors sought direction of the court with respect to the payment of this bequest. The matter came before Graham, J. in Nova Scotia, who determined that payment could properly be made only to The Presbyterian Church in Canada. From this judgment an appeal was taken by the United Church of Canada and the next of kin to the Supreme Court of Nova Scotia, with the result that the decision of Graham, J., directing payment of the legacy to the Presbyterian Church was upheld. The United Church then appealed to the Supreme Court of Canada but the next of kin did not join in the appeal. The sole question therefore before the Supreme Court was whether the United Church of Canada was entitled to the bequest. The answer of the Court was in the negative. The reasons are fully set forth in the judgment we report.

In estimating the significance of this judgment it must be clearly kept in mind that the decision of the Supreme Court has respect solely to the claim of the United Church that it alone, by virtue of the United Church Act, qualifies as The Presbyterian Church in Canada, that body having gone into the Union without loss of identity, and that therefore the bequest is properly theirs. That claim the Supreme Court declares has not been successfully maintained.

One of the judges of the Court referring with approval to a former decision said:

"The clear ground of the decision was that the United Church of Canada did not answer the description of The Presbyterian Church in Canada as the latter Church existed before the United Church of Canada Act came into effect."

Since the right of The Presbyterian Church in Canada to the legacy as determined by the Supreme Court of Nova Scotia was not considered by the Supreme Court, the decision of the Supreme Court of Nova Scotia in this and other particulars stands, is authoritative within that province, and will serve as a reference in cases arising in other parts of the Dominion.

It is further to be observed that the judgment of the Supreme Court was unanimous.

IN THE MATTER OF the Bequests of the Will of JESSIE GRAY, deceased.

THE UNITED CHURCH OF CANADA, *et al*,

Appellants,

— and —

THE PRESBYTERIAN CHURCH IN CANADA,

Respondent.

(Concurred in by the Chief Justice.)

LAMONT, J.:

On July 7th, 1921, Jessie Gray, a resident of Hopewell in the County of Pictou and Province of Nova Scotia, made her last will and testament. By that will she left bequests as follows:

To the Home Mission Fund of The Presbyterian Church in Canada	$500.00
To the Foreign Mission Fund of The Presbyterian Church in Canada	500.00

She died on the 12th day of September, 1929.

At the date of the will and for many years previous thereto Jessie Gray was a member of St. Colomba congregation of The Presbyterian Church in Canada at Hopewell. That congregation voted to enter The United Church of Canada, and entered that Church on June 10th, 1925, when The United Church of Canada Act (Statutes of Canada, 1924, chapter 100) came into force. Jessie Gray remained a member of the said congregation up to the date of her death.

On the 31st day of December, 1931, the executors named in the will took out an originating summons calling upon The United Church of Canada, The Presbyterian Church in Canada, not merging in nor as-

The Budget and Stewardship Committee

The Committee would again invite the attention of ministers and sessions to the very serious state of the Budget. It appears more serious now than presented in our last communication and the time for action is very short. It is the most urgent matter claiming the Church's consideration at the present.

The hopeful aspect is that its requirements are easily within the capacity of our people, on condition however that every member and adherent makes his contribution according to ability.

The only possibility of failure lies in indifference and inadequate effort. The utmost promptness and energy are required on the part of all.

Let none fail in his official or personal responsibility.

The call for the Outline of the Church's Work is unprecedented in the Committee's experience of requests for literature.

Please see that this pamphlet reaches every household and individual.

Send in your order early for the type is held for further orders, but cannot be kept indefinitely.

It is a time of crisis; to such our people have risen nobly again and again. This occasion must not be an exception.

sociated with The United Church of Canada (hereinafter called "The Continuing Presbyterian Church"), and a number of others who were beneficiaries under the will, to cause an appearance to be entered for them, respectively, to the summons, which was an application for an order to determine whether the bequests above mentioned should be paid to The United Church of Canada or The Continuing Presbyterian Church, or, if to neither, how otherwise.

The matter came on for hearing before Mr. Justice Graham of the Supreme Court of Nova Scotia, who held that the bequests should be paid to The Continuing Presbyterian Church. On appeal to the Supreme Court, *en banc,* that Court affirmed the decision of Mr. Justice Graham, (Hall, J., dissenting). The United Church, by leave, now appeals to this Court.

The United Church bases its claim to the bequests upon The United Church of Canada Act, which was assented to on July 19th, 1924, but did not come into force generally until June 10th, 1925.

The various sections of the Act received consideration from this Court in the case of *In re Estate of Eliza Patriquin, deceased — Fraser* v. *McLellan,* 1930 Can. S. C. R., 344. In that case Eliza Patriquin bequeathed $100 to the Trustees of the Tatamagouche Presbyterian Church, and a residue to the Tatamagouche Presbyterian Church. The will was made January 12th, 1924, and Eliza Patriquin died May 2nd, 1926. The will was, therefore, made before the Union, and she died subsequent thereto. On June 10th, 1925, the Tatamagouche Presbyterian Church became part of The United Church of Canada, and an application was made to this court for an order declaring that The United Church was entitled to both bequests. It was held by this court that, as both the bequest and the residue were to benefit the Tatamagouche Presbyterian Church, and that, as that congregation had been divided, the congregation of The United Church was no longer identical with the congregation which it had been Eliza Patriquin's intention to benefit and, therefore, The United Church was not entitled to receive the bequest.

I agree with my brother Crocket, whose judgment I have had an opportunity of reading, that, in view of the principle laid down in the Tatamagouche case, The United Church, in the case before us, is not entitled to receive the bequests. Although in the Tatamagouche case the bequests were to a congregation and in the present case they are to "Funds," yet the funds which the testatrix intended to augment were funds controlled and administered by The Presbyterian Church in Canada. Both funds were then managed by boards or committees which were appointed by the General Assembly and which acted under such regulations as the Assembly from time to time adopted. Can it be said that funds which, although intended for missionary purposes, are controlled and administered by the General Council of The United Church, are the funds which the testatrix desired to augment by her bounty? In view of the decision in the Tatamagouche case, it seems to me the answer must be in the negative.

As to the claim of The Continuing Presbyterian Church: As the case was framed

and as the parties went to trial there were three parties before the court: there were the two Churches and one of the next of kin, and the court was called upon to decide whether or not either Church or the next of kin was entitled. Both of the Nova Scotia courts decided in favor of the Presbyterian Church. From the judgment of the Supreme Court of Nova Scotia, *en banc*, neither the Trustees who took out the originating summons, nor the next of kin has appealed. The only party disputing the claim of The Continuing Presbyterian Church is The United Church of Canada. Under the proceedings taken here all we have to do is to determine the right of The United Church to the bequests. That claim failing, The Continuing Presbyterian Church is entitled to maintain its judgment. It is entitled to maintain it not on the ground that it has been established that it is the same entity as The Presbyterian Church in Canada prior to the Union. On that question I express no opinion, but because The United Church, which is the only one in a position to dispute its right to the bequests, has no claim whatever thereto. Whether under the Act The Continuing Presbyterian Church would be entitled as against the next of kin is a question which is not before us. As Lord Herschell said in *Cox* v. *Hakes*, 15 App. Cas., at pages 533-4:

> "The function of a Court of Appeal is to deal with the judgment before it for review, and not to pronounce opinions on a point of law which may remove a difficulty from the path of a litigant in future proceedings."

The appeal should, therefore, be dismissed with costs.

CROCKET, J.:

(Concurred in by Rinfret, Cannon and Hughes, JJ.)

The claim of the appellant, The United Church of Canada, to these bequests rests entirely on its submission that The Presbyterian Church in Canada, as it existed before the coming into force on June 10th, 1925, of The United Church of Canada Act, Statutes of Canada (1924), c. 100, became a constituent part of the ecclesiastical corporation constituted by that statute under the name of The United Church of Canada without the loss of its identity and that it, therefore, still existed as before within the new corporation.

In *Fraser* v. *McLellan*, C.S.C.R. (1930), 344, in *Re the Estate of Eliza Patriquin, deceased*, who had made a will before the United Church of Canada Act came into effect, leaving a bequest to the Tatamagouche Presbyterian Church at Tatamagouche, N.S., this Court unanimously decided that that congregation, having become a part of The United Church of Canada under the provisions of The United Church of Canada Act, which purported to merge The Presbyterian Church in Canada, The Methodist Church and The Congregational Churches of Canada, in the new corporation constituted by that statute, was not the same entity to which the testatrix made her bequest and, therefore, could not take it. In delivering the judgment of the Court, Smith, J., said:

> "The sole question for determination is whether or not the congregation under the circumstances that have since arisen comes now within the description in the will or has become something so different that it does not now answer to the description."

And, after pointing out that The United Church of Canada was incorporated by The United Church of Canada Act as "an entirely new and distinct legal entity," he said:

> "It cannot be said that the congregation of The United Church of Canada at Tatamagouche is the same religious organization as was within the contemplation of the testatrix in making the bequest to the Tatamagouche Presbyterian Church."

This decision is conclusive, so far as this Court is concerned, as to the appellant The United Church of Canada's claim that it is entitled to the bequests now in question on the ground that—

> "The Presbyterian Church in Canada is a constituent part of such Church without loss of identity,"

which must mean that The Presbyterian Church in Canada still exists as the same entity as formerly within the fold of the United Church. Upon no other ground could it possibly be contended that the Home and Foreign Mission Funds of the United Church of Canada are the Home and Foreign Missions Funds of The Presbyterian Church in Canada as the last-named Church existed before the United Church of Canada Act came into force. To hold that the several church organizations described in that Act as the negotiating churches, viz., The Presbyterian Church in Canada, The Methodist Church, The Congregational Union of Canada and The Congregational Union of Nova Scotia and New Brunswick, were all constituted a single church under the new name of The United Church of Canada without loss of their identity would necessarily imply, not only that each continued to exist within the new church corporation as a distinct and separate body as formerly, but that each retained the right to control its own internal affairs within The United Church without reference to the others, which was clearly never intended by the incorporating Act.

The appellant, The United Church of Canada, having no right or interest itself in these bequests, it follows, in my opinion, that it has no status on this appeal to challenge the right of the respondent, The Pres-

byterian Church in Canada, to receive them as against any other party or persons. The executors of the will, upon whose application the originating summons was issued for the determination of the questions therein framed, have not appealed from the judgment of the Supreme Court of Nova Scotia *en banc*, neither have any of the residuary legatees or next of kin, the only parties, other than The Presbyterian Church in Canada and The United Church of Canada, who could in any possible contingency be entitled to receive the moneys bequeathed to the Home Mission Fund and the Foreign Mission Fund of The Presbyterian Church in Canada, and all of whom, as it seems, were duly cited to appear in the action and thus afforded an opportunity of being heard upon the question of the possible lapsing of the bequests because of there being no Home Mission Fund or Foreign Mission Fund of The Presbyterian Church in Canada, as contemplated by the testatrix, which is obviously the only ground upon which they or any of them could become entitled to share in the bequeathed moneys. Both the trial Court and the Supreme Court of Nova Scotia *en banc* decided that the bequests should be paid to the Home Mission Fund and the Foreign Mission Fund respectively of The Presbyterian Church in Canada, as designated in the two questions, viz., "The Presbyterian Church in Canada," (that is, "The Continuing Presbyterian Church in Canada," so called, not merged in nor associated with The United Church of Canada), or, in other words, to the two designated funds of The Presbyterian Church in Canada as it now exists and functions. The decision of the Supreme Court of Nova Scotia must be taken, so far as that Court is concerned, to have been conclusive of the whole action and the questions for the determination of which it was brought, not only as between The Presbyterian Church in Canada and The United Church of Canada, but as between either of these Churches and the residuary legatees and next of kin. It excludes the residuary legatees and next of kin of the testatrix, so far as these bequests are concerned, just as conclusively as it excludes The United Church, precisely as it would have excluded both The Presbyterian Church in Canada and the residuary legatees and next of kin had the decision been in favor of The United Church. Leave to appeal from this judgment to this Court was granted only to The United Church of Canada, which is the only appellant here represented, though Isabella Munro, one of more than twenty nieces and nephews named as residuary legatees in the will, appealed in her own behalf from the judgment of Graham, J., to the Supreme Court of Nova Scotia, as well as The United Church, and was heard by separate counsel before that Court. The sole question, therefore, for determination before this Court on the present appeal is as to whether the appellant, The United Church of Canada, is itself entitled to the bequests, which the testatrix made to the Home and Foreign Mission Funds of The Presbyterian Church in Canada. This question having been decided against the appellant in accordance with the decision in the Tatamagouche case, and no appeal having been taken from the judgment of the Supreme Court of Nova Scotia *en banc* by either the executors of the will or any of the residuary legatees or next of kin, who were content to accept that judgment, it cannot now, in my opinion, be disturbed on this appeal at the instance of a body which could have no possible concern with any controversy, if there were any, between The Presbyterian Church in Canada and the executors of the will or any of the residuary legatees or next of kin.

The fact that The United Church Act carried or purported to carry into the new church corporation thereby constituted the "Board of the Presbyterian College, Halifax," or any other holding corporation, which had previously been charged with the administration of the property and moneys given or bequeathed to the Home and Foreign Mission Funds of The Presbyterian Church in Canada, as the latter Church formerly existed and functioned, and that this particular Board or any other holding corporation still existed at the time of the death of the testatrix in September, 1929, for the purpose of administering, not the Home and Foreign Mission Funds of The Presbyterian Church in Canada as formerly, but the Home and Foreign Mission Funds of the newly constituted United Church of Canada, manifestly could not bring the latter funds within the description of the former, as used in the will, unless The Presbyterian Church in Canada itself continued to exist within the new church corporation as formerly without loss of its identity. It comes back to the question of identity precisely as in case of a congregation of The United Church and a Presbyterian congregation in communion with The Presbyterian Church in Canada, as Smith, J., pointed out in delivering the judgment already referred to in *McLellan* v. *Fraser*, in considering the $100 bequest to "The Trustees of The Presbyterian Church at Tatamagouche." He said:

> "The bequest of $100, therefore, is to a corporation which perhaps continues to exist, but it is nevertheless necessary to consider, even if that be so, whether or not it is a corporation for carrying into effect the object that the testatrix had in view, namely, to hold or expend the bequest for the benefit of the 'Presbyterian Church at Tatamagouche.' It would seem that the same principle should be applied as in the case of the other bequest."

The church or congregation there described had become a church or congregation of The United Church of Canada. The

clear ground of the decision was that The United Church of Canada did not answer the description of The Presbyterian Church in Canada as the latter Church existed before The United Church of Canada Act came into effect.

We are not called upon to consider and consequently express no opinion as to whether the judgment of the Supreme Court of Nova Scotia is right or wrong as between The Presbyterian Church in Canada and the residuary legatees or next of kin.

The appeal should be dismissed with costs.

Among the Churches



From left to right: Mrs. James Walker, Mrs. H. M. Glazier, Mrs. James Kidd, Miss M. J. Foulds, Mrs. A. J. Langford.

These ladies are members and ardent workers in the W. M. S., Carnduff, Sask. Mrs. Walker is President, Miss Foulds the efficient treasurer whose work is highly commended by the Presbyterial treasurer. Mrs. Kidd was President in 1926 when reorganization was effected. Both Miss Foulds and Mrs. Kidd are over the alloted span but are active in the work of the auxilliary. They are the pioneers. This society is really the Church there for there is neither church nor minister. As our correspondent says, the W.M.S. is the tie that binds. Mrs. Walker is the mother of Miss Elizabeth Walker, a graduate this year of the Missionary and Deaconess Training Home, and now serving as deaconess in St. Paul's Church, Peterboro.

This picture was taken by Mr. J. E. Taylor, student missionary at Estevan, and, as our correspondent states, "was taken expressly for the Record."

Wanham, Alta.

Sunday, October 14th, saw the answer to the prayers of many, not only in the Peace River Presbytery, but throughout other parts of Canada when a church was opened and dedicated at Wanham, one of the four points ministered to by our deaconess, Miss Margaret Grigor.

The building which is of frame construction, twenty feet by thirty-six, and seating about one hundred, was made possible by a legacy to the Women's Missionary Society for pioneer work and given to this field. This sum is being supplemented by donations from members of the congregation and gifts from interested friends.

The services which were well attended, despite unfavorable weather, were conducted by Rev. E. A. Wright, Grande Prairie, Clerk of Peace River Presbytery. The responses in the service of dedication in the morning were clear, distinct, and reverent as the occasion warranted. At both morning and evening services Mrs. G. MacDonald presided at the organ. Sacred solos, duets, and choruses were rendered by Mesdames Trump, Playdon, MacDonald, Mr. L. Hoyt, and the Sunday School.

In the congregation were friends who had walked three and four miles through mud and water, and others from Heart Valley and Westvale, the other stations, who drove the eighteen miles in a wagon, evidence of deep interest.

This is the first church erected since the Peace River Presbytery was organized in July, 1933, and the fifth in the Presbytery. We hope the coming year may see more such buildings erected and dedicated to the glory and worship of God.—Com.

East Nottawasaga, Ont.

At a recent service in the Presbyterian Church a bronze tablet to the memory of the late John McQueen and his wife Mary Campbell, and their family, was unveiled by their grandchildren. Mr. McQueen was the first elder to serve at the first communion service in 1855. He also served as an elder at Duntroon and McMurchy until the union in 1875, when East Nottawasaga was joined with Creemore and Dunedin. The minister, Rev. E. C. Currie, conducted the service. Mrs. L. A. Doner of Stayner rendered an appropriate solo and piper Robert Johnston of Hopeville played a Scottish lament, and at the close of the service The Last Post. Mrs. W. D. McGregor of Guelph presented the tablet. It bears the inscription:

This tablet is dedicated to the Glory of God and in Loving Memory of Our Grandparents, John McQueen and his wife Mary Campbell, and their children, Angus, Flora, John, Edward, Neil, Alexander, James, Margaret, Donald E.

All Pioneers of This Church.
The Memory of the Just is Blessed.
Erected by their Grandchildren 1934.

KNOX CHURCH, OSHAWA, ONT.

THAT the Presbyterians of Oshawa view with satisfaction the completion of a beautiful edifice for public worship is not surprising. It represents the culmination of effort begun in a very humble way on February 4th, 1925, with a meeting in the Baptist Church of those members and adherents of St. Andrew's Church who refused to enter the Union, at which a petition for organization was drawn up to be presented to Presbytery. Then followed an experience of homelessness when they occupied for a time the Knights of Pythias Hall, and later the chapel of St. George's Anglican Church, placed at their service by the courtesy of the rector and officers of that congregation. Here they remained two years. The next move was to the basement of the present church, taking possession on November 11th, 1927. This seemed to be the best in view for a much longer period than the seven years of occupation. However a change was not far distant. To the enthusiasm and untiring zeal of the minister, Rev. D. Parry-Jones, the congregation attribute the determination to complete the building. In turn the minister declares that the loyalty, ability, and enthusiasm of certain members of the congregation in particular and of all the members and adherents made possible the fulfilment of their purpose. Credit for success went further still for both the minister and officers of the church express deep indebtedness to Dr. A. S. Grant, Secretary of the General Board of missions for counsel, encouragement, and practical assistance.



Now the congregation rejoices in occupying this beautiful and commodious building. It has accommodation for nearly 700, as indicated by actual count on the evening of dedication, and in every respect is a tribute to the architect and contractor. The beauty of the interior in particular has evoked admiration. Two memorial windows have a place in the edifice, one, by the kind consent of his daughter, is erected to the memory of Rev. Robert H. Thornton of the United Secession Church, Scotland, the first minister, and the other commemorates the name of Mr. John Michael, an elder, inducted in 1889, whose son is a valued member of Knox Church. The dedication service was held on Friday, October 12th, conducted by the Presbytery of Toronto. Special services followed on Sunday the 14th and 21st. On this first day Dr. A. S. Grant preached in the morning and Dr. R. C. McDermid of St. Paul's Church, Toronto, in the evening. Rev. N. R. D. Sinclair, of Allandale, Moderator of the Synod of Toronto and Kingston, occupied the pulpit on October 21st and further in connection with the dedication, Sunday, October 28th, was marked by special services by the minister.

A supper provided by the Women's Association on Monday, October 15th, was another feature of the occasion.

Perhaps the most gratifying circumstance is that by the generous contribution of the people, the special offerings at the opening and dedicatory services, and the gifts of friends, the church has been completed practically without addition to the former indebtedness.

Collingwood, Ont.

The Barrie Presbyterial, W.M.S., was recently bereaved of one who was highly esteemed and whose service in the organization was warmly appreciated. Mrs. E. H. Noland of Collingwood, an honorary life-member of the W.M.S. (W.D.) and a beloved member of the auxiliary of First Presbyterian Church, Collingwood, for forty years, passed away a few weeks ago. Mrs. Noland was also a member of the Board of the Barrie Presbyterial. To the full measure of her ability she devoted herself to the Master's service.

Sydney, N.S.

Rev. Alexander Murray of the Presbyterian Church, Sydney, reports interest in Bible study on the part of youth as indicating that other attractions are unnecessary. He says that 140 gather weekly to

receive instruction. The studies are typed and each member receives a copy at the beginning of the lesson. At the close of each lesson a quarter of an hour is devoted to questions and answers. He commends this method of holding the young in connection with the Church.

Lansdowne, Ont.

The congregation here in the recent past has lost two of its leading members, Mrs. D. W. Darling, who was for many years the Superintendent of the Sunday School, and taught the Bible Class. She was also active in the various women's organizations, the W.M.S. in particular. She was a gracious personality, modest and unselfish, and endeared herself to all.

Miss Janet Beatty, another devoted worker in this congregation who has been in an infirm state for some time, passed away in her eighty-fifth year. She was a sister of Dr. Elizabeth Beatty, formerly a missionary of The Presbyterian Church in Canada in India, and of Mrs. James Dickson, both residents of Utica, New York State.

Ottawa, Ont.

The Journal reports in brief the addresses of Mr. E. W. McNeill, Treasurer of the Church, and Rev. W. Barclay of Central Church, Hamilton, delivered at the United Presbyterian service held in the interest of the Budget under the auspices of the Ottawa Presbytery. This gathering is an annual event and the record of the Presbytery so far as the Budget is concerned is one of the best throughout the Church.

"The Presbyterian Church in Canada has reached the point where it cannot carry on all its work unless the people rise to their responsibilities and increase the revenue of the church, E. W. McNeill, of Toronto, Treasurer of The Presbyterian Church in Canada, told a large congregation assembled in St. Andrew's Church last night.

"Mr. McNeill and Rev. Dr. William Barclay, of the Central Church, Hamilton, and Convener of the Budget and Stewardship Committee of the Presbyterian Church, were the speakers at a joint service held by the Ottawa Presbytery in the interests of the work of the church in Canada.

"Dealing with the fact that during the past few very trying years the Presbyterian Church has not curtailed any of its work despite falling revenues, Mr. McNeill issued a note of warning that unless revenues were increased some curtailment would be necessary.

"The responsibility was an individual one and everyone should rise to the occasion, said Mr. McNeill. It was not desirable to cut off some of the work of the Church after what had been accomplished since 1925. Mr. McNeill also gave a brief resumé of the vast amount of work that had been done by the Presbyterian Church in recent years.

"Rev. Dr. Barclay told the congregation that the men in charge of the coffers of the Church had learned to look to Ottawa for its full allocation to the Budget and not only that but revenue from other channels in the Capital. It was most heartening to the heads of the Church.

"Dr. Barclay congratulated the Ottawa Presbytery on maintaining the joint service annually in aid of the budget fund.

"Other ministers who took part in the service were Rev. J. Logan-Vencta, of St. Giles, Moderator of the Ottawa Presbytery; Rev. Robert Good, of Erskine; Rev. Dr. W. H. Leathem, of St. Andrew's; Rev. William Patterson, of Westminster; Rev. J. M. Kellock, and Rev. Dr. Hugh Cameron."

Truro, N.S.

Rev. C. Ritchie Bell of St. James Church, paid a tribute to one whose death has been keenly felt by the congregation and the community, Mr. Allen McLennan, who passed away at the advanced age of seventy-five years. Mr. Bell said that Mr. McLennan was a charter member of the church and representative elder almost from its inception. He was also chairman of the Board of Ushers. He was a man of courage and conviction, great faith, and singleness of purpose, ever about his business whether in church or elsewhere with a steadiness characteristic of one with definite convictions and of sturdy character. He was a native of Prince Edward Island but of Scottish ancestors, and for some few years had retired from business.

Cobourg, Ont.

Centenary services were held in St. Andrew's Church, Cobourg, on Sunday, October 14th. The guest preacher was Rev. William Barclay, B.D., of Central Church, Hamilton, whose scholarly, yet very practical and timely messages, made a deep impression upon all who heard them. Large congregations attended, and in the evening, when Trinity United Church withdrew its service, the church was filled to capacity and over 100 additional chairs had to be placed in the aisles downstairs and at the rear of the gallery. The minister, Rev. J. B. Rhodes, assisted in the services, and the large choir, under Mr. Alfred Mortimer, had as guest soloist, Mr. Frank Oldfield of Toronto.

It was in 1834 that the first Presbyterian Church was completed and dedicated in Cobourg. It was known as the Old Stone Church, and was served by Rev. Matthew Millar, who came to Canada from the Established Church of Scotland. Less than a

year after his settlement he was drowned in the Bay of Quinte, his cutter breaking through the ice as he returned from Communion services in Perth. A painting of the late Mr. Millar, and also of the Old Stone Church, were hung in the church during the Centenary commemoration.

Congregational gatherings were held, including an Old Tyme Concert, a Young People's Night, a Conventicle, and a Service of Sacred Song, culminating in a Communion Service at the morning diet of worship on Sunday, the 21st.

A Centenary Debt Reduction Fund has been a feature of this year's activities. It was announced by Mr. A. R. Dundas, chairman. that we are within a few dollars of the objective, $3,000.00, and that towards the end of November, when the Fund closes, it is hoped that we shall have exceeded that.—Com.

ANNIVERSARIES

St. James' Church, Truro, N.S., Rev. C. Ritchie Bell, minister, observed its 164th anniversary and the 6th of the opening of the present edifice on October 14th, with Rev. Dr. Kannawin speaking morning and evening upon, The Confession of Peter and The Challenge of Jesus, respectively. . . . Rev. Dr. Johnston of Knox Church, Ottawa, ex-Moderator of the General Assembly, visited his former congregation, Westminster, New Glasgow, N.S., to take part in the observance of the sixtieth anniversary. He occupied the pulpit at both services. The evening congregation was augmented by the addition of First Presbyterian and St. Andrew's Churches. . . . St. Andrew's, Sherbrooke, invited a former minister, Rev. Alfred Bright of Riverdale, Toronto, to officiate at its seventieth anniversary on October 21st. He preached at both Sunday services and on Monday evening, following the customary supper, lectured on The Builders of the British Empire. . . . At High River, Alta., Chalmers Church had the privilege of hearing Rev. H. R. Horne for its forty-ninth anniversary, presenting in his messages The Church as the Body of Christ, and the obligation of its members arising from this relationship. Service was held in the afternoon at Cayley, connected with High River, whose history extends over thirty-one years. Rev. M. G. Garabedian is the minister. . . . St. Andrew's Church, Hespeler, Ont., on the last Sunday of October heard Dr. R. G. Stewart of St. John's Church, Toronto, morning and evening. At the latter service the United Church was present. The choir was led by Miss Margaret Baird and was assisted in the evening by the New Hope Quartette. On Monday evening the Women's Association welcomed 400 to supper and to the program following. . . . Paris Presbyterian Church, Rev. W. F. McConnell, celebrated their 98th birthday with Rev. Peter Mathieson occupying the pulpit. A ladies' choir of fifty members led the musical service in the morning and a male choir of fifty in the evening. On Monday evening the two choirs united for a program following the supper. Mr. Ray Williams, the choirmaster, was in charge at all services. . . . St. John's Church, Coulson's Hill, a station in the congregation of Bradford, Ont., now under the ministrations of Rev. R. B. Stevenson, observed its anniversary on Sunday, October 28th, the minister conducting the services morning and evening. Despite the inclement weather good congregations assembled. The choir from Wexford led the musical service. . . . St. Andrew's congregation, Edmonton, twenty-one years ago occupied a tent as a place of worship when it called from his ministry in Olds Rev. F. D. Roxburgh. Fifteen constituted the number at the first service and the same at the Sunday School. Nine months later the congregation had a church which cost $2,400. The war depleted the congregation by thirty-seven, five of whom fell, and the union movement in 1925 created a further loss. The name of the Church was now changed from Grierson's to St. Andrew's, and the building placed upon sleighs was drawn by thirty-six horses to a new site, the removal taking place in one night. The cost of this was $2,500 and this amount was met in full in 1929. Two years later complete renovation and re-furnishing were accomplished. In the twenty-one years Dr. Roxburgh has received into the membership five hundred and twenty-seven persons, many of whom are now scattered abroad. The congregation is now well organized and free of debt. . . . The anniversary service of Duff Church, Dutton, Ont., of which Rev. Dr. J. A. Maclean is the minister, were conducted this year by Dr. Rochester, with large congregations attending at both services. The minister presided. A sad event prevented the minister being at the evening gathering, a message having been received in the afternoon announcing the death of his son-in-law at Three Rivers, Que. . . . Lakefield, Ont., a congregation whose success in the face of great difficulties in erecting a new church following the loss by union of their former building was reported at length in the Record last year, observed this year the first anniversary, Dr. Rochester addressing the morning and evening congregations, and in the afternoon the Sunday School. Mr. R. L. Burton of Knox College is still in charge of this work. . . . The Presbyterian Church, Uxbridge, observed its fifty-second anniversary on November 4th. Dr. Rochester was invited to preach on this occasion. He addressed two large congregations morning and evening, and spoke to

the Sabbath School in the afternoon. The offering for the day amounted to $650 in cash with $75 in promises. The concert on the evening following netted the sum of $100. A former member, a lady, residing in Cleveland, kept the date in mind and forwarded her contribution. Rev. P. Thornton Meek has been in charge for the past three years.

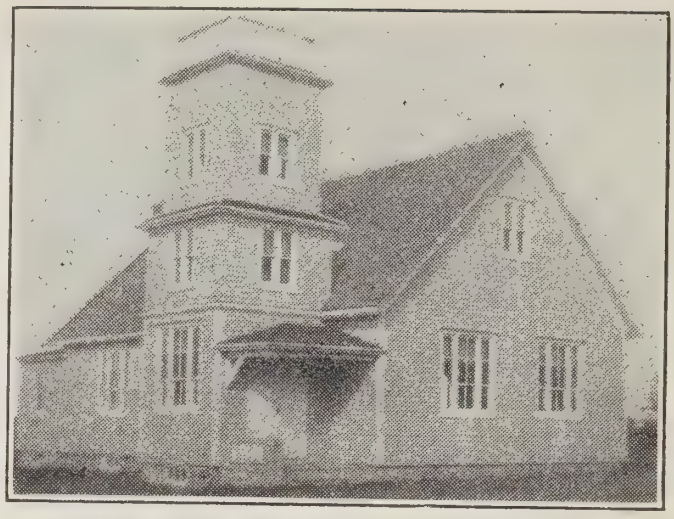
JUBILEE

A great company of women assembled in Knox Church, Stratford, on October 9th, in observance of the jubilee of Stratford Presbyterial. In attendance, program, interest, beauty of decoration and pageantry, the celebration was most attractive and inspiring and will live long in the memory of all who were present, while its influence will not expire with the occasion but will extend widely and endure. We regret that limitations of space prevent our giving larger consideration to this striking event.

Some outstanding features were, the historical review by Miss J. M. Machan, to whom with her committee credit is given for the success of the celebration; the banquet with its large birthday cake "dressed in white and gold with the Presbyterian crest ehblazoned in gold on its side," provided by the Avonton Auxiliary and cut by Mrs. R. White; the historical review by auxiliaries directed by Mrs. J. Erskine; the meeting of the young in the evening with the pageant, The Challenge of Opportunity, directed by Miss Amy Macpherson and presented by the C.G.I.T. Knox Church, Stratford, and the address of Mrs. H. M. Coulter to the girls upon The Secret of a Happy and Useful Life. Many others contributed to the program in song, story, and special message which we would gladly record if we could. Mrs. J. H. McCabe, the President, presided throughout. A visitor from abroad, Dr. E. McMaster of Indore, India, was welcomed. The growth of the society in fifty years is thus shown: In 1884 there were ninety members in five auxiliaries, now there are 1,000 members in auxiliaries, mission bands, and in associated and affiliated societies. These jubilee services were the occasion of rejoicing and of strengthening all in the service of the W.M.S.

HOME WORK BY MISSIONARIES

A comprehensive itinerary was arranged for Rev. L. L. Young of Kobe, Japan, in the Presbytery of Halifax and Lunenberg. This was under the direction of Rev. C. Ritchie Bell. Mr. Young therefore was able to visit Dean, Musquodoboit Harbor, Eastville, Great Village, Portapique, Central Economy, Noel Shore and Springville.



ALLISTER MURRAY MEMORIAL CHURCH

This church constructed of wood upon a concrete foundation was erected at a cost of $6,000 and is a tribute to the persevering effort of the building committee and the devotion of the congregation. The minister is Rev. Allister Murray and the church bears his name.

At the dedication services on the last Sunday of September Rev. Dr. Frank Baird, ex-Moderator of the General Assembly, preached morning and afternoon, his themes being, The Church of God and The Law of Unexpected Good. Rev. Dr. M. G. Genge, Rev. R. H. Stavert, and Rev. J. H. Douglas assisted in the afternoon and evening services.

Monday evening brought together a large and representative gathering when those assembled had the privilege of hearing Dr. Shortt, Moderator of the General Assembly, and Rev. G. Carlyle Webster of Charlottetown, Moderator of the Presbytery. Mr. Webster spoke of the part played by the minister in the erection of the church, whose zeal and untiring efforts were largely instrumental in bringing to a success this enterprise. A very hearty reception was accorded the Moderator of the General Assembly and his message greatly impressed his hearers.

Before occupying the new building the congregation had worshiped in the two adjacent Baptist churches, in one for about two years, and in the other for about six years. It was a great privilege therefore to take possession of their new home although greatly indebted to the Christian friends who had provided them with accommodation for so long.

Many valuable contributions were given to the church in the form of equipment and furnishings, such as large leather-bound pulpit Bible, pulpit, chairs, pedestals, collection plates, choir chairs, blinds, hymnbooks, vases, rugs, etc.

Hardrock, Ont.

Our missionary, Mr. Robert McLean, whose original purpose was to spend the summer only in the field, has decided to remain for the winter to the great advantage of the work. He advises that Hardrock is growing very rapidly and that at some adjacent points, particularly at Geraldton, development is rapid and soon there will be there communities of considerable size. Mr. McLean also reports that he is kept very busy visiting the mining camps in the district, and holding services. At Hardrock an evening service has been held all summer with very encouraging results. In his visit he reports meeting with a large number of Presbyterians, many of them prominent men leading in the enterprise which has been the occasion of founding this community. He states that in a certain area embracing three small centres, a large percentage of the miners employed are from Nova Scotia, and practically all are Presbyterians. He has not limited his work to Canadians, but speaks of the regular attendance of Finns and Swedes at the Sunday services, whose friendship he enjoys.

WESTERN RELIEF

Mrs. Horne, who represents our Church on the Saskatchewan Government Voluntary Rural Relief Committee, reports very early response to appeals for help in the drought areas. A car donated by the community of Tisdale in Northern Saskatchewan has been placed at a point near the border in the south and four cars of fruit from British Columbia have been placed. She says that hail and frost destroyed even second and third plantings of gardens in usually good districts and therefore very few sections of the province this year will have enough for their own need. Potatoes are a very meagre crop and there will be little more than enough for seed. An appeal is made to districts where gardens were destroyed, but where there is a grain harvest, soliciting cash or grain checks, the latter to be turned into cash and the money used for material required.

The situation in the devastated areas is worse than ever. A survey of one municipality showed some 245 families needing relief, the whole community being represented in this number. Again therefore, this year, it is evident that conditions call for our response to the need of our suffering bethren in even larger measure than before, and in this co-operative endeavor we have the assurance that the needs of all, so far as supplies permit, will be met.

Thy credit wary keep, 'tis quickly gone;
Being got by many actions, lost by one.

MR. GEORGE D. FORBES

Not merely a local loss but one affecting the whole Church and the wide area in which his name was well known was sustained when the last summons came to Mr. G. D. Forbes of Hespeler, on September 27th. He was eminent in the business world for his great ability, but honored also for his integrity and generous but unostentatious beneficence. With him the claims of the Church were paramount, but not exclusive, and his response to its appeal and to other worthy causes was hearty and liberal. At the funeral services held on September 29th in his own church, Hespeler, a very worthy tribute was paid by Dr. A. J. MacGillivray of Guelph, an intimate friend.

REV. K. W. BARTON

Rev. Kenneth W. Barton, sixty-seven, a graduate of Knox College, Toronto, died suddenly at his home, 54 Madison Ave., Toronto. Following graduation from Knox College, he took post-graduate studies in theology at Glasgow University. He held pastorates in Thornbury and Prescott, remaining in the latter charge until 1919. He later was engaged in church work in Edmonton, and then went to the United States. While in Edmonton he was associated with Dr. McQueen, a pioneer minister of the Presbyterian Church in Western Canada. Rev. Mr. Barton was an accomplished violinist, and in addition to contributing to the church services with his musical talent filled professonal engagements. His widow survives.

MRS. JOHN PENMAN

Just a few days beyond the third year after the death of her husband, Mrs. Penman, of Paris, Ont., after a brief illness, passed away on October 25th. To her friends she was a woman of the home with all the virtues thus implied, and in particular a generous hospitality without display. She had an alert mind and was marked by strength of character. Her one outside interest was the Church, a regular and devout worshiper, interested in and eager in every way to promote its work To these and other virtues, her minister, Rev. W. F. McConnell made fitting reference in his final tribute.

Were there no pain in the world, there could be no courage, or endurance, or pity, or sympathy.

The more humble one is and the more submissive to God, the more prudent and peaceful will he become.

Christ wants to lead men by their love, their personal love, to Him; and the confidence of His personal love to them.

OVERSEAS

Rev. J. Somerville Smith

The United Free Church of Scotland has suffered sorely by the death of Mr. Smith, one of her stalwart ministers to whom she owes much for his wise counsel and indefatigable labors. Following the division consequent upon the union of 1929 he was in the forefront with other able leaders in the task of establishing the Continuing Church, and his able and zealous efforts were recognized by his election in 1931 as Moderator of the General Assembly. As minister of North Woodside Church, Glasgow, he worthily served a large congregation, making it a gracious influence in the community. In every aspect he was a strong man, in body, mind, and character. We cherish his memory, having been warmly welcomed by him as Moderator when representing our Church and two years later having had the privilege of renewing our happy relations.

* * *

Retiring

The Church of Scotland will lose in measure the services of one of its ablest ministers and leaders when the resignation of Dr. John White of the Barony Church, Glasgow, goes into effect. Dr. White has already made announcement of his wish to retire. He has served the Barony Church for twenty-three years and in the Church at large he has been prominent. His work for the Union consummated in 1929 led to his election as Moderator of the first General Assembly. He has been at the head of the campaign for the Church Extension Fund of approximately $1,000,000 launched a year or two ago. The demands upon his time in this connection as well as of other general interests are the plea for his retirement.

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Rev. John MacMillan, M.A., D.D.

Dr. MacMillan who at the age of eighty-one recently passed away at his home in Belfast, was a veteran of The Presbyterian Church in Ireland, having served in the ministry of that Church with signal success for fifty-one years, retiring in 1930. The Church recognized his personal worth and great services by the honorary degree of D.D. bestowed by the Presbyterian College, Belfast, in 1911, and in the same year by calling him to the Moderator's chair. In tribute to him his successor as Convener of the Assembly's Temperance Committee said:

"The Church has lost one of her most distinguished sons and the General Assembly its most consummate orator. . . . He was a soul apart in simplicity, sincerity, and grandeur of his ideal. . . . He gave of his best to all causes but he will be remembered chiefly as the great leader of the temperance cause for thirty years."

Our Church has good reason to cherish his memory for the warmth of his friendship shown in many ways. In the name of our Church a cable of sympathy signed by Dr. MacNamara, Clerk of the General Assembly, and Dr. Rochester, Secretary of the Committee on Correspondence, was sent to The Presbyterian Church in Ireland and Mrs. MacMillan.

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Editor Chosen

Mr. W. P. Livingstone who since the Union constituting the present Church of Scotland has been editor of **Life and Work,** the Record of The Church of Scotland, having resigned, the Committee of Assembly to which was remitted the duty of appointing a successor, has chosen Rev. Geo. Carstairs, B.D., late of Rajputana, at the present acting as Foreign Mission Deputy in the home organization work of the Foreign Mission Committee.

BOOKS

Blackie and Son Limited provide this year another attractive list of books. In this list for the first time, we think, in the pages of the Record, our Gaelic readers are accorded special consideration.

Gaelic Songs of Mary MacLeod, J. Carmichael Watson, $1.50.

Mary MacLeod was the poetess of Harris and Skye who lived over two and a quarter centuries ago, and her biography is intended, as the author declares, "to meet the needs of Gaelic and English readers and of the schools."

Introduction to Gaelic Scotland, Alexander McKechnie, 85c.

This will engage the attention of Gaelic, but specially English readers, the author designing to promote "a better understanding of the cultural and economic life of the Highlands of Scotland."

Music and How to Enjoy it, J. H. Elliott, 85c.

Modern Miniature Cameras, Robert M. Fanstone, A.R.P.S., 85c.

These two books are somewhat technical, yet popular in form, and will appeal to a wide and growing constituency.

Some Great Adventures, B. Webster Smith, $1.25.

In interest, in information covering a wide field, and in stimulus to hardiness and enterprise, this book will richly reward all readers, and in particular those in the ranks of youth.

The Children's Annual, $1.25, is another in that series which will excite by its illustrations the open-eyed wonder of children and properly gratify their consuming desire for stories.

In Relief of Doubt

Rev. Prof. R. E. Welsh, M.A., D.D., Messrs. Allenson & Co., Ltd., Publishers, 7 Racquet St., 114 Fleet St., London, E.C.A. 3/6.

The healthy, vigorous mind, and especally the youthful mind, will question. We should not blame or be impatient with those who doubt, but strive to help them. That is the spirit of this book. It is sympathetic, but it is more; it is competent. It covers the range of youthful and more mature questioning about matters with which religion is concerned, and the author does his work in a clear, convincing fashion. It will help all sincere seekers after truth, all young men and women, older people not excluded, to possess it and read it with careful attention. It will save also some, not so sincere, from sinful pride and sneering skepticism.

* * *

Totaram

Irene Mott Rose, The MacMillan Company of Canada Limited, Toronto. $1.90.

The author is a daughter of the great leader in missionary enterprise, John R. Mott, a fact which alone will create interest in this book. However the book has no need to depend upon a name for its merit suffices. It is one of the best in its class we have read. It is a book for children, but it is not childish. There is a forthrightness of narrative which attracts and compels interest. It is a story of a village boy in India and all that pertains to him in history, relations, and surroundings. There are no lessons or morals adduced, but they are there nevertheless and with them much desirable information. It is well bound and admirably illustrated.

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From W. A. Wilde Company, Boston, Mass., U.S.A., we have the following:

Peloubet's Select Notes on the International Sunday School Lessons, 1935. $1.90. $2.00 postpaid.

Rich, varied and helpful as ever to pastors, teachers, and students, the 1935 volume comes to us from the pen of Dr. Wilber N. Smith, the successor to Dr. Amos R. Wells.

Our Bible, What is in it? Arthur W. Kelly, $1.00.

The practice of reading a single book of the Bible through at one sitting is to be encouraged. One then gets an outline of the book from the standpoint of its history and its teaching. A summary of each of the sixty-six books of the Bible is given in about one hundred words, followed by a page and a half of questions. For exact information the answers are given in the end of the book. Its virtue lies in the fact that it deals with what is in the Bible without comment.

How to Understand Your Bible Better, Harriet Louise H. Patterson. $1.00.

This book has a few select studies under the following heads, *The Bible in Everyday Life; A Bible Masterpiece; Letters in Your Bible; Four Men of Vision; The Bible Speaks.*

The Life Portrayed in The Sermon on the Mount, R. H. Miller. $1.50.

Through a study of those sayings of the Master known as, *The Sermon on the Mount,* we are brought into fuller understanding of Christ's life in its bearing upon ours with respect to being and doing. In fresh form are set forth, in intimate application to our everyday life, the exacting requirements and the rich reward inseparably associated with the steadfast pursuit of the ideal disclosed in these laws of Heaven for life on earth, and exemplified in the Great Teacher Himself.

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Not As the Scribes
A Study in the Authority of Jesus

H. G. G. Herklots, Student Christian Movement Press, 58 Bloomsbury St., London, W.C. 1. 3/6.

The author is a Canadian, Canon of St. John's Cathedral, Winnipeg, and Professor of Exegetical Theology in St. John's College in that city. This is another timely volume in a popular, practical, and helpful series. The title is based upon the common acknowledgment by the people of Jesus in His distinction as a teacher. It is a further effort to portray Him who spake as never man spake and to reveal the sources of the general conviction that His words were final and that, He speaks today "as one having authority."

KNOX COLLEGE ALUMNI CONFERENCE

Prof. W. W. Bryden, D.D.

THE first alumni conference in connection with Knox College since the autumn of 1924, was held in the college building September 17, 18, 19. It was with some misgivings. it may be confessed, that the committee in charge ventured at all to re-establish a gathering which, in pre-disruption days, had been always a source of very real inspiration to Knox graduates as well as to others. Those who were present this year will testify that the committee was wholly justified in its venture. The weather was good, the attendance gratifying, and the conference itself a distinct success. It may be taken for granted that it will be an established event from now on.

Professor Donald Mackenzie of Princeton Theological Seminary was the special conference lecturer. Dr. Mackenzie proved to be just the man to give the desired leadership. His addresses were scholarly, penetrating, and, what the ministers present

perhaps most appreciated, evangelical and practical. His unique treatments of Scriptural themes will not soon be forgotten. In addition to Dr. Mackenzie's work, papers on vital subjects of the day were given by Rev. Harold Reid, M.A., Rev. Dr. A. V. Brown, Rev. W. M. McKay, B.A., Rev. Dr. James Smart, Rev. Lewis McLean, M.A., and Rev. Fred Goforth, M.A. Four of these are recent graduates of Knox College. The excellence of all these papers indicated that scholarship and scholarly methods are still very much alive in the Presbyterian Church. Altogether these days spent in "Old Knox" were helpful and stimulating.

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Austin L. Budge

At the business meeting the Executive of last year, of which Rev. W. M. McKay, B.A., and Rev. A. C. Stewart, M.A., were President and Secretary respectively, was re-elected. A special sub-committee was formed to make such arrangements as would permit graduates of other colleges to become, if they so desired, associate-members of the Knox Alumni. It was felt, in view of the fact that many of our ministers are alumni of colleges now lost to our Church, that this plan would meet with approval.

The Knox College Alumni Conference is the formal title of what in true and homely language was a very happy gathering of the "Old Knox Family." All were not present, by any means, at this the first meeting of the reorganized association; but it was the "family" by right, if not in fact. The Principal with the full staff, a genuine cross-section too of the young old-fellows, the old young-fellows, and the odd-fellows "frae a' pairts o' the Kirk" made up the household.

This is not intended to be a report of the proceedings. How could a few inches of the Record's valuable space contain an account of such a meeting, which more than justified the faith and work of W. M. McKay, Alex Stewart, Ross Cameron, and others who sent out the "fiery cross" to summon the clans. We leave off titles, for these names and others look best when printed just as they are called in the college halls.

It began in the chapel, Tuesday evening, September 18, Principal Eakin conducting public worship. There was a good attendance, the name of the speaker, Professor MacKenzie of Princeton, having been published in the city churches. The two following mornings he was to lecture and to be followed by six theologians, five representatives of Canadian Presbyterianism: H. Reid, A. V. Brown, J. D. Smart, W. M. MacKay, J. L. W. MacLean, and J. F. Goforth. That was a happy balance and although pressed with engagements in the College and at the Mission Board, the staff, many city ministers, officials from 372 Bay Street, and men from far and near listened as those who put a speaker to his best.

Firstly we shall make a note of the part taken by "our own men." They proved their learning and their eloquence in fairly long and heavy essays on subjects with equally extensive and weighty titles.. In brief they discussed the "Old Book," the new prophet, Barth, the state of the Kirk, and one of the "saving doctrines" as defined by two Presbyterian champions in the theological world. These papers were praised by professors, by men who had sat in the same classes, and by those who belonged to other days. The writers also had the satisfaction of hearing requests "that their essays be printed."

The above is a very poor estimate of those parts of the program. It is more difficult however to give a true idea of the addresses or sermons by Dr. Mackenzie. It is easy to state that, like Caesar, "he came, saw and conquered"; that it is hard to keep from cheers at his unique style, which kept every mind alert, one's "funny-bone" tickled, but our heart and soul tremendously moved and helped. Moreover, those who met him were rewarded with having found a new friend in the great Kirk of our fathers. However it is not so easy to tell in what respects he is different from the professional theologian, the type of wise-man heard in convocation halls and summer schools.

He is just another gift of that wonderful Scottish race and religion to the wider world. A Highlander to beware of, whether met with Claymore or Bible! A man with the appearance of having many years yet in his handglass, that he may add to an early fame as a student and preacher, a man recognized for his theological scholarship and for the service he has rendered as a "witness unto Him" who has sent him forth unto this generation.

KNOX COLLEGE ALUMNI ASSOCIATION

The Knox College Alumni Association, which has been in the process of re-organization during the past year or so, took definite shape at a business meeting of the alumni held in connection with the Alumni Conference, September 18-20. A constitution was drawn up, and the following officers elected:

Honorary President, Principal Thos. Eakin, M.A., Ph.D., D.D.; President, Rev. W. M. MacKay, M.A., Weston; Vice-President, Rev. Ross K. Cameron, M.A., Toronto; Recording Secretary, Rev. Jas. K. West, B.D., Hillsdale.

These with one representative from each Synod constitute the executive.

Rev. A. C. Stewart, M.A., Toronto, was chosen by the executive to fill the position of Executive Secretary-Treasurer for a period of three years. All correspondence in connection with the association should be addressed to Mr. Stewart.



Rev. J. MacBeath Miller, M.A., B.D.

APPOINTMENT TO BRITISH GUIANA

The General Mission Board has appointed Rev. J. MacBeath Miller, formerly of Knox Church, Palmerston, to this field. Mr. Miller is a graduate of Queen's and spent some time in India as instructor in English in Calcutta University. He returned to Canada upon the death of his father, who was minister at King City in Toronto Presbytery, and since the date of his reception into our Church, has served in this charge. At the closing services of his ministry in Knox Church the congregation of the Anglican and United Churches were present to bid him farewell and wish him godspeed. Mr. Miller was received from the Church of Scotland into the ministry of our Church in 1931.

MANCHURIA

Rev. Allan Reoch

The work of our Church in this field has made gratifying progress during the year and this in spite of the depression. The Chinese Christians have risen to the occasion and accepted responsibility for a large proportion of the operating expenses. Churches have been built this year in Taonan, Tailai, Wang Ie Niao, and Szepingkai. In three other places buildings are in process of erection. These are in addition to those erected last year. It is evident by this that the Christians in many centres are developing in strength and taking a larger interest in the work of extending and maintaining the cause of Christ.

In the month of June we held a short-term Bible school for the preachers and for leading laymen. There was an attendance of about fifty. The object in this is to provide the workers for teaching recent converts in the various centres. In addition to general progress there have been some outstanding transformations in character indicating that the Gospel of Jesus Christ still manifests its power.

A MEMORIAL UNVEILED

The founder of the mission in Jhansi, India, was Rev. Dr. John Wilkie, whose great and manifold labors ended only with his death a few years ago. It seemed most desirable that some memorial to him should find a place where his work was done. It was decided, therefore, to place a window to his memory in the church in Jhansi. Of the unveiling Rev. A. A. Lowther writes. The interval between the event and report is necessarily long but that matters not.

We unveiled the Memorial Window in the church and everyone thinks it is very beautiful. It is a fairly simple design but the centre panel shows Christ in Gethsemane and the coloring is good, so that the effect is very pleasing indeed. We had a crowded congregation for the service. Grace Bai and Sophie Bai unveiled the window. Sophie Bai was nurse to Dr. Wilkie in his last illness and a very great favorite of his, deservedly so, for she is a fine character like Grace Bai. The chairman of the Board of Managers told how the window came to be given, the first suggestion coming from Dr. Wilkie's daughter in Australia. Others at home and the two churches here and at Isagarh contributed to the cause. Mr. Hawtin spoke of the life of Dr. Wilkie. Kashi, one of the veteran preachers, led in prayer and to me fell the act of dedication. The girls of the school sang a dedication hymn immediately after, and when the service was ended everyone filed past to see the window closely.

In my imagination I see again the gathering on that warm Sunday evening. The folks from the farm turned out in spite of the heat of the road and a sea of faces met our view as we entered. When the time of dedication came all eyes were turned towards the window. There were two screens over it, on the inside and on the outside, because the sun is immediately behind that window at the time of the evening service and nowadays its light is very intense. At the moment of unveiling Sophie Bai and Grace Bai removed the inner curtain. The



FORMOSAN VETERANS

The lady second from the left is Mrs. Go to whom the W.M.S. of Calvin Church, Toronto, sent a Life Certificate. This was forwarded to Mrs. Mackay of Tamsui, for presentation at the annual meeting of the Society. Mrs. Go is the widow of Go-Ek-Ju, the painter, and is one of the first five converts to be baptized in Formosa in March, 1873. All in the picture were early converts, baptized also in 1873, and each is over eighty years of age. From that date to the present they have stood firm in the faith. They are all members of the Bangkah Church.

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window stood revealed but it was in darkness. An instant later, however, the outer screen was drawn aside and a flood of sunlight poured through the beautifully colored leaded panels.

I trust the window may serve a useful purpose. I think Indians need more beauty in their sordid lives and I like to think of our people feasting their eyes and their souls upon this scene. In Hindi they call it, Christ Praying in the Jungle, for the jungle about us here contains just such rocks, such thorns, such a deserted and forbidding aspect as Christ must have known very well.

The Indian preacher spoke of the meaning of the picture, Christ striving in prayer while the disciples slept. Would that we might all remember those uplifted hands, that agonizing vigil, that yearning for someone to share the burden of preaching redemption for others.

MISSIONARIES ON FURLOUGH

Bhil Field

Miss M. H. Williamson.
Rev. C. P. Young and Mrs. Young.
Rev. D. E. McDonald.
Miss Isabel McConnell, R.N.

Jhansi

Mr. Angus MacKay.
Mrs. Angus MacKay.
Miss Lily A. Simpson.

Formosa

Miss Margaret M. Ramsay.
Rev. J. M. Dickson and Mrs. Dickson.
Miss Dorothy Douglas.

Japan—Korean Work

Rev. L. L. Young and Mrs. Young.
Miss Jean C. McLean.

British Guiana

Rev. Dr. J. B. Cropper and Mrs. Cropper.

RADIATING PERSONALITY

"Out of a ton of pitchblende we get just about enough radium to hold on the point of a needle. Yet so active and eager is this dynamic metal that this load on the needle-point pours forth, as in a tiny Niagara, sixty-two million phosphorescent particles every second of its existence. And so rich in power is this energetic, light-bearing, heat-making radium that it is practically inexhaustible in its radiating power. Its light seems never to go out, its power never to slacken, its radiation never to halt. It will go on for sixteen hundred years radiating its starry brightness, coating other bodies with light, clothing other bits of matter with power, healing diseased tissue, and pouring its benign heat waves into the cold and cheerless earth! This metal serves as an illustration of that radiating, dynamic thing we call human personality."—Rev. William Chalmers Covert, D.D.

Children and Youth

HOW JESUS CAME

J. Paterson Smyth

AS I thought there in Nazareth about that ancient story, and how Joseph and Mary started on their journey to Bethlehem, I thought I would go to Bethlehem, too, and see the very place where Jesus was born long ago. So I started from Nazareth in the early morning down the road where they had gone, one hundred miles of hills and valleys where great things had happened long before their day in Old Testament stories, and I arrived in Bethlehem on Christmas Day, on Jesus' birthday.

Bethlehem is far down in the south, about five miles from Jerusalem. Those last five miles as I came near to Bethlehem were very interesting to me. For I could see in my mind that day long ago, when on that very bit of road was passing a straggling procession of travellers for the Census, some on foot, some on donkeys and camels, and amongst them a young countrywoman wearily riding, with her husband beside her leading the ass. And all around were more of the interesting places where things had happened in the Old Testament stories. Joseph, of course, knew all about them. He had walked and played all around there when he was a boy. And I think he would point them out to Mary as they passed.

As I thought of Joseph pointing them out to Mary I looked around to see them for myself. And I saw just where Joseph and Mary were looking at that day, where Ruth gleaned in the fields of Boaz, and where David the shepherd boy, was minding his sheep that day when the lion and the bear came after them. That hollow to the right near the village is the place where the three brave men had risked their lives to bring David a drink of water from the well of Bethlehem. Here beside the road I saw Rachel's tomb, that spot sacred to all Jews where the light of Jacob's life went out that day when, as he says, "Rachel died by me in the land of Canaan, and I buried her by the roadside on the way to Ephrath, which is Bethlehem."

Now they come to the white houses of Bethlehem and Joseph must hurry to find rest and shelter for his companion. These last few miles have been very tiring for her. I suppose he expected to stay with old friends in his native town, but the place was crowded with travellers for the Census. No place anywhere, not even in the inn.

Poor Joseph did not know where to go. At last he came on a stable in one of the caves with asses and camels tied up for the night, and there he found an empty stall and piled up a bed of hay and brought in his poor tired young wife to rest; and there that night in her loneliness and pain, with no kind woman to help her, her baby was born. "She brought forth her Son and wrapped Him in swaddling clothes"—there was no one else to do it—and laid Him in the manger with the cattle around Him for His first infant sleep. That is how the Lord from Heaven entered this world that first Christmas night.

Did ever a baby enter this world more humble and helpless! And somehow I think we love Him the better for it. One would think that if the Lord of Heaven should humble Himself to come down to earth, at any rate we should expect Him to be born in a palace with princesses around Him and high priests in attendance. I think I love Him best this way, a helpless, winsome little baby whom nobody noticed, as if trusting Himself to us, wanting us to be fond of Him.

That is the tremendous thing, the lovely, wonderful, joyous thing which happened that Christmas night when "Jesus was born in Bethlehem of Judea in the days of Herod the King;" And because of it, in all ages since, the thoughts of the whole Christian world turn every year at Christmas-time to that little town. For nineteen hundred years past, from all over the world, Christian travellers have been crowding every year to the little town of Bethlehem to see the place where Jesus was born.

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him
Born the King of angels;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord.

CHRISTMAS EVERYWHERE

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Brooks o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!
For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small.—Phillips Brooks.



Boys' Camp.

VERDUN, QUEBEC, FIRST PRESBYTERIAN CHURCH, SUMMER CAMPS

THE value of summer camps, under the direction of the Church for 'teen age boys and girls, has been illustrated in the past four years by the First Presbyterian Church, Verdun. While the Verdun church is the only congregation in the Presbytery of Montreal to carry on such summer camps, the results have more than justified the effort, not only in furnishing an inexpensive and healthful vacation for many boys and girls who might otherwise have gone without, but also in increasing the interest of the young in the activities of the church.

Two beautiful spots have been selected for these camps on the Ottawa River. The camp for girls is held at Senneville on the Island of Montreal, and the boys' camp at Hudson on the shores of the Ottawa. Both these sites have the facilities of safe bathing and privacy. Last summer the registration at both the girls' and the boys' camp reached fifty at each camp. The whole enterprise was due to the efforts of Rev. Dr. A. M. Hill, pastor of the church, who was able to secure the necessary equipment in the way of military bell-tents, blankets, marquees for dining purposes, and the other essentials for successful camping.



Leaders, Boys' Camp.

The boys' camp is in charge of Mr. Gibson Smith who is a leader among boys in the work of the Presbytery, as well as in his own congregation where he is also Superintendent of the Senior Sunday School. Mrs. Leslie Craig is Director of the girls' camp. Mrs. Craig has had long experience in girls' work and it is under her supervision that the girls' work of the Quebec Provincial Society is carried on, as well as the Provincial Religious Education Council.

These camps have a carefully planned routine and a regular program is adopted every day. The idea of self-government is carried out with each tent under the charge of a leader.

A feature of the boys' camp is the hospital tent, and it is largely due to the efficiency of this unit that not a single case of blood poisoning from cuts or bruises has ever been reported.

The camps are run at a minimum figure. The whole camping trip calls for only $6.50 a person for the entire duration of the camp, and this includes transportation. Mr. George Booth, Sr., has, for the four years, taken full charge of the commissariat department of the boys' camp, to the full satisfaction of every member of the camp.

The enterprise has been an unqualified success and has become a permanent feature of the work of this congregation. It has proved a great inspiration to the boys

and girls in the church and assures their interest in the activities of the church. The self-government, also, has been a good move not only from the point of view of discipline, but in the development of leaders who will later be ready to serve in responsible positions in the congregation.

ONTARIO PRESBYTERIAN PROVINCIAL YOUNG PEOPLE'S CONFERENCE

This was the first Provincial Conference and it was most successful, the registered attendance being 475. The conference opened on Saturday afternoon, October 6th, and extended over three days. A period of worship, group discussions of various aspects of work, and the banquet at which greetings from eighteen Presbyteries were read and various toasts proposed, occupied the first afternoon. In the evening a welcome to Knox Church was extended by Dr. Inkster, to the city by Controller Simpson acting for the Mayor, greetings were conveyed by the chief officials of the Anglican, Baptist, Christian Endeavor, United Church, and Young People's organizations, and an address was given by Principal F. Scott Mackenzie of the Presbyterian College, Montreal, on The Place of the Church in Modern Life.

On Sunday morning the delegates filled Knox Chapel for the communion service conducted by Dr. Stuart C. Parker, and, following this, adjournment was made to Knox Church, where the centre pews were reserved. The Moderator of the General Assembly, Dr. Shortt, preached, combining in his address recognition of the 114th anniversary of Knox Church and the youth of the Conference. In the afternoon Dr. Grant spoke on The Deepening of the Spiritual Life. This was followed by group discussions which gave attention to various practical problems.



Girls' Camp, First Presbyterian Church, Verdun, Que.



Leaders, Girls' Camp, First Presbyterian Church, Verdun, Que.

On Monday afternoon group-findings were reviewed by Dr. Kannawin, and Rev. H. M. Coulter led a number of groups through various forms of recreational activity, a photograph was taken, business considered, and the Conference adjourned. The officers are: Pres. Ernest Moodie, Toronto; First Vice-Pres., Mr. Richard Stewart, Brantford; Second Vice-Pres., Miss Evelyn Reid, Ottawa; Secretary, Miss Lois McRae, Galt; Treasurer, Mr. Forbes Tilley, Sudbury.

St. Andrew's Church, Arnprior, welcomed the Sunday School and Y.P.S. Convention for Lanark and Renfrew Presbytery. After devotional exercises led by Rev. H. R. Pickup of Renfrew, the chair was taken by Dr. Davies of Smith's Falls. The program was one of the best that we have seen for it was concerned with matters of vital importance to youth and the Church. This is indicated by the following list of papers and addresses: The Superintendent of the Sunday School, His Responsibilities and Problems, Mr. J. W. S. Wilson, Arnprior; The Teacher's Problem and Aim, Miss Caroline McLaren, B.A., of Ross; The Children at Church, Rev. A. J. Fowlie, Almonte; The Supreme Purpose of Our Teaching, Rev. J. G. Berry of Kinburn; The Challenge of the Church to Youth, Mrs. Ashby; and The Problem of the Young Girl, Mrs. Elmer Eckfort, R.N. of Scotland, Ont. With these must be mentioned the report of the Sunday Schools for the Presbytery. The discussion elicited such well defined opinions as:

The leaflet should not displace the Bible in the Sunday School, teachers must be found, the children as well as the lesson should be studied, formation of character through the life of God in the soul is the true aim of teaching, and the family altar and the family pew with children in their places should be restored.

The attendance in the evening numbered 300 and the main address, which was of a

very practical stimulating character, was by Rev. J. C. Grier, Lindsay, on Youth and the Heroic.

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The Young People's Societies of Bruce Presbytery held their tenth annual rally in Knox Church, Tiverton, on Thanksgiving Day, Mr. John Sim, Tara, presiding. The order of the afternoon was, worship led by the Young People's Society, Tara, an address on World Youth Moves Towards Christ by Rev. G. H. Nicol, a message by the President, Mr. Sim, on Diligent in Business, Fervent in Spirit, Serving the Lord, and a report of Kintail Camp by Miss Campbell of Wiarton.

The evening session opened with a song service led by Rev. S. McAvoy, Chesley, then worship conducted by Chesley Y.P.S., an address on Budgeting Your Light, by Rev. J. V. Mills, Wiarton, and a debate which was won by Wiarton over Tiverton, the prize being the St. Andrew Trophy. Wiarton also won the Bruce Trophy for the largest delegation from the greatest distance. The officers are: Hon. Pres., Rev. A. MacIver, Tiverton; Pres., Miss Amy Cook, Wiarton; First Vice-Pres., Mrs. J. Dowkes, Owen Sound; Second Vice-Pres., Mr. M. Hamilton, Chesley; Sec.-Treas., Miss M. McAsh, Tara.

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The Autumn Rally of Sunday School workers under the auspices of the Presbyterian Sunday School Association, Toronto Presbytery, was held on Friday evening, October 5th, in Victoria Presbyterian Church. There was a large attendance and deep interest was shown in every part of the program. The main feature of the evening was an address by Rev. J. S. Shortt, D.D., the Moderator of the General Assembly. Mr. Donald Nicolson, Superintendent of Victoria Sunday School, and President of the Presbytery's Association, presided.

* * *

The Young People's Association of Paris Presbytery met in annual convention on October 30th in the Presbyterian Church, Paris, and held afternoon and evening sessions. The former was occupied with the President's address, Question Box by Rev. G. Deane Johnston, Central Church, Brantford, and business. The devotional exercises were conducted by Dr. Rochester in the unavoidable absence of the minister, Rev. W. F. McConnell. In the evening a song service, devotions by Alexandra Society, Brantford, Roll Call, report of Summer School by Miss K. Arnott, Ratho, anthem by men's choir of the church, debate, In Time of Peace Prepare for War; affirmative, Ingersoll; negative, Mount Pleasant, the latter winning, with presentation of awards constituted in large part the program. In addition an address was given by Mr. McConnell on the work of the Assembly's Committee on Evangelism and Church Life and Work. In this connection Mr. McConnell commended very earnestly The Presbyterian Record to the attention of the young people. Dr. Rochester, who was invited to give the address, was very kindly introduced by Rev. A. R. Ferguson of Simcoe. In his address Dr. Rochester sought to impress the duty of cultivating the fundamental virtues in the building of character.

The Convention was regarded as highly successful, the attendance in the evening being over 300. The ladies of the church provided supper for those in attendance from a distance. Mr. Richard Stewart, President, occupied the chair.

THE GREAT OAK'S MESSAGE

"Mother dear, what is the Great Oak saying?
I think he is speaking,
Or is he just creaking?
See how he beckons! Is he just playing?"

"No, little Boy, he isn't just playing;
A sermon he's preaching,
A lesson he's teaching.
See how the storm lashes, but how he stands.
And this is what he is saying:

" 'Stand straight, little Boy, and strong
In your purpose in life,
In your fight against wrong,
In your hold upon truth,
Be strong, little Boy, be strong.' "

—Exchange.

REQUEST

The Historical Committee, planning for a fitting observance of the Diamond Jubilee, has asked that our young people be informed of the beginnings and progress of our Church throughout the teeming years of its history. These articles will be published in The Challenge and Rev. John McNab has been asked to write these. Would ministers of our Church and officials, who have centenary or jubilee year books, be good enough to send copies to Mr. McNab at 41 Indian Trail, Toronto? Early attention to this request will be appreciated.

Your care to trifles give
Else you may die ere you have learned to live.

Who gives himself with his alms feeds three,
Himself, his hungry neighbor and Me.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—DECEMBER 9

The Christian as Teacher

Matthew 7:24-29; Acts 18:24-28

GOLDEN TEXT.— Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

TIME AND PLACE.—The passage from Matthew is the conclusion of the Sermon on the Mount, spoken on Kurn Hattîn, a hill west of the central portion of the Sea of Galilee, at midsummer of A.D. 28, the second year of Christ's ministry. The passage from the Acts relates an event which took place at Ephesus in Asia Minor, A.D. 53, when Paul was in the midst of his third missionary tour, and before the apostle began his long work of three years in that city.

SUBJECT.—LEARNING FROM THE MASTER TEACHER.

I. BUILDING ON THE ROCK, Matt. 7:24, 25,
II. BUILDING ON THE SAND, Matt. 7:26-29.
III. THE TEACHING OF APOLLOS, Acts 18: 24-28.

LESSON—DECEMBER 16

The Christian and The Lord's Supper

I. Corinthians 11:23-34.

GOLDEN TEXT. — For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—I. Corinthians 11:26.

TIME.—Paul wrote his first letter to the church in Corinth during his third missionary journey, A.D. 53-56.

PLACE. — The letter was written in Ephesus, where Paul was making a long stay of nearly three years.

SUBJECT.—CHRISTIAN COMMUNION.

I. THE BREAD, vs. 23, 24.
II. THE CUP, vs. 25, 26.
III. THE WARNING, vs. 27-34.

LESSON—DECEMBER 23

The Christian Home (Christmas Lesson)

Luke 2:8-19; Ephesians 6:1-4.

GOLDEN TEXT.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

TIME AND PLACE. — Jesus was born in Bethlehem, a village six miles south of Jerusalem, perhaps on December 25, B.C. 5. Paul wrote his letter to the Ephesians during his first Roman imprisonment, A.D. 61-62.

SUBJECT.—CHRISTMAS AND THE CHRISTIAN HOME.

I. THE WONDERFUL BIRTH ANNOUNCED, Luke 2:8-14.
II. THE HEAVENLY BABE IN THE MANGER, Luke 2:15-19.
III. CHRISTIAN HOMES, Eph. 6:1-4.

LESSON—DECEMBER 30

Tests of a Christian

I. John 5:1-12.

GOLDEN TEXT.—Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.—I. John 5:1.

TIME.—St. John, who was probably the youngest of the apostles, outlived them all, his life extending to beyond ninety years, and closing near the end of the first century. This letter was probably written near the end of his long life, perhaps A.D. 90.

PLACE.—Ephesus, John being the head of the church in that leading city of Asia Minor.

SUBJECT.—VICTORY THROUGH CHRIST.

I. LOVE PROVED BY OBEDIENCE, vs. 1-3.
II. VICTORY WON BY FAITH, vs. 4-6.
III. LIFE IN THE SON OF GOD, vs. 7-12.

LESSON—JANUARY 6

Peter's Conversion and Call

John 1:29-42; Mark 1:14-39

GOLDEN TEXT. — And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

TIME.—The account of the calling of the first disciples recorded in John occurred in February, A.D. 27. The events recorded in Mark, during the earlier part of the first period of the Galilean ministry, a year later, in April and May, A.D. 28.

PLACE. — The events recorded in John, near Bethany beyond Jordan, probably near the ford 'Abarah, twenty miles below the southern end of the Sea of Galilee. The events recorded in Mark 1:16-34, in Capernaum; Mark 1:35-39, in Galilee.

SUBJECT.—THE TRANSFORMING POWER OF CHRIST IN HUMAN LIFE.

I. JESUS CHANGES PETER'S NAME, John 1: 29-42.
  1. The testimony of John the Baptist concerning Jesus, vs. 29-34.
     a. as the Lamb of God, v. 29.
     b. as the preëminent One, vs. 30, 31.
     c. as the One upon whom the Holy Spirit had descended and abode, vs. 32, 33.
     d. as the Son of God, v. 34.
  2. The communion of the first three disciples with Jesus, vs. 35-39.
     a. John's second testimony to Christ as the Lamb of God, vs. 35, 36.
     b. the three disciples follow Christ, v. 37.
     c. the three are interrogated by Christ, v. 38.
     d. they are invited by Christ, v. 39.
  3. Simon Peter is brought to Jesus, vs. 40-42.
     a. the agent—his brother Andrew, vs. 40, 41.
     b. the announcement—the Messiah is found, v. 41.
     c. the contact made, v. 42.

(Continued on page 383)

OUR CHURCH CALENDAR

Vacancies

Bala, Port Carling, and Torrance, Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.

Brigden, Bear Creek, Knox Church, Dawn, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.

Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.

Campbellford, Ont., Mod., Rev. G. R. Duncan, Warkworth, Ont.

Fenelon Falls, Ont., Mod., Rev. W. G. Smith, D.D., Glenarm, Ont.

Galt, Ont., Knox, Mod., Rev. M. B. Davidson, 30 Lansdowne Rd. N., Galt.

Grimsby, Ont., Mod., Rev. W. I. McLean, 39 Cliff Ave., Hamilton.

Hamilton, Ont., St. Enoch's, Mod., Rev. A. D. Sutherland, 98 Ontario Ave., Hamilton, Ont.

Keene, Westwood and Warsaw, Ont., Mod., Rev. A. C. Reeves, Norwood, Ont.

Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

London, Ont., Hamilton Rd., Mod., Rev. John Harris, 567 Oxford St., London, Ont.

Maple Valley, Singhampton and Feversham, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.

Montreal, Que., Kydd Memorial, Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Palmerston, Ont., Mod., Rev. T. Lewis Williams, Harriston, Ont.

Pembroke, Ont., Mod., Rev. H. R. Pickup, Renfrew, Ont.

Shakespeare, Ont., Mod., Rev. John Riddell, St. Mary's, Ont.

South Nissouri and Kintore, Ont., Mod., Rev. James MacKay, D.D., London, Ont.

St. Catharines, Ont., Knox, Mod., Rev. Dr. H. B. Ketchen, 116 McNab St., Hamilton, Ont.

St. George, Bocabec and Pennfield, N.B., Mod., Dr. W. M. Townsend, Fairville, N.B.

Walkerton, Ont., Mod., Rev. J. V. Mills, Wiarton, Ont.

Calls

Kenyon, Dunvegan, Ont., to Rev. W. T. Beattie.

Kirk Hill, Ont., to Rev. A. W. R. MacKenzie, Spencerville, Ont.

Niagara Falls, Ont., to Rev. James D. Smart, Ph.D., Ailsa Craig, Ont.

Orangeville, Ont., to Rev. Dr. J. H. Woodside, Monkton, Ont.

Saint John, N.B., St. John and St. Stephen, to Rev. C. St. C. Jeans, Summerside, P.E.I.

Sarnia, Ont., to Rev. J. M. MacGillivray, Vancouver, B.C.

Seaforth, Ont., to Rev. W. A. Cameron, Weyburn, Sask.

Inductions

North Tryon, P.E.I., Rev. M. E. Genge, D.D., October 16th.

Tyne Valley, etc., P.E.I., Rev. Edwin J. White, Sept. 4th.

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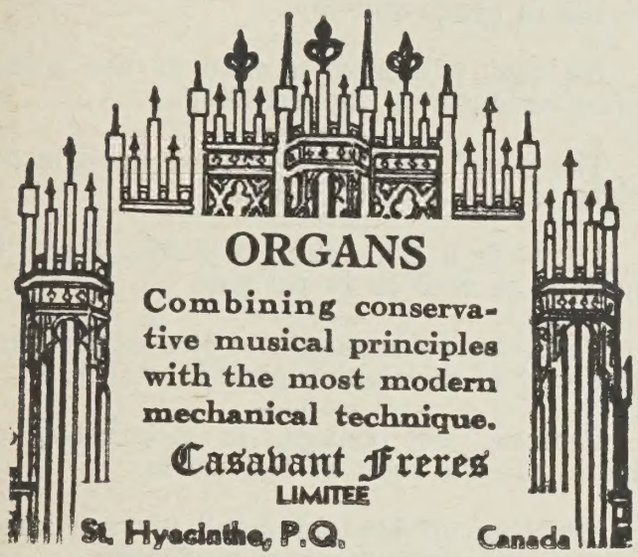
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INTERNATIONAL S. S. LESSONS

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   b. the significance of the invitation expounded.
   c. the invitation accepted.
3. The miracles in Capernaum on the Sabbath, vs. 21-34.
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   c. at the close of the day, vs. 32-34.
4. Peter and his companions with the Lord in the desert, vs. 35-38.
5. Summary of Christ's subsequent activity, v. 39.

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6	3	" 6 and 7 years old
3	2	" 7 and 8 years old
8	1	" 8 and 9 years old
1	2	" 9 and 10 years old
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He does much who loves much.

Perfect love casteth out fear.

God is not an idea; He is a fact.

We know God only by Jesus Christ.

Open not thine heart to every man.

It is not good to have all one wants.

A true missionary never knows defeat.

It is not good to have too much liberty.

Do what you can and God will co-operate.

We must love God only and hate self only.

Some can go; most can give; all can pray.

The proud and covetous are never at rest.

If you have riches, do not glory in them.

He does well who serves the common good.

All human souls are deeply interconnected.

Unless we love the truth, we cannot know it.

He is really great who is great in charity.

Happiness is builded of the things at hand.

Often a limb must be amputated to save a life.

A pardon is a pardon only when it is accepted.

It is vanity to think only of the present life.

God buries His workmen, but carries on His work.

When the King commands, all things are possible.

Be not self-confident, but put your trust in God.

Little things not only make, but reveal character.

The prospect is as bright as the promises of God.

Though Jesus pardons sin, He will not protect sin.

If like brave men we stand in the battle, we shall find help from the Lord.

One bad habit rooted out each year would mean marked progress toward perfection.

Endurance is nobler than strength, and patience than beauty.

To have been vanquished is oftentimes a source of strength.

Keep watch on yourself, know yourself and distrust yourself.

Christ gives strength to live and strength to die in peace and joy.

He that will have a cake of the wheat must needs tarry the grinding.

The proof that there is some good in society is that society exists.

There is a Dr. Jekyll and Mr. Hyde in nations as well as in persons.

Teaching by example is the most effective way of developing good in others.

Persons, not things, or principles, or truth, are the light of the world.

"Putting off the old man" plays a large part in the attainment of perfection.

Hardship is nature's harsh way of improving our characters and intelligence.

Peace demands that it shall be joined with the eternally powerful, good, and true.

The blessed work of helping the world forward does not wait to be done by perfect men.

A brave choice shows character but bravely repeated choice sets it forth in loftiest form.

There are two angels, Pity and Love, who drop tears like rain and smiles like sunshine on saddened hearts.

When the tunes of life get past their solos, and have reached the chorus, it may be found that all the parts have uses, and equal uses, whether they be played by poor or feeble or by rich and strong.

Christianity has abler advocates than its professed defenders in those quiet and humble men and women who, in the light of it and in the strength of it, live wholly beautiful and self-denying lives.

Selected.